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THE

Kindergarten Magazine.

MONTHLY TEXT BOOK OF
THE NEW EDUCATION.



Vol. VI.--September, 1893--June, 1894.

1893-4
KINDERGARTEN LITERATURE CO.
CHICAGO.



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KINDERGARTEN LITERATURE CO.
Chicago.

53329

Printed and Bound at the Pestalozzi-Froebel Press, Chicago.

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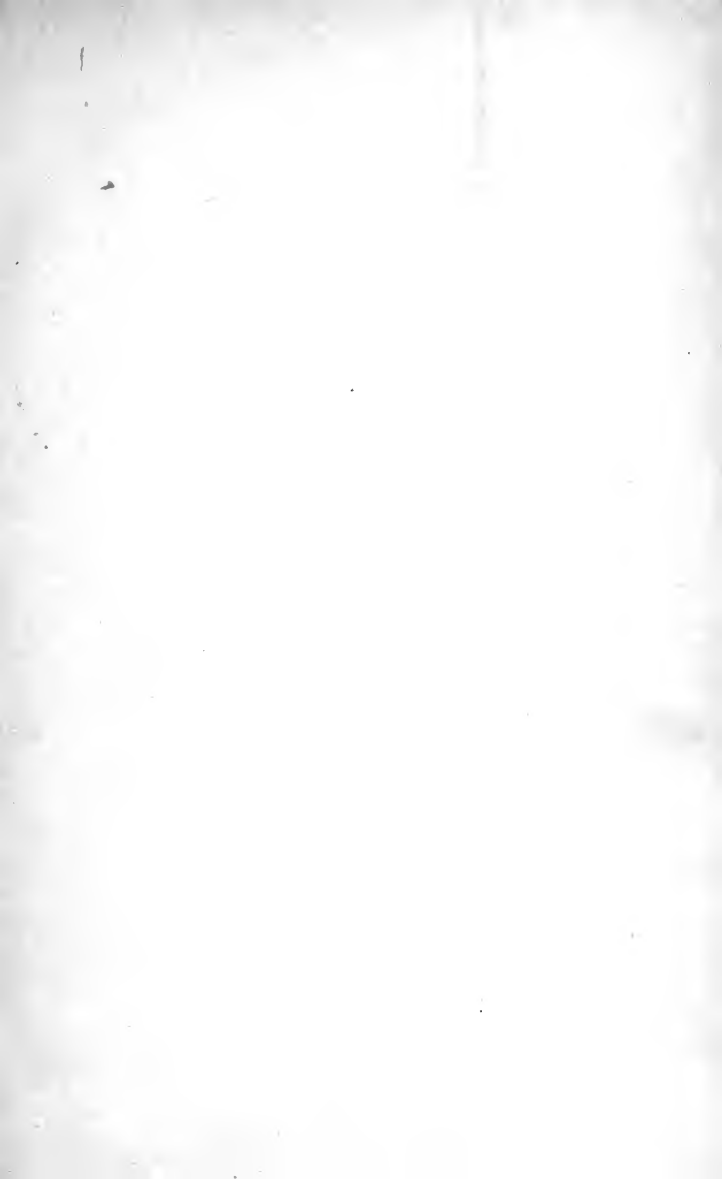
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"GARDEN AND CHILD CULTURE."

KINDERGARTEN MAGAZINE

Vol. VI.—SEPTEMBER, 1893.—No. 1.

THE INTERNATIONAL KINDERGARTEN UNION.

(The following is an abridgment of the official report rendered by Miss Sarah Stewart, chairman of the executive committee, to the Congress Department of the International Kindergarten Union. It is not amiss to say that this exposition of an ideal for an association voices the heretofore unexpressed wishes of the many individuals who go to make it up.)

The International Kindergarten Union is now one year old. It seems fitting that a statement be made of its aims and purposes, its growth, and its prospects for the future. It was organized at Saratoga, 1892, in the interests of concerted action among the friends of the Kindergarten cause. As a beginning, four distinct aims were stated:

1. To gather and disseminate knowledge of the Kindergarten movement throughout the world;
2. To bring into active coöperation all Kindergarten interests;
3. To promote the establishment of Kindergartens;
4. To elevate the standard of professional training of the Kindergarten.

As stated in the preliminary circular—

The principles underlying the Kindergarten system are the groundwork of modern primary education. An intelligent interpretation of the philosophy and method is being presented by many independent workers in various parts of the world; something like a complete system of primary education is being slowly evolved from the repeated experiments of these investigators. Much of value to the world is being lost from the lack of coördinated effort and some common channel of communication.

The International Kindergarten Union was formed to meet this need. It seeks to unite in one stream the various Kindergarten activities already existing. Its function is to supplement, not to compete with, to coördinate, not to supplant, the agencies which are already at work. It combines the advantages of central council and suggestion with local independence and control. Its mission is to collect, collate, and disseminate the valuable knowledge already attained, and to inspire the greater and more intelligent efforts in the future. It falls naturally into the spirit and method of the times, which is no longer that of isolated effort, but of concentrated harmonious action.

In most of the states the Kindergartens are outside of the public school system, in the hands of private societies. It is obvious that an International Kindergarten Union can deal only with large units. It is hoped that all of the Kindergarten societies in each state, whether public or private, will unite to form one state organization for representation in the International Kindergarten Union. The great advance which has been made in the growth of Kindergartens in the recent past makes it hopeful that the time is near when there will be no state without such an organization.

The International Kindergarten Union is pledged to promote such organizations, and to the establishment of Kindergartens. It invites coöperation from public and private schools, churches, and benevolent societies, of every kind and grade, which have for their object the educational interests of little children.

The establishment of a high standard of training for the office of Kindergartner has long been felt to be a necessity by those most intimately connected with the work. It is of first importance that some standard be reached that shall direct the future action of training schools in the preparation of teachers. The time is past when "anybody can teach little children." We are no longer in the experimental stage. No position calls for more native ability and thorough training. The Kindergartner must take her place with other trained professional teachers, if she can hope to

hold her place in the great army of educational progress; she must be able to see that principles are more than method, spirit more than form, and organic relations to other departments of education of vital importance to success in her own.

It will be the work of the International Kindergarten Union to prepare an outline of study, to advise its adoption, and to give aid and counsel whenever they are sought. The executive committee includes the leading Kindergartners of this country and of Europe. Their experience and knowledge give ample security that wise counsel will be given in all questions of importance to the cause.

The immediate aim of the International Kindergarten Union for the coming year will be to prepare a fitting representation of Kindergarten progress at the Columbian Exposition at Chicago in 1893. This time will furnish an occasion for an interchange of views and an organization of forces for future growth unequalled in the history of the world. An international congress is planned for this time, in which will be discussed questions of vital importance to the cause by the most eminent Kindergartners of the world. Foreign correspondence is now being held to bring together products of the system in countries much older than our own. It is hoped that not only finished products may be displayed, in well-graded sequence, but that practical illustrations of method may be given with the little children present.

A provisional constitution was adopted, the terms of which were very simple and very elastic. (See distributed copies.)

Each local center retains complete autonomy, and continues the activities which were begun before joining the general union.

So much for what was *hoped* to be done. Allow me to make a brief review of what *has been* done. It was early discovered that certain important changes must be made in membership and in dues. At a meeting of the executive board, held in Chicago in December, it was decided to re-

organize only cities as members in the International Kindergarten Union, with the exception of the original charter members, and that dues for membership should be fixed as follows:

Five dollars for small societies under the number twenty-five;

Twenty-five dollars for large societies over the number twenty-five.

At the last meeting of the executive board in April it was decided to recommend that a change be made and read. Each city branch shall pay into the general treasury one-third of its membership dues. This was considered to be a more equitable adjustment of dues between the large and small cities.

Sixteen of the leading cities in the United States have joined the union, and two others are considering the matter. This means that all the Kindergarten societies in each city have united to form a membership in the International Kindergarten Union.

The cities are the following: Boston, Philadelphia, Washington ("not yet" New Britain, Conn.; New York), Providence, Wilmington, Albany, Buffalo, Chicago, Indianapolis, Cincinnati, Toledo, Cleveland, St. Louis, Des Moines, San Francisco, Smyrna (Turkey). These are called city branches of the I. K. U.

Indications are given that foreign countries will also join the union. Most of them have responded promptly to the invitation to give reports of Kindergarten progress in their countries, and have expressed hearty sympathy with the movement.

Each city branch has its own constitution, carries on its own line of activities, each differing in some particular from every other, and yet all uniting to help secure the broad general aims embodied in our constitution.

A long stride has been made toward reaching a standard which can be indorsed by the International Union for the training of Kindergartners. This has been done by calling for reports of work which is already being carried on in

Kindergarten training schools in this country and in Europe. It was thought best to find out first what was being done, and to seek some common ground upon which to make a broader and higher standard.

The union has helped materially in aid and counsel in arranging an exhibition of Kindergarten work for the World's Fair. It has not made an especial exhibit of its own, but has coöperated with the other authorities in cities of which it forms a part. In October, 1892, the International Kindergarten Union, by virtue of its already national importance, if not of size, was invited to become a member of the National Council of Women. The executive committee, having full sympathy with the objects as set forth in their constitution, decided promptly to accept the invitation, and we feel today honored by the privilege of standing side by side with the members of this great army and working with them toward the same ends, although by different means.

The International Kindergarten Union is on a sound financial basis. The rare spectacle is presented of a year-old organization having paid all its debts and found the surplus figures on the credit side of the balance sheet; but perhaps the most important thing of all that it has done is to find out the immensity of the work and the many things which remain to be done.

"We are confronted not by a theory but by a situation." Among others we are asked to answer the question, What is the advantage of an I. K. U.? Or to put it in the words which I overheard from one of the members of our branch, "What am I going to get for my dollar?" Let me attempt to sketch briefly what I think one will get for her dollar; but first let me say, the same arguments which can be urged for organization for any purpose can be urged with equal force for organized effort among Kindergartners. The great word of the day is organization, and the reason for this is, because the world has discovered that more can be done through combined action than through isolated effort. Moreover, it is beginning to discover that more can be done through *co*-ordination than through *sub*-ordination. The

day of the thousand-legged (and handed) monster with one head is drawing near its close. The day of many local centers combining to *delegate* direction to a strong central body, begins to dawn. The time is near when *all* the factors in the world forces are to be counted, and not, as now, when the many serve as ciphers to give distinction and value to the unit one. The unity of the universe is made, not by ignoring, but by counting the factors which go to make it up, and we are beginning to learn that we must build on the same foundations, and shape our work accordingly.

But in answer to the question of my timid, short-sighted little friend, as it is no doubt a question that hundreds are asking all over this land, and will continue to ask,—*Cui bono?*—what good, for the individual, is the old, old question?

First, then, it is a saving in the three primal values,—energy, time, and *money* (which represents the first two). By frequent and complete circulation of the work of each branch of the union, each gains from the experience of all. Each center is a new field of experiment and discovery. That which is of value can be published for a thousand almost as easily as for one. Each valuable experience in one branch becomes an inspiration and incentive to renewed efforts in another. An enthusiasm is created which carries the whole body much farther than isolated action ever can. There is strength in numbers. The moral sentiment of a multitude is infinitely more compelling than the opinions of one. It inspires the same relative emotion that comes from being a member of a kingdom rather than a tribe. It is the man with a country and a cause, rather than one who is in doubt as to whether life is worth living, because he is *alone* and has no vital interests. Obstacles and difficulties melt away before a multitude, that pile up and magnify before a few; indeed they never arise. The world instinctively makes way for a large body, and does not so easily question its prerogatives. Each, then, partakes of the honor and dignity of the whole. Who today does not feel a thrill of almost divine power from joining hands with this body of

noble women, which encircles the world in its beneficent grasp? In being a member of the International Kindergarten Union one stands shoulder to shoulder with an army which is moving onward with single aim, moving by the compelling sound of the "cry of the children" for love and life and light.

Again, it meets a need in woman's education which is paramount today, which is a training in organization, and power to act together. By meeting for united action in the smaller centers for immediate ends, each will learn to cooperate with her peers and be led gradually, by the most potent of all methods—experience—to the broader conception of the larger well-being, and finally, let us hope, to the highest conception of all the universal good. By the very force of woman's life her vision is limited to the near necessities which press so heavily upon her; but the day is at hand when from her isolated position in the family and the school she is called to take also the view which links her with others in working for the general good. What better way for a Kindergarten to learn this all-important lesson, than to begin where she is, with the vital interest which she has most at heart, and organized to secure their success? This organized effort also may bring her in touch with the choicest literature of her profession. It is one of the chief aims of the I. K. U. to select, out of the whole field of literature, that which will bear most directly upon her profession, and mark out courses of reading for general culture. It is at this point that the selective intelligence of the whole counts for the most for the individual. No one has time to read even a tithe of the mass of literature which is put forth upon the subject. We want to make a journal of journals, which will collect and disseminate the products of the best thinking of the world in the direction of the child's education, and make it possible for every mother, Kindergarten, and teacher to have this journal for one dollar.

I consider it significant of future growth and power that the International Kindergarten Union was organized in this Columbian year. At this time, when all the nations of the

earth are uniting to celebrate the most important event in history, it seems eminently fitting that those to whom are committed the interests upon which the greatness of nations most depends, should "form a more perfect union" for securing the highest development of the new education. In some sense, the I. K. U. may be considered symbolic of the future brotherhood of man. As it is itself an offshoot of the great world spirit in that direction, so it may be considered a type of the organizations for the advance which the next four hundred years will bring to perfection. At least let us hope that our united efforts may help swell the tidal wave which seems setting in that direction, and that it may be said of us, that we have done what we could!

THE EXHIBIT OF THE PESTALOZZI-FROEBEL HAUS OF BERLIN.

IN the northeast corner of the mammoth Manufactures Building, among the exhibits of fine papers, stained glass, and other liberal arts, stands an obelisk, to typify the efforts and aspirations of the Pestalozzi-Froebel Haus of Berlin. The triangular pyramid rises to a good height from a massive pedestal, which encases under glass covers the exhibit of hand work done by the student-teachers and children of the institution, as well as the books from the library, and a series of most attractive drawings representing the actual daily life of the inmates. In the center of the front panel are the bronze-relief portraits of Pestalozzi and Froebel, giving, as it were, the stamp to the exhibit. A neat placard reads as follows: "Berlin society for the education of the people, under the patronage of her Majesty the Empress Frederick,—the Pestalozzi-Froebel Haus." Under this society the exhibit was arranged and set forth for public view in Berlin, in the Art Industrial Institute, a week prior to its transportation across the water to Chicago. While still there it attracted great attention among educators, as well as prominent persons whose interest and influence have been only too long withheld from this work.

The entire exhibit is under the direction of Fraulein Annetta Hamminck-Schepel, who, together with Frau Schrader, of Berlin, has been the presiding genius of the Pestalozzi-Froebel Haus for seventeen years. The work has grown from small beginnings and under many discouragements, until it is today recognized as a permanent and important factor in the educational as well as social progress of the continent. Foreigners of every land are drawn to Berlin to investigate and acquire the pedagogics of this "educational home,"—such a one as Pestalozzi and Froebel aimed to establish.

It is of the greatest import to the revival of natural methods in America that this complete exposition of the work, supplemented by the personal attention of Fraulein Schepel, may be viewed and studied at this World's Fair. The work of this Berlin society branches into many channels, and fills the places of our many specific institutions under one direction. It includes the Volks-Kindergarten, corresponding to our Free Kindergartens, as well as the preliminary and elementary classes for children just passing beyond the Kindergarten; also industrial schools for boys and girls, classes in domestic economy, training school of Kindergartners, nurses, and governesses, a day nursery with meals for children, and free baths for the poor children.

The Pestalozzi-Froebel Haus is the concentric point from which all these activities emanate. It is situated at 16 Steinmetz street, in the midst of the working classes of Berlin, and though not a spacious building, its influence is far reaching. It houses daily some two hundred children left for the day, and has an annual enrollment of eighty or more student-teachers in normal training. There are in charge of this family (for the atmosphere of the home and family is ever maintained) twenty directors and special instructors.

We asked of Fraulein Schepel: "What is the keynote, the central motive of your institution?" She replied: "Its objective point is to elevate the people by right education. The means to this end is emphatically to develop the individual through doing. By 'doing' is always implied the *satisfying of a need*. We do not consider that *doing* which is merely play in imitation of what is seen *done* by others. Every deed must have a real motive and purpose. Therefore we provide the full home environment, and create the family of many members, each with his duty and his obligation, as well as his blessed opportunity to develop by *real doing*. The family is the highest sphere for activity. Activity is educational only when placed in relationship to real life."

We find this principle clearly worked out and illustrated in the exhibit of the institution in the Manufactures Building. The triangular pyramid, adorned with garlands of

flowers enwreathing the bronze *bas-relief* portraits of the Emperor and Empress Frederick, is supported by the work actually demonstrated in the institution. Ideals may be substantiated by daily making them real. Placed about this are four life-sized groups, also in bronze, of the children and students at their work. The largest of these represents one of the Kindergartners with two children looking at Froebel's wonderful picture book, the "Mother-Play Songs." Another group represents the domestic work of the children, knitting and sewing, while the next brings in the artistic side of the work, in a boy and girl busily drawing and sketching. Another of these we have reproduced for the frontispiece of this number of the KINDERGARTEN MAGAZINE. It represents a group of children with their garden tools ready for actual work; not the work of an adult, but such of the actual requirements of garden culture as their strength and insight admit of. The Pestalozzi-Froebel Haus is truly a Kindergarten in which nature is not given to the children by proxy, but as she is when man unites his efforts with hers to the profit of the family. A professional lady horticulturist is in charge of the garden, under whose direction four student-teachers each day take their turns to do the regular work, whatever that may be, according to the season and the progress of the work. Each of these students has one or more children under her direction, and in this wise the older and the little ones work together for the common benefit of their common home. But it never becomes drudgery, as every phase of the work is taken up with a view to self-development and knowledge. Scientific instruction, not excluding the soul or poetry of nature, accompanies it all, and the actual planting, caring for, and harvesting brings the individual near to the heart of nature. This practical experience of their surroundings forms the basis for the more specific knowledge along school lines. Hence this group of the gardeners typifies a large phase of the work of the Pestalozzi-Froebel Haus. Pestalozzi strove to establish education in the home, and bring the school back to its rightful place. Froebel systematized the occu-

pations of children into an educational sequence, and the two are brought together here in this institution as nowhere else in the world. Where Froebel's mathematical and scientific adaptations to the child's comprehension are applied, without the only true corollary of the home and family atmosphere, we are still keeping school and not cultivating humanity in the broader sense.

Among the drawings, charcoal and otherwise, by the German artist, F. Grotemeyer, are such as typify the daily life at the Pestalozzi-Froebel Haus;—the Christmas tree being decked and beautified by the children and students, and the distribution of gifts by the Empress Frederick and her daughter. Again, there is a scene in the family nursery, where the students are bathing and undressing the little ones, then putting them down for the daily nap.

It is not a great dormitory with its uniform beds, nor is it a scene of wholesale bathing, such as institutional life too often provides; but it is a quiet, cozy room, with the hand tub and the student-mothers to provide the true homelike atmosphere.

A scene in the class room has this motto in German: "Wouldst thou teach, first learn." The normal students must understand and be able to do any and all domestic work which goes to make up the atmosphere of home, wherever little children may grow up. This sentiment, also from Froebel, accompanies the pictured domestic occupations: "Home labors open and widen all the possibilities and powers which are essential to the fulfillment of human existence."

Everywhere one reads between the lines of this exhibit, that actual daily life, with its infinite daily opportunities and experiences, is the goal of education; to fit a child for that which is about him, not for some far future special environment which overfond parents may dream of for him. Another set of pictures illustrates the joy and gladness attendant upon such a natural life. The line of Jean Paul is given, which we transfer from the German, "Joy and happiness make up that heaven under which all things thrive."

The group of many children wait in the doorway ready for home after a busy, glad day, with this title to the picture: "A happy heart—A sunny world."

While this institution honors domestic economy,—knitting, mending, and the crude hand work of little children,—it is honoring the great God over all, by declaring the unity of life and the brotherhood of man through actual service one for the other. The children are taught of the cow as well as the birds, and are led to see that man's activity, whether in the humblest or the highest sphere, is counted of value by the love which prompts him.

Through the favor of Fraulein Schepel, we translate the following paragraph from a recent writing of Frau Schrader, in which she expresses her thought clearly and strongly:

"The majority of Kindergarten normal schools see in the Kindergartens merely a preliminary to school life, while Froebel would have the children prepared for *life* itself. The youngest should be led through the gentle beginnings of every phase of life, each according to his strength, and therein find opportunity to prove all things. Therefore the Kindergarten is not merely a matter of weaving, folding, building, or tone-study, considered as the beginnings of industry, art, and science, but high above all these the child should be taught of the beginnings of a noble social structure, of the ethical relations of man to his fellow man. How can this be *experienced* unless the child, through his own living and doing, learns to shape these relationships? What environment is more simple than that of the reciprocal life of the family? The activities arising from home relationships, put to the service of education, will reach far down into all social conditions."

WELCOME TO THE KINDERGARTNERS OF THE INTERNATIONAL CONGRESS.

LESS than half a century ago the name of the great apostle of the "new education"—which name today we honor as that of the prophet of a spiritual freedom which we have at least begun to realize—was one of derision. The old man who played with the little children was by the villagers called "the old fool." Today one of the most important of the many departments of this World's Educational Congress is that of the conference of the followers of Froebel. We in this New World have seen the light of that "star in the East," and have followed reverently and earnestly to the birthplace of that new revelation of divine truth,—a divine childhood,—and seek for more light and clearer insight. Today we hold out both hands in welcome to all who gather here. It is a great joy to take the hand of those who have known the immediate followers of the great apostle, those who have wandered through the same paths in the fields, rested under the same skies, been surrounded by the same associations and local experiences; and we say to them, "Tell us of the everyday life and words of the master, that we may feel more deeply the inner life from which this great truth sprang into material expression." To those who have come from across the sea, who speak the same language as ourselves, as well as those of other tongues, we extend the welcome as members of one family; to sisters and brothers separate in space, different in custom, but one in spirit and desire. We pray that this conference shall be a season like Pentecost of old, when each, whether from our own land or the dwellers beyond the sea, shall hear in his own language the things of the living spirit.

Our German friends say of us in this country, that we do not run or leap, we simply fly; and therefore we are in dan-

ger of losing sight of the solid foundations on which all permanent building must be based; and we acknowledge our danger, and say, "Give to us of your insight," and your wealth of personal expression of the great apostle, that our rapid action may still be rapid and at the same time safe, because we have material landmarks to guide us. Mothers and little ones love Froebel's "Die Mutter und Kose-Lieder," but few educational people have caught its marvelous power, or have seen it as the wonderful interpretation it is of child growth and instinctive mother love. His "Education of Man" has given wonderful insight into the growth of being as a whole; but it is in personal letters to mothers and dear friends that we seem to come close to the personality of the man.

We have given the Kindergarten a hearty welcome in this broad republic, and, as our foreign friends say, our progress in the last few years has been that of flight rather than touching earth; obstacles vanish before us, friends receive the Kindergartens with open arms, enemies and doubters are reconciled and believe. The truth does make us free, and we need the strong, sure balance of insight into the eternal truth of principle, to steady our movement and calm our enthusiasm, to keep us united in a conscious expression of that foundation truth. The highest unity is that of unity in variety.

When we begin to resolve an inspiration into formal expression, or law, that it may be given to others, we lose the spontaneity which was the life of the inspiration. The ten commandments are dead-letter tables of stone until interpreted by the divine expression of that law,—viz., to love thy neighbor as thyself. Then alone it becomes no longer an external thing, but written upon our hearts, revealing itself ever anew in our lives and actions. External expression of any truth is a lie, therefore dead, unless it reveals the living truth from within, which is its life.

We have striven with conscientious earnestness to analyze the marvelous expression of truth, whose compelling force has made alive to its real importance and filled us

with inspiration. We have outlined the great underlying principles of educational science, and said, Learn these and you will know Froebel. But our results have been too often lifeless formalities, as foreign to child development as possible. We have addressed a personal interest to science; Froebel got his clew to great laws in nature. We will follow the steps of the great leader. We broaden our thought with literary culture, and strive to cultivate the artistic in our natures. But while we bring all these elements together, we have no power to produce life from our formalities. Too often it is a valley of dry bones, and our most intellectual women do not make our best Kindergartners. No applied mechanical activity can produce life.

And we turn back again to our original expression naturalized,—child's play, a wisdom that seemed foolishness to those who saw it externally, but which embodies the truth of the growth of the human toward the divine.

"And Jesus took a little child and set him in the midst and said, Except ye become as a little child ye cannot enter in." It is the divine life of the child finding free expression in natural activity, in an atmosphere of loving insight, that we need to study. We feel more and more deeply that it is the truth in actual living expression that we need. To be a Kindergarten one must live with the children in the Kindergarten; and her vital training must be through the interpretations of that actual life by her guide, according to these great universal laws and principles. Culture is good, but facts as facts will come to anyone who hungers for them; and the appetite is the first requisite. To be a Kindergarten in a true sense means to get rid of the self-conceit of thinking ourselves over and over, as though any one of us was God's crowning thought. We have come to feel ourselves as individual units in a great harmonious whole, and we are striving to consecrate ourselves as individuals to the one central purpose,—that nurture of the child's soul according to the divine nature implanted in it.

ADA MAREAN HUGHES.

Toronto.

ASTRONOMY FOR CHILDREN.

(Address delivered by Miss Mary Proctor, daughter of the late Prof. R. A. Proctor, before the Kindergartners at the Art Institute, Chicago, July 21, 1893, by special request.)

I have been invited to say a few words about astronomy for children, and it is with pleasure that I comply with this request. Astronomy is such a fascinating study to me, that it is my great desire to make it fascinating to others, and especially to children. There is no reason why they should not learn to love the flowers of the sky as dearly as they love the flowers in the garden. But how can they learn the wonders of the heavens, unless books are written within their comprehension? Astronomy was distasteful to me at school, because the books provided, and the methods of teaching, were alike distasteful, whilst at home my father made this study as interesting as a fairy tale. He would let me look at the stars and the sun and the moon through his large telescope, and tell me wondrous legends about the constellations, about the craters on the moon, and about the wonders of the nebula and the colored stars, until my curiosity was excited and I became anxious to learn more. Thus he led me on by easy stages, until I was old enough to enjoy the more advanced works on astronomy. In the same way I wish to interest little children, even the children in the Kindergarten; and there are a variety of ways in which the solar system, the colored stars, and other wonders of the heavens can be taught to them. I gave a series of lectures at the Children's Building last week, in which I told them that the Brownies paid a visit to the sky; and as all little children love the Brownies, they were very much interested.

It is possible to teach the solar system by games, such as the following: Place a yellow ball in the middle of the room, and call it the sun; about a foot away

draw a circle and station a little girl, calling her Mercury, and give her strict orders that she must not move away from the circle, but go steadily round and round. In her hand she must carry a flag labeled "eighty-eight days," showing that Mercury takes eighty-eight days going round the sun. About a foot and three-quarters away from the path of Mercury mark another circle and place there another little girl, called Venus, letting her carry a flag labeled 225 days; and so on, with Terra (the earth), Mars, Jupiter, Saturn, Uranus, and Neptune; whilst the asteroids which travel in a path between Mars and Jupiter could be represented by little toddlers of two years of age. Each of the children representing the planets should wear colored sashes,—such as a red sash for Mars, a green sash for Neptune, a blue sash for Uranus, a striped sash for Jupiter, and so on. Now for the comets, to complete this simple method of teaching the children the solar system: A little child might be labeled Encke, moving in an egg-shaped path nearly as far as the circle round which Jupiter travels. As she gets near the sun she must go faster and faster, but as she recedes from the sun she must get slower and slower, till she merely creeps along. Another little girl could be comet Biela, which travels in a path beyond Jupiter; and another, comet Halley, which travels beyond Neptune, the most distant planet. The comets must be very careful as they make their way across the solar system, as there are many obstacles to be encountered on their way. Should they rush into Terra, our earth, what a terrible catastrophe might occur! or should they stumble over an asteroid, it would surely be utterly demolished.

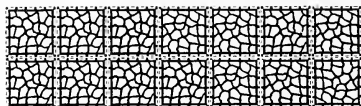
This is only a suggestion of the many different ways in which astronomy may be made interesting for very little children. It would be only a game for them, and yet a game conveying a lesson they would never forget. In the same way children could easily learn the leading constellations, by seeing the pictures and learning the legends of the sky. There is scarcely a constellation without a legend, and for this reason the study of the constellations can be

made very interesting. Show a child the picture of Orion, the heavenly hunter of the sky, warding off Taurus the bull, who glares at him out of his bright eye Aldebaran. On the shoulder of the bull glitters the well-known constellation of the Pleiades, about which so many beautiful legends are related. Behind Orion follows the little dog (*Canis Minor*) and the great dog (*Canis Major*), and between them is to be found the unicorn. At the feet of Orion flows the Eridanus, into which river Phaëthon fell as he was trying to drive the chariot of the sun across the sky. Tell these legends to children, and they will at once connect the constellations Orion, Taurus, the Pleiades, *Canis Major* with its leading star Sirius, *Canis Minor* with its leading star Procyon, the unicorn, and the river Eridanus. As soon as they learn how to locate Orion, they will know that the other constellations are near by, and that they are all to be seen at the same time in the starry heavens. Then again, take the legend of Boötes the bear driver, who ceaselessly chases the Great Bear (the dipper) and the Little Bear round the heavens, and who is followed by his two hounds, Asterion and Chara. Grouping these ideas, the child will learn to look for Boötes in the region of the well-known dipper, and will not think of looking for him anywhere else.

This seems a very simple and easy way of teaching children the sublime truths of astronomy, and why should not this delightful study be made easy for them? Among the rising generation may be numbered some day a future Herschel, a Galileo, a Copernicus, a Mary Somerville, or a Maria Mitchell; who knows? Instead of beginning their study of astronomy at an advanced age, so that fame is only attained with their failing powers, or possibly never, they have learned the wonders of the heavens whilst they struggled with their A, B, C's, and when the proud era of graduation from school arrived, they were already well grounded in a fundamental knowledge of this noble science. Some of the most distinguished astronomers of the day—such as Professor Barnard, Professor Burnham, Professor Young, Professor Newcomb, Professor Langley, and a host of others—

are Americans. Let these ranks be swelled by the rising generation, who, cheerfully playing at astronomy in the Kindergarten system I wish to introduce, will later on find their own way to the knowledge of the stars, and become so famous that Galileo, Copernicus, Kepler, and the rest of these celebrated heroes of the sky, will fade into comparative insignificance. This is my hearty wish, and all honor to the future learned astronomers of the coming twentieth century.

MARY PROCTOR.



THE INTERNATIONAL CONGRESSES OF EDUCATION.

SINCE May 1, 1893, the Memorial Art Palace, which studs the lake front of Chicago, has been the stage for much important drama, the actors in which have ranged from every conspicuous department of the world's work. The women met in international debate over their specific interests, men have discussed politics and finance, while men and women mingled together have earnestly interchanged their deeds and dreams in the realm of music, art, literature, journalism, and science. The *personnel* of the greatest thinkers and otherwise distinguished men and women of the world have appeared in succession, that the creator and his works might be glorified together. The motto of the Auxiliary Congress, which has headed every printed program sent out, has been most truly substantiated: viz., "Not things, but men"; "Not matter, but mind."

The educational congresses, which convened during the latter half of July, seemed to gather up the many threads of discussion which the previous special conventions had thrown out. It was found to be the privilege of education to consider all the special lines of man's higher work in relationship to man himself. How to produce music or a work of art, or even an acceptable philosophy, is but one-half the question. The other half of the question is, In how far are these *means* by which man may *reveal himself*, and how valuable are these as tools by which to construct a higher manhood?

The educational congresses, when viewed from the standpoint of the Kindergarten, by no means lose in force or vital import. The generally granted recognition of this department by every other marks an epoch in the history of *natural* education, of which the tendency of the N. E. A.

at the Saratoga session of last year was a partial prophecy. The Kindergarten, considered not as a method of teaching a sub-primary grade, but as the right beginnings of all education, could command and hold such recognition.

The two distinct congresses of education, while under separate management, and varying largely in scope and intent, were happily blended into one by the frequent interchange of representative speakers and delegates among the range of special departments. It was considered no irregularity for a representative from the rank of higher education to participate in a discussion of the manual or art training section, and the opening morning session of the Kindergarten congress had, among other platform guests, Dr. Wm. T. Harris himself. Dividing lines between the departments, like those of the longitude and latitude of our wonder-working world, were matters of the imagination, for purposes of convenience only.

The same spirit which has been breathed down the century by Pestalozzi, Herbart, and Froebel permeated every discussion: viz., life should be the starting point, the method and goal of all education. This was reiterated by the Kindergarten section, the manual and art training section, and the departments of higher education, university extension, and Chautauqua study.

Twelve distinct department congresses were carried on simultaneously during the week of July 17 to 23. Each of these departments was under the full control of a local Chicago committee, which has served for a year preparing its programs and statistics, each in conjunction with an international advisory council. In this wise the entire list of prominent professional educators has been canvassed in every direction, and much valuable correspondence has been accumulated. The letters from those who could not participate in the congress were in many cases read as reports of work from interesting foreign points, so that every nook and corner of the schoolmaster's world has been pried into. The programs, as finally presented by these committees to their departments, represent the available grist,

in the form of valuable papers, letters, and reports. No cordiality or hospitality has been spared on the part of the Chicago people to make the foreign and visiting guests thoroughly at home in this city. Many homes have been thrown open, and glimpses into the characteristic features of American life have been occasioned. The informal social intercourse of the visiting educators has brought about a closer sympathy and fraternity, wherein head and heart have each had a part. The reflex influence of this warm and friendly contact will be felt all along the lines of public and private schools, from Kindergarten to university, in the coming year. Methods and theories have not counted for more than men and women, and the demand has come, loudly and urgently, that these two no longer be separated. Rounds of applause greeted the enthusiastic utterances of the younger generation, as well as those who have stood at the helm for a quarter of a century.

The International Congress of Education was held under the direction of the National Educational Association of the United States, July 25 to 28, with Dr. Wm. T. Harris in general charge. This congress provided for sixteen special sectional congresses, covering all the important departments of education. This congress reaped, as it were, the full harvest of the preliminary week's work, and was able to cover a more comprehensive though less technical ground. With the assistance of the department chairmen, Mr. Harris made up a program which provided a thesis on each important topic, followed by an outline of points for the further discussion of the same. As a result every phase of the most important subjects was brought before the congresses, thus securing excellent oral as well as impromptu discussions. These are to be printed in full, in the volume of the proceedings of the congress, by the National Educational Association.

THE KINDERGARTNERS IN CONGRESS ASSEMBLED.

THE special congress of Kindergartners held its first session July 17, at 11 A. M. A most earnest body of workers from far and near met, on an average, in three daily sessions for a full week, with an additional Sunday program of appropriate topics.

Professor Wm. N. Hailman presided over the regular sessions as chairman, and the happy fulfillment of the congress was in no slight degree due to his tact and humor. He opened the program with a most eloquent and impressive paper on Froebel and his work, wherein he sketched the entire province of the "new education." Mr. Hailman placed stress upon the so-called religious training embodied in Froebel's teachings, emphasizing the necessity of fathers and mothers all becoming educators. To be a parent or a citizen is not enough; they must also be teachers, in the true sense of that word. He urged that parents cease to abdicate their divine rights and privileges as guardians of their children. The self-activity of the child is honored by no one educator more than by Mr. Hailman. In this paper he illustrated how the *achieving* side of child nature should be given full play, and this through right, spontaneous motives from within the individual child. He condemned vigorously the sentimental, benevolent turn which is given to the children's doing for others. They should do for each other, prompted by that altruism of the soul which looks always to the good of humanity. He refuted the too-long-accepted materialism that the little child is a little animal, since such could only grow into a greater animal and would culminate in the opposite direction from that of spiritual development. The child is a growing, living organism, which can attain all he dares hope. He is not a physical, cellular structure, but an expression of the larger

life of all humanity. Mr. Hailman added, with strong feeling:

"We have reason to congratulate ourselves that this man Froebel has come among us, to show us what a living, pulsing thing the school may be. His sense of knowledge has a living quality, is full of action and fertility." Mr. Hailman closed with a cordial word of encouragement to every effort made in the right direction, whether on the part of parents, schools, teachers, or pedagogues. Progress is being made in all these directions.

Among the congress guests who occupied the platform during this opening session were Mrs. E. W. Blatchford, chairman of the local committee; Miss Caroline T. Haven, of New York; Miss Mary McCulloch, of St. Louis; Miss Angeline Brooks, of New York; Mrs. Eudora Hailman, of La Porte; Mrs. Louisa Pollock, of Washington; Mrs. Alice H. Putnam, of Chicago; and Commissioner Wm. T. Harris, of Washington.

On the evening of July 17 Mrs. Sarah B. Cooper, of San Francisco, read a paper on "Every Mother a Kindergartner." The topic was of her own choosing, and was handled with feeling and force. Many young women and mothers listened to her appeal for more intelligent mother love, which should combine wisdom with affection, and which should unfetter the child to fulfill his highest possibilities. Mrs. Cooper's own motherliness and sincerity of purpose inspired her words, while her happy invitation to the audience to applaud her arguments brought them near to her.

Mrs. Cooper was followed by Mr. Wm. L. Tomlins, of Chicago, present choral director of the World's Fair, who gave an extemporaneous address on the Place of Music in the Kindergarten. The practical demonstrations made by Mr. Tomlins with his large classes of children have aroused the inquiry of how it is done. With a few graphic illustrations he pointed out his effort and its results. The humanitarian basis of all true education was again emphasized, as it had been in all previous papers, but from another standpoint,—that of art for man's sake. The strong individuality

of Mr. Tomlins, as reflected in his thought and work, appealed directly to the Kindergartners, whose creed unites the man and his works. Not this or that method of teaching music should be the goal, said Mr. Tomlins, but music as a means of expressing the brotherhood of man, in mutual sympathy and coöperative service.

The second forenoon session was devoted to the consideration of the Professional Training of the Kindergartner, which was provided to be discussed from several standpoints; but owing to failures in attendance, one paper only was presented, that by Mrs. Eudora Hailman, of La Porte. Mrs. Hailman outlined the ideals which should be aimed at by the Kindergarten training teacher, as well as the scope of study and application of principles essential to an understanding of the work. The paper was discussed by a number of prominent training teachers present, who hailed the height of the ideal and approved its adoption. Mrs. Hailman recommended that above all else the Kindergartner should be trained to be *individual*. Her natural instincts should be strengthened, and the bond of sympathy between students and training teachers should be constant. She said: When true psychology shall have become one of the everyday rather than a special study, fruits will be harvested as never before.

Miss Angeline Brooks closed the program with a paper on the Relation of Play and Work, in which the educational values of play were closely calculated and happily illustrated.

Tuesday evening was devoted to the discussion of Froebel's Religion, which was opened by the reading of a letter from Miss Eleanor Heerwart, and participated in by Mr. Arnold Heinemann, Miss Brooks, Rev. Mr. Mercer, Mrs. O. A. Weston, and many others.

Wednesday morning, July 19, found the Kindergartners in a joint session with the congress of manual and art education. It is a significant fact that these departments should find so much in common as to profit by joint sessions. The individual energy which the Kindergartner seeks to engen-

der is the quality which art and manual training hopes to apply in good works. It was a rich program, opened by a very comprehensive historical sketch of the manual training work in this and other countries, prepared by Mrs. Louisa P. Hopkins, of Boston. Character Building through Work was a suggestively written story by Mrs. Chas. Dickinson, of Denver, Colo. The story showed in a dramatic way how parents may influence the forming characters of their children. The situation of the plot illustrated many of the most vital points in child training, doing so without directly condemning wrong methods.

The paper on Symbolism in Early Education, read by Mrs. Marion Foster Washburne, of Chicago, was one of the most aggressive as well as effective appeals for nature and life as they are, that has ever been produced. It will appear in full or in part in the October number of the KINDERGARTEN MAGAZINE. Mrs. Washburne clearly presented the law of symbol-making as is manifest in all history, art, and language, and gave the poet his true place above all other men, because of his true use of symbols as a means of interpreting truth.

Professor Hannah Johnson Carter, of the Philadelphia Drexel Institute, discussed the Promotion of Child Activity, from the standpoint of the average conditions of school and teacher. She pointed out many weaknesses, many errors, and worse ignorance on the part of teachers. Ignorance of pedagogics leads to the use of devices by which to hold the child's interest.

It was an elect audience which was brought together by this joint program, since it included the promoters of the most progressive measures ever brought to the schoolroom door. At the close of the most hearty attention of the large gathering to the programs, discussion was abandoned and Miss Susan B. Anthony was introduced to this assembly, which, as she reminded them, had sat for two hours to listen to women,—no gentlemen having participated in the program.

The joint session resumed its program in the evening,

presided over by Dr. Hailman and Miss Josephine C. Locke, respective chairmen of the two departments of Kindergarten and art and manual training.

The relation of the Kindergarten to the primary school was discussed with much force and profit by Wm. T. Harris, Miss Mary E. Burt, James L. Hughes, and Dr. Hailman. Mr. Hughes, with his accustomed eloquence, testified to the importance of carrying the Kindergarten spirit into the primary grade. The schoolmen have learned much from the Kindergarten. As a result, the past twelve years show the methods of discipline revolutionized. The secret of discipline is to give appropriate work, work fitted to the child's activity and capability. In the home the child finds his problems and brings them to the parent; but in the school, the master hunts up the problems and foists them upon the child.

The influences of the home and school upon child character were practically discussed by Miss Constance Mackenzie and Rev. Mr. Mercer. Mr. Edward Boos-Jegher, official delegate of the Swiss Confederation to the Columbian Exposition, made an earnest appeal for better home training. We could hear the spirit of his great countryman, Pestalozzi, speak through him, as he reiterated with fervor the words of his predecessor: Mothers should go into the Kindergartens, and bring home with them the disciplinary secrets of right training.

Miss Josephine C. Locke added her glowing word in favor of finding joy and gladness in work. Faith in the divine possibilities of every child, followed up by appreciation of every righteous effort, is the only fruitful education.

At the following morning session Mr. Edward G. Howe read a spirited paper on elementary science teaching, rejecting all temporary experiments that are not based upon the actualities of nature. He showed how teachers may classify and group the things visible, and laid down as a rule: "If you are not sure of a thing yourself, do not teach it." Mrs. Louise P. Hopkins' paper was also read, wherein she shows that the study of science is becoming more and more a

study of poetry,—the record of the beauties of nature parallel with the feelings of man.

Was there not an appropriateness in this program grouping the topics of natural science study with physical culture? Man is a part of nature, and expresses the beauties of nature in his body. Baron Nils Posse, of Boston, opened the discussion of gymnastics. He is a young, energetic, quick-eyed man, who carries his work in his heart. His practical and common-sense views of this oft-sentimentalized subject appealed to his hearers, especially as these were based upon experiments made with little children rather than adults. The object of physical exercise is to regain bodily equilibrium. In the case of the child this can only be done as the child is lost in the idea he is expressing. The Kindergarten should have elementary gymnastic training in order to properly direct the daily energy of the child along correct lines. A drill is never educational in itself, but the *playing* of soldiers may be introduced with good results.

Miss Margaret C. Morley added her plea that beauty of motion might not be divorced from use. She said gymnastics are only a means for the soul to tell its message.

A full morning session was given over to the discussion of art in the Kindergarten. Mrs. Mary Dana Hicks, who is such a favorite with Kindergartners because of her clear-sighted pedagogy as well as her complete personality, presented a paper covering a broad scope of the subject, illustrating many points by her own experiences and experiments. We will hope to bring this paper to our readers in some future number, as also that of Mrs. Mary H. Peabody, whose able psychological arguments impelled the closest attention.

Professor Jno. Ward Stimson, of the Artist-artisan Institute of New York city, proved to be one of the most inspirational speakers of the week. In a characteristic way he rapidly sketched his own struggle for artistic life,—seeking at all the schools, of all the masters, the food with which to satisfy his ideals. Finally he went to the *works* of the masters, and here found the key and saw how these great

artists had applied nature's laws throughout. He made an earnest appeal for individualized expression, for an American art rather than an imitation of the Grecian or Roman.

Throughout the sessions of this department congress, sincerity and individual convictions reigned supreme. Time was not occupied for the sake of filling it, but rather, an overflow of strong feeling and responsibility to utter the truth revealed to the individual, often prolonged the sessions beyond the hour. The closing session of the week's fullness gathered on Sunday afternoon a large assembly to hear of the relation of the work to the church and Sunday school. Congregational and solo singing interspersed the papers by Misses Wheelock, Bryan, and Howe, and closed the busy week with a restful and peaceful spirit. Mrs. E. W. Blatchford, chairman of the local Chicago committee, presided at this session, and the year's earnest labor, by which the way for this congress had been made straight, was again reflected back to the laborers in its gratifying results.

CONGRESS NOTES.

WE have left a report of the Kindergarten section of the International Educational Congress, as well as the Round-table discussions, for next month. They were fruitful and suggestive, and brought Kindergartners closer together in the contemplation of mutual problems.

ON Saturday, July 29, Mr. Geo. L. Schreiber, the artist who decorated the Children's Building, met a party of Kindergartners informally, and told them of the scheme of the decorations as well as of the educational service of true art. This was of great interest to many of the Kindergartners who had contributed to the decoration fund.

AMONG the pleasing foreign representatives who attended the congresses were Mrs. Mary Eccleston of the Argentine Republic, whose work has been to bring the Froebel doctrine, through the Spanish language, to the South Americans, and Miss Nannie B. Gaines, from Hiroshima, Japan, who reported great growth and many unusual experiences in the establishing of the work. Miss Gaines will spend a year here before returning to her work.

THE several social gatherings which were arranged for during the congress time were by no means the least profitable share of the program. Mrs. E. W. Blatchford entertained the Kindergartners and other department educators at a most cordial reception, while the Free Kindergarten Association opened its rooms to a family gathering for a happy afternoon. Other informal excursions about the city and the World's Fair, added to the mingling of the many waters.

The visiting Kindergartners and educators were invited by Mrs. Geo. L. Dunlap, chairman of the Children's Building Committee, to make that unique building their home and headquarters when at Jackson Park. Aside from the

many interests centering about the *crèche*, Kindergarten, and classroom work, a series of educational lectures were conducted under the direction of Colonel Francis Parker. Among these were the following: Miss Proctor, on "Stars and Children"; Mrs. Frank Sheldon, on "African Travels"; Fraulein Schepel, on "Every Mother an Educator"; Miss Mari Ruef Hofer, on "How to Teach a Song to Children."

AMONG the many interesting guests attending the congress were Miss Nora Smith of San Francisco, and her sister Mrs. Kate D. Wiggin. Miss Smith came directly on from her year's work, and while indisposed to take an active part in the program, her presence gave great pleasure to her friends and the many who know of her work on the coast. Mrs. Wiggin was just returned from England, and brought greetings from the workers there, which she delivered in person from the platform. Mrs. Wiggin is now a permanent resident of New York city, and it is thus that the sisters with the same thread of work span the country from coast to coast. Miss Smith will travel for six months and then return to her Silver-street Kindergarten.

THE work-charts and writings of Miss Emma Marwedel, who founded the Kindergarten work in California, were discussed between the programs of the congress. Her materials were described by Miss Nora Smith and Professor Earl Barnes, both of San Francisco, who testified to their practicable qualities. The charts illustrating the possibilities of the materials were on exhibition both at the California State Building and the Memorial Art Hall. A pamphlet titled "Hints to Teachers," was circulated accompanying the charts, setting forth Miss Marwedel's theory of color, form, and number combinations, through the use of her wooden ellipsoids, rings, and circular drawing. Cordial greetings were sent Miss Marwedel by the Kindergartners.

EDITORIAL NOTES.

It is with sincerest gratitude that the editors of the KINDERGARTEN MAGAZINE receive the congratulations so generously forwarded them during the past Summer, from teachers, editors, and parents. When a grade teacher or Kindergartner tells of the growth that has gone on in herself, and therefore in her work, during the past year, and gives credit to the reading of the KINDERGARTEN MAGAZINE for part or all of this improvement, we know that its work has been parallel to the needs of the teacher. When educational journalists cordially welcome our monthly to their desks and place it among their most highly respected contemporaries, we know that our professional standards are not low. When business men and women point to the Kindergarten Literature Company as a model and substantial business enterprise, we know that the institution has grown to be a permanent factor in educational history. The management hereby acknowledges the warm words and warmer coöperation which have been extended it from all the above-named sources.

The following letters speak for themselves.

A Kindergartner of long standing, and lecturer at normal schools in New York State, writes under date of May 22: "I cannot tell you how helpful your magazines are to me in my school work! They are all the more so as our Kindergarten is the only one in this county and we have little or no intercourse with others in the work."

A primary teacher of long experience writes from Wisconsin: "The last number of the KINDERGARTEN MAGAZINE came today; it is an *especially* attractive number. I cannot tell you how helpful it has been to me. It broadens and uplifts to a wonderful degree. How can *any* teacher afford to be without it—especially any *primary* teacher?"

DURING the past Summer the editors of the KINDERGARTEN MAGAZINE and *Child-Garden*, as well as many other Kin-

dergartners, have had occasion to feel the pulse, as it were, of the people's interest in right child training. One of the most notable facts is that the Southern visitors to the Fair have shown a marked interest, asking many intelligent questions, and showing a determination to lift the condemnation under which their schools labor. Parents have expressed the desire to see their Southern children as liberally educated as are their Northern brothers and sisters. Calls for Kindergartens and better primary methods come from all the Gulf States.

By the way, it was noted that the "other half" was frequently more intent upon finding proper literature and sane toys to take back to the children at home, than was the mother. One father, after listening to an earnest appeal for more "doing" in the schools and less "book learning," said in a characteristic Southern voice, "Then I reckon there'd be less big heads than there be." It has been a revelation to many a teacher to watch the methods and manner of work carried on at the World's Fair Kindergartens. We are convinced that a new impulse has been given to inquiry, and that the coming year will show a growth in this special branch of work, which will greatly change our Kindergarten statistics. This so-called reform in education has its double work today,—that of opening the eyes of the parent and teacher, that these in turn may not seal those of the children. It is doing this work effectively, and with permanent results.

WHO is the more helpful companion,—the one who overshadows his friend with his superabundant personality, or the one who draws out the better self of his friend at every turn? What is the most helpful educational journal,—the one which formulates every idea for its readers, and presents its own notions of progression as final, or the one that throws out broad natural suggestions, which, because they are vital, will impel the reader to apply them according to the necessities of his own case?



EVERYDAY PRACTICE DEPARTMENT.

HOW TO STUDY FROEBEL'S "MUTTER UND KOSE-LIEDER."

No. I.

The increased interest and earnest inquiries of educators on all sides have prompted us to work out a practical plan of how best to investigate this all-important book. Several leading Kindergartners have from time to time revealed its wonders with all the inspiration and zeal of revelators. In Germany the Baroness von Bülow of Dresden, and Frau Henrietta Schrader of Berlin, have devoted the energy of mind and heart to establish and make practical the suggestions of this book. In England Emily and Francis Lord, after fully realizing the import of the mother's book, translated it into English about 1885, it having been translated in America some years previous. Among those who have most assiduously labored to bring the home and the mother's influence into the school, not as a matter of sentiment but a matter of psychological necessity, as revealed in this book, Miss Susan E. Blow has stood foremost. During many years of inspirational work she taught and demonstrated the philosophy of the child, touching fire to the earnest hearts of many students, who have since carried her work forward.

Like Froebel himself, every Kindergarten is turned at last from the child to the parent,—to the mother,—there to do the crowning work of her educational effort. Every Kindergarten finds that human nature runs along the same lines, whether manifested by child or adult. She finds that the same principles apply in her daily contact with men

and women which she seeks to live out among her children. Froebel's "Mutter und Kose-Lieder," above all else, formulates and illustrates these general universal principles. Hence its value to the student of human nature or child nature.

The humanitarian studies embodied in its songs and sermons are full of the most vital interest to parents and teachers, since the illustrations are drawn from human daily life, and stand for themselves, as psychological arguments. The author of this book was confronted with the problem of helping the mothers, often unlettered and full of unformulated feelings, to realize the scientific, philosophic, and ethical import of the everyday experiences of their children. Wise man he was, to take a little child—one of their own little ones—and set it in their midst! He gave them a series of pictures from real life, and then, together with them, sought to read the story between the lines, and to find the soul behind the simple experience there recorded.

It is our firm conviction that the great good-will and sincere idealism poured into this book for mothers will in time be fully received. While its truth of conception is deep and broad, and may be interpreted from the most philosophic or abstract standpoints, it is our purpose to give merely a suggestive outline of how Kindergartners may draw near to the book and assimilate the mother spirit which was breathed into it forty years ago.

To such as read the German we would recommend a parallel study of Pestalozzi's "Letters to His Friend," which we believe has not yet been translated into English. Here the same truth is voiced from another standpoint, but with a heart's overflow of feeling, such as cannot fail to warm the reader into a new appreciation of ideals, and the faith which makes these real.

The following outline of how to prepare for the fuller study of "Die Mutter und Kose-Lieder" has been recently provided by Miss Susan Blow, and will be supplemented by a series of articles by different workers, discussing the points in full detail:

1. Like other great books, "Die Mutter und Kose-Lieder" requires both private and social study. A class of five or six, meeting once a week and preparing for this meeting by individual work, might accomplish excellent results.

2. This is primarily a book for mothers, and should be read and studied from that point of view.

3. The book presupposes a mother's feelings and experiences; hence two or three members of each class or study-group should be mothers. Froebel's aim in making it the basis of his lectures to Kindergartners was to fan to flame the spark of spiritual motherhood which each woman carries in her heart.

4. In studying any great book one must begin by finding its seed thought. Find the central thought of the book as a whole first, then of each individual song.

5. The seed thought of "Die Mutter und Kose-Lieder" is given in Froebel's "Education of Man," pages 65-75 of Dr. Hailman's translation, which discusses mother instinct and mother insight as related to the spontaneous activity of the child.

6. Seventeen years elapsed between the publication of the "Education of Man" and that of "Die Mutter und Kose-Lieder." During all this time the thought was growing and unfolding in Froebel's mind. To seize it in its germinal form, as in above reference, is a great help toward grasping its more complete expression.

7. Begin by reading the book through, seeking to catch its general aim and spirit, remembering Froebel's principle, that each thing must be grasped as a *whole*, then seized in its details, then more concretely apprehended as a unity penetrating these details.

8. Next read the seven introductory songs between mother and child, and stanzas entitled "Closing Thoughts."

9. After this give a week to the careful study of the two chapters, "Songs between Mother and Child," and "Glance at a Mother who is Absorbed in Looking at her Child." Do not study these critically or from the literary standpoint, but with the desire to feel out broadly into the mother

mood. You will then be ready to begin the study of individual songs and plays.

GENERAL TALKS IN THE KINDERGARTEN.

General talks are in connection with every subject of experience in the Kindergarten, and will necessarily be of wide and varied range. Whether we study works of nature or those of man, there is one principle to remember, and that is, *to symbolize a deeper truth than appears on the surface*, in order to appeal to the child's higher nature. "Nature is of service to man only as he sees through and beyond her." Since the child is a physical being he is subject to the same laws that govern the physical world. "Everything in nature contains all the powers of nature." Laws of gravitation, harmony through contrasts, unity in variety, cause and effect, interchange of matter, etc., are evidenced in the smallest of nature's works, and in sympathetic living with these the child's inner life develops in accordance with natural laws. One of the greatest aids in attaining this end is the imagination, the mediation between the world of sense and the world of spirit. In the gifts and occupations the child is never required to compare or reason abstractly, so in the talks he must have something to perform the same duty as his balls, blocks, etc., do in the gifts; and this he finds in the imagination. He thinks through images. In the story of Lily Bulb or Baby Calla the imagination transforms the bulb, a thing perceived through the senses, into a personality, and Lily Bulb learns the lesson of waiting and contentment, experiences the care and kindness of the gardener, the sunshine, and the rain, and at last blooms into marvelous beauty, giving joy to all who behold. "The world is a mirror wherein the child sees himself reflected," and the experiences of Lily Bulb are his own.

Further, the imagination does not give mere facts, but facts clothed in a fanciful dress, and hence full of meaning. Thus the sunbeams, instead of being rays of light coming from the sun millions of miles away, are dancing fairies sent to the earth on messages of helpfulness and love. The

imagination also opens the eyes to the poetic or beautiful in life, for "Imagination is the foundation of all art. The poet, painter, or musician—all whose creations afford us delight—could have given us nothing without it, nor can we understand and enjoy their creations unless we, too, have the power to image for ourselves their conceptions. The scientist imagines, then verifies his imaginings by repeated experiments and careful extended observation. Here, too, we shall fail to understand his discoveries unless we call to our aid the imagination." Through the imagination the child becomes acquainted with a world not perceived by his senses, and is preparing himself to receive the truth of conscious spiritual life when he is ready for it.

The providence of our heavenly Father is plainly shown in every work of his creation. In all forms of life there is provision made for sustenance. Seeds, bulbs, and plants store nutriment on which they feed till leaves are formed to take in the required nourishment. Eggs of frogs are surrounded by a jelly-like substance which is the food of the young until it is capable of propelling itself in search of food. Birds and animals have instinct to select proper food for their young. Parents, by labor, convert the products of nature into food for their children. In each of these the child sees the evidence of the same law, and the creative spirit within him refers it to an invisible creative cause; and thus he feels the unity in all life, and the spirit that animates each variety.

It is necessary in talks, as well as in all other departments of Kindergarten work, to relate each day's work to the preceding; one day's talk will grow naturally from those of the previous days. The change of seasons will bring change of subjects in related order, until the child sees the mutual dependence of all things, and their relation to one another.

In a year's work the following subjects and many others will introduce themselves, beginning in September: Fruit, flowers and their seed, leaves, grain, nuts, the squirrel, Thanksgiving day; the preparation for Winter, which brings

under our notice, first, migration of birds; second, woolen things for which we are indebted to the sheep; third, fuel, introducing the begrimed miner; fourth, Christmas time and Santa Claus, with the beautiful lessons of love in action. Then come ice, snow, rain; and between the seasons, wind, light,—sun, moon, stars, and artificial lights. The joint work of sun, wind, and rain leads to the awakening of the numerous forms of life which symbolize the Easter thought—resurrection; in plant life, sap and buds of trees, bulbs, roots, and seeds; in animal life, the egg, butterfly, bee, frog, snail, lizard, the bear, and return of birds; in civil life, the farmer and gardener, bringing us back to fruit and flowers.

In the Spring of the year we have the anniversary of the birth of the “new education,” arising from the faulty systems preceding,—faulty inasmuch as they were not based on natural laws. The patriotic sentiment also has its place here, in the celebration of the queen’s birthday.

In this sketch of work thus briefly outlined, the Kindergarten requires a knowledge of botany, zoölogy, geology, and physics, also of the different manufacturing processes in their primitive stages.

Results to be looked for from successful talks with the children: Introduction to natural science; observation quickened; expression through language; enlarged sympathy in every direction; imagination strengthened, developed, and exercised; a striving up to the ideal, higher power over material manifesting itself in artistic creation; and all these combined aid in forming a character in unity with nature, man, and God.—*Bertha Savage, Hamilton, Can.*

THE STORY OF SIEGFRIED.

Long, long ago, before the sun learned to shine so brightly, people believed very strange things. Why, even the wisest thought storm clouds were war maidens riding, and that a wonderful shining youth brought the Spring-time; and whenever sunlight streamed into the water they said to one another, “See, it is some of the shining gold,

some of the magic Rhine-gold the mist men have left us. Ah, if we should find the stolen Rhine-gold we would be masters of the world—the whole world”; and they would stretch out their arms and look away on every side. Even little children began looking for the stolen gold as they played, and they say that Odin, a god who lived in the very deepest blue of the sky, came down and lay in the grass with his spear beside him, to watch the place where it was hidden.

It was in the deepest rocky gorge, and a dragon that all men feared lay upon it night and day. Alberic and his mist men wove chains of clouds to bind him, and Mimi, an earth dwarf, strove to mend a broken sword to slay him; but though they worked always, nothing was ever done. The cloud chains melted away at morning, and no one who feared anything in the world could mend the sword, because it was an immortal blade; it had a name and a soul, and it was a gift to the child Siegfried from his mother.

This boy Siegfried lived with the earth dwarf in the very deepest forest. He was the free child of the world. He had not known his mother, even though he dreamed faint dreams of her when the leaves trembled and birds came home.

He lived as wild as bird and beast. He chased the wild boar for play, and bridled bears, and laughed with the mountain torrent. He knew nothing of the magic gold or the mist or the world; he did not know who Odin was, and Mimi—he only laughed at Mimi, and waited for his sword. Each day at evening he thought, “What if it is done!” and he would come bounding down the mountain, blowing great horn blasts.

Once he came laughing and shouting, and leaped into the cave, driving the bear on the poor frightened Mimi, who ran round and round; he darted here and there, and jumped about until Siegfried could go no more for laughing, and the bear broke from the rope and ran into the woods.

Then the dwarf crouched, raging and trembling, behind

the anvil. The boy stopped and looked at him. "Why do you shake and cry and run?" he asked. The dwarf said nothing, but the fire glowed strangely, and the sword shone, and Mimi trembled more as he looked at the face of the boy.

"Dost thou not know what Fear is?" he cried, in rage. "No," said Siegfried; and he went over and took up the sword, and the blade fell apart in his hand.

They looked at each other. "Can a man fear and make swords?" asked the boy. The dwarf said nothing, but the forge fire flashed and sparkled, and the broken sword gleamed.

The boy smiled, and gathering up the broken pieces he ground them to fine powder. The dwarf raged and wept, but Siegfried laughed as he worked. And when he had done, he placed the precious dust in the forge and pulled at the great bellows. The fire glowed into shining, the whole cave was light, and the face of the boy was like the morning.

Always the dwarf was growing blacker and smaller, and always Siegfried laughed as he pulled at the bellows; and when he had poured the melted steel into the mold, he laid it again in the fire. The light was more shining than before, and the joy in his heart broke into song. When he took out the bar and struck it into the water there was great hissing, and a mist rose up about him, and Alberic stood there with Mimi, and they raged and wept together. But Siegfried only laughed and sang, as he pulled at the bellows or swung his hammers. At every blow he grew stronger and greater, and the sword bent and quivered like a living flame.

At last, with a joyful cry he lifted it above his head with both his hands; it fell with a great blow, and behold! the anvil lay apart before him, and the blade was perfect.

The joy in Siegfried's heart grew peace, the light melted into full day, and the immortal sword was again in the world; but Mimi and Alberic had vanished.

Siegfried smiled. He went out into the early morning;

the light glittered on the trembling leaves and sifted through in splashes. He lingered, listening to the hum and chirp and twitter all around him. Two birds were singing as they built a nest; he wondered what they said to one another. He cut a reed and tried to mock their words, but it was like nothing. He wished so that he might speak to some one like himself, and he wondered about his mother. Why had she left him? did all mothers leave their children? even bird and beast had mates; it seemed to him he was the one lone thing in the world. He wondered what a mortal's mate was like, and lifted his silver horn and blew a sweet blast; but no friend came. He raised it and blew again, louder and clearer, when suddenly the leaves stirred to a great rustling and the very earth seemed to tremble; for behold! he had waked the dragon that all men feared. It was coming nearer and nearer, breathing fire and smoke. But Siegfried only laughed, and leaped over him as he plunged; and when he reared to spring upon him, he drove the immortal blade into his heart.

And there the great evil lay, dead, with no more power in the world!

Now when Siegfried plucked out his sword he smeared his finger with the blood, and it burned like fire, so that he put it in his mouth to ease the pain, when suddenly the most strange thing happened: he understood all the hum and murmur of the woods; and lo! the bird on the very branch above was singing of his mother and of him, and of the gold that would make him world-master if he'd give up; and more, she sang on of one who slept upon a lonely mountain; a wall of fire burned around, that none could pass but he who knew no fear.

Siegfried listened in wonder to hear, but the bird fluttered away before him. He saw it going, and he forgot the gold and the whole world, and followed it. It led him on and on, to a lonely mountain, where he saw a glow of light at the top. He climbed up and up, and always the light grew brighter. And when he was nearly at the top, and would have bounded on, he could not, for Odin stood there

with his spear across the way. The firelight glowed and flashed around them, but the sword gleamed brighter than anything that ever shone, as Siegfried cleft the mighty spear and leaped into the flame. And there at last, in the great shining this Siegfried beheld a mortal like himself. He stood still in wonder. The light glinted on armor, and he thought, "I have found a knight, a friend!" And he went over and took the helmet from the head. Long ruddy hair, like flame, fell down; he stopped in wonder. Then he raised the shield, and behold! in white glistening robes he saw the maid Brunhilde. And she was so beautiful! The light glowed into a great shining as he looked, and, hardly knowing, he leaned and kissed her, and she awoke.

The light broke into full day, and it seemed to Siegfried that he had found his mother and the whole world.—*Maude Menefee.*

THE DANDELION.

Pretty little dandelion
Growing in the grass,
Lifts up its yellow head
To look at those who pass.

But ere the Summer's ended
His yellow head turns gray;
His petals bright, to angels turn,
And then all fly away.

—*Grace E. Loring.*

HOW TO APPLY THE STORY OF SIEGFRIED.

Just one year ago the September work in the schools opened with a study of Columbus, preparatory to the Columbian year and its historic *dénouement*. The faith, substantiated by works, and the noble endeavors of the man, have been retold and sung, pictured with pencil, needle, and in sand, while children in every grade have acted out the drama of the great life of the navigator. In all this study the one man, with his history, has stood for the ideals of a race, which repeat themselves in every child. The contem-

plation of any great man will feed this same ideal in the individual; hence it is not necessary to repeat the study of the same man annually.

In view of presenting a fresh field for the coming year's study, we bring this month the Story of Siegfried, with suggestions for applying the same. "The Life of Siegfried," written by James G. Baldwin, will be found ripe in color and dramatic element, with which the Kindergartner may fill herself. Out of the superabundance of a subject only, can a teacher feed the children properly. In the case of the connecting class, or primary, the book may be partially read aloud to the children. For the youngest children it should be told simply and naturally, suggesting the parallel experiences in the previous stories of Columbus or other heroes. All myths that interpret nature are healthy and full of meaning to the child. If the thought of the tale is high, it needs little garnishing. Dainty adjectives do not take the place of strong, clear, forceful sentences. The latter will impel the child to work out the story with his pencil or his other materials.

In a certain school where the work is graded from the Kindergarten up, preserving the same elements of training in the higher grades, this story was carefully presented. At the close, some of the children came to the blackboard, the others taking their paper and pencils. The drawing resulted in graphic and dramatic figures. Each child chose his own epoch, no two proving the same; but all were vigorous and full of meaning. The drawings were gathered and arranged in their order in a frieze about the room, reminding one not a little of the stretch of warriors and other figures of the Parthenon frieze.

The Kindergartner emphasized the light and joy which marked the Siegfried, and the bird talk which he so well understood created much comment. The sand table furnished the means for their expression, and mountains and streams were the chief form of this expression. These were afterwards repeated in the outlines with sticks and rings, one little one insisting upon a "birdie" in her tree.

Such spontaneous work comes in proportion to the feeling stirred among the children. A *truth story*, such as the eternal myths, will ever bring the result. The systematic development of form or numbers, of materials and successive school work, must grow out of this. Series of Froebel occupation and gift work can be adjusted to reflect the same intent feeling, and will be none the less pedagogical. If the child's nature is untouched by the Kindergartner's thought, it will never respond to the bare materials.—A. H.

HOW TO STUDY SEA LIFE.

A teacher asked me the other day what *object* I should begin with in my Fall science lessons with the little children. She said it was difficult to decide, as there were so many interesting things in the world. I told her, in substance, the following, and present it here as it may chance to answer a similar question from others. My first *object* is to secure a family atmosphere in the Kindergarten; hence we observe a *family*. We study the several *objects*,—if you care to consider them as such,—but always as a group of related objects. The family is the highest type of this. It may begin with the human home circle in a general way, and then be more closely considered by the study of some animal family. The latter being more compact, will tell the story of related members clearly to the child.

Having thoroughly established my central *object*,—namely, the family relationship,—I may then go on and illustrate it by the fishes, birds, flowers, or any other group of objects. Soon the children, together with me, find the family element in all things. This September we will study the sea shells, and group the varieties which are brought back by the children. At the close of our work last June each promised to bring a contribution of sea shells, and no one will fail to keep the promise, I am sure. There will no doubt be more of the scallops than of any other variety, therefore we shall study them quite exhaustively. The pictures of the “dancing scallops” will be utilized in our

games, and I can already see the bobbing wee folks playing themselves out at sea.

Very nearly all of our children will have been at the seashore or the World's Fair. We shall have the pictures of the Fisheries Building and its fascinating inmates. In time we will accumulate an aquarium, and so our science work will grow on and out into a most wonderful study of these things, interesting in themselves, but doubly and much more vitally so when closely interwoven with the children's own experiences. Meanwhile I have carefully studied out all that the good books have to say on the subject of sea life, and have prepared myself to answer any impetuous questions that will only too surely be poured upon me. I shall not, however, *inform* the children about what we are investigating. They must find out all for themselves. They can read the story of the living creature from the shells, and little by little trace out the entire history.

Object teaching is so much misunderstood. The single object may render limited information of itself, or it may become the "rosetta stone" by which whole chapters of nature's hieroglyphs are interpreted. The latter should be every teacher's aim. No object is complete by itself. It must be considered in relation to others, and above all else to the life of the child or student who seeks to learn its message.

The book I shall use for the background of my sea-life study, and which I have been delighted to penetrate this Summer, is Damon's "Ocean Wonders." There are many other side helps, but when compelled to make a choice between several books, I always seek out the one whose author is an enthusiastic and experimental investigator of his subject.—*Fane S. M.*

THE STORY OF THE ST. JAMES SHELL.

The dainty scallop shell which every child cherishes, and which is the chief stock in trade at the coast fish markets, has a unique history. In the misty days of the Crusades, when the success of these long journeys was almost

a miracle, the travelers sought some sign by which they might prove on their return that their feet had touched the holy soil. These scallop or St. James shells bordered the shores of Palestine, floating like fairy fans along the edges of the water. The pilgrims found them as the first greeting of the desired land, and in time it became the custom to attach a scallop shell to their cloaks, as a sign unmistakable that they had realized their visions.

In time the fluted shell, with its radiance of sea-tint color, became a symbol of saintship, and was worn by a certain order of chivalrous knights during the Middle Ages. The pilgrims called this (to them) precious shell after St. James, since he who once was but a poor fisherman became a glorified saint.

THE REASON WHY.

Oh, happy birds among the boughs,
And silver twinkling brook below,
 Why are you glad,
 Though skies look sad?
“Ah, why? And would you know?”
A pleasant song to me replied;
 “For some one else we sing;
And that is why the woodlands wide
 With rapture round us ring.”

Oh, daisies crowding all the fields,
And twinkling grass, and buds that grow,
 Each glance you greet
 With smiles so sweet!
“And why—ah! would you know?”
Their beauty to my heart replied;
 “For some one else we live;
And nothing in the world so wide
 Is sweeter than to give.”

—*St. Nicholas.*

A SONG TO THE SHELLFISH.

Rock-a-bye, babies,
Upon the great sea;
The billows are bringing you
Swiftly to me!

Sleep, Winkle and Conch,
On the high foamy tide;
For in your hard shells
You safely will ride.

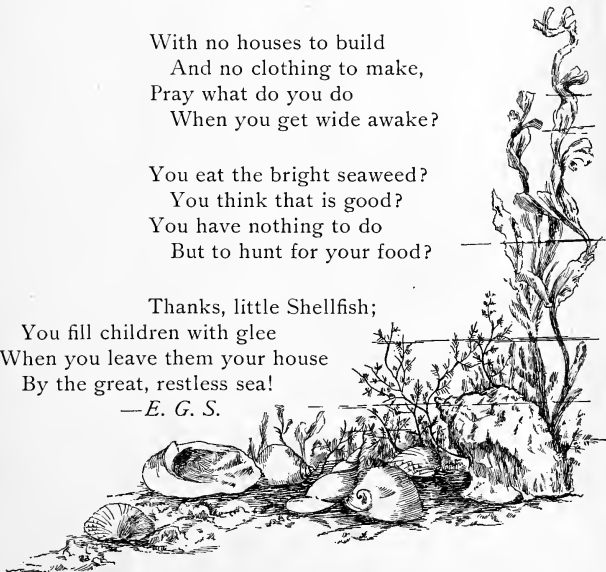
Your cradle's your house,
Your ship, and your coat.
On the waves of the ocean
You're gayly afloat!

With no houses to build
And no clothing to make,
Pray what do you do
When you get wide awake?

You eat the bright seaweed?
You think that is good?
You have nothing to do
But to hunt for your food?

Thanks, little Shellfish;
You fill children with glee
When you leave them your house
By the great, restless sea!

—E. G. S.



The Fairy.

SOPHIA S. BIXBY.

WM. G. DIETRICH.



mf

1. Have you heard of the dear lit - tle fair - y, That is
 2. She is look - ing at you lit - tie chil - dren, And for

mf

 The first system of the song features a vocal melody on a single staff and a piano accompaniment on two staves. The vocal line begins with a mezzo-forte (*mf*) dynamic. The piano accompaniment continues the eighth-note pattern from the introduction.

watch ing us all the long day; How she loves the bright smiles and
 ev - er - y smile that is found She'll fly to our gar - den this

 The second system continues the vocal melody and piano accompaniment. The piano part features a consistent eighth-note accompaniment in the left hand and chords in the right hand.

The Fairy—Concluded.

CHORUS.

sun-shine And would ban-ish the frowns from our way. Then
eve-ning And plant a new flower in the ground.

we will be gay and con-tent, And ev-'ry once in a while I'm

sure we will try and re-mem-ber To look at the fair-y and smile.

AN OUTDOOR SCHOOL.

Editor KINDERGARTEN MAGAZINE:—I find in the June number of the KINDERGARTEN MAGAZINE a few words regarding open-air Kindergartens, and thought it might not be amiss to send to your magazine an account of mine, which has opened for the Summer. Anxious to start a Kindergarten and knowing that every town is the better for such a movement, I was not to be deterred because no room could conveniently be procured, so decided to have it on the front porch of my boarding place. It is in the midst of great grounds filled with various kinds of beautiful shade and fruit trees, among whose branches three varieties of birds have already set up housekeeping. A nice lawn, flower beds filled with plants from the tiny shoot first peeping above the ground to the perfected blossom, charm the children and awaken interest in nature's wondrous storehouse. In the rear of the house are grapevines, fruit trees, and a large vegetable garden. Birds, dog, cats, hens and chickens, horse, cow, butterflies, bees, and others make up the animal population. We have music for our songs, marches, and games, as the porch opens from a room with the piano. Soon the children will have a sand pile, and I hope, gardens of their own. The porch is not a large one, but suffices, considering all other outdoor privileges. In stormy weather we go to my room. Today the children modeled from clay a hen's nest with the good hen sitting upon it, our hens and chickens in the barn furnishing the text. So that the children may draw pictures of what they see, a yard of slated cloth is for the morning tacked upon the side of the house. In emphasizing color by means of the balls, the blue ones are hidden beside lobelia or blue pansies, while red and yellow rose bushes offer excellent hiding places for red and yellow balls. The open-air Kindergarten is, however, far from being idealistic, and requires quite as much tact, patience, and hard work as one indoors. There are advantages in favor of each; but before we can have an ideal Kindergarten either in or out of doors, we

must give birth to the ideal Kindergartner and child. We look to the congress in July to help this good day along. Sincerely yours.—Z. S. Loveland.

June 13, 1893.

ELEMENTARY SCIENCE LESSON.

Much has been said, much might be said, on elementary science. What does it really imply? What part of such work is *best* adapted for the Kindergarten? Do we Kindergartners consider these points sufficiently, or do we accept science work because accepted by others? These questions may be suggestive for thought.

The subject cannot now be fully handled, but one lesson, from a series, with its purpose, may aid the thought of the teacher.

The children had been working on that most interesting subject, water. From the science standpoint, water drops and water confined in certain space had been illustrated. They had seen how water finds its own level by means of sand hills, slanting roofs, etc. In the practical illustrations of the uses of water, and the construction of pipes and pumps, we came to the negative side of the same truth: viz., that water never rises higher than its source. The question was put, "How does the water come to us?" and the children answered, "It runs through"; or again, "What is the pump for?" and the answer, "It makes the water come out." Then one day the children built a two-story house, with a number of Second-gift cubes, with cardboard laid across to serve as a division between the two floors; the cylinders served well for the large pipes; Second-gift cylindrical beads were used for the house pipes, and several formed a vertical pipe "for the water to go upstairs." It was now planned to show by the children's own experiment the need of mechanical appliances, and the conjunction of other forces with water, in service to man.

A hill of sand was arranged; at the top of this a reservoir was to be represented, the idea of which had become familiar to the children; a tin box was used for this. A

hole at one end admitted a glass tube, which was bent to go first in a horizontal, then a vertical direction, and was "the pipe into which the water ran from the reservoir." The children eagerly watched and assisted in the arrangement. Water was then gradually poured into the box, and the children discovered it rise simultaneously in the tube. "More water in the box, more water in the pipe," they said.

To make the truth very clear, the water was then gradually taken out of the box, and the corresponding difference in the pipe noted. The children so enjoyed the experiment that they repeated it over and over. A slat was used as a measure, to prove how the height of the water in the one was always the same as in the other.

When the sand and water were removed, a little conversation was held, on "how the water could get up higher, and the people who live upstairs have some at the top of their pipe"; also, on "how the water 'way down in the well came up so high." This was carried further the next day. The working of a play pump, and the watching of real ones, made it clear that, as one small boy said, "the pump pushed it up."

It was decided that when the reservoir was large, and the water had to go to a great many places, a machine moved the pumps, instead of man, and thus one thing helped another.

Now perhaps some one says, "What is the use of little children knowing *such* things?"

The knowledge of certain facts is, without doubt, of the least importance. The investigation, as investigation; the inciting of the observation to note the action of water generally, and a consequent wonder in so common a thing; the recognition of a principle always obeyed by the water drops; and the realization that in the world of nature and of industries one thing unites with another for the general good,—*these* things seem to me of the greatest value. And *if* these are the aim of the teacher *in a number* of lessons, they will not prove—as some one said the other day—"only a beautiful theory," but become a practical reality

gained by the children, at least in some degree.—*Frederica Beard.*

HOW A KINDERGARTEN WAS ORGANIZED.

Atkinson is a little town of about five hundred inhabitants, on the Rock Island road, one hundred and fifty miles west of Chicago. There are two distinct classes of people in the town, having separate churches and schools,—the American (of English descent) and Belgian. The former and larger portion are Protestant, the latter Catholic. All are honest, law-abiding citizens, possessed of a spirit of thrift and enterprise unusual in so small a place. The business portion of the town contains some nine or ten stores of various kinds, in one of which is located the post office. Besides this there are two large grain elevators and a bank. The town can boast of but one hotel, nor is there demand for more, as there are few visitors to this quiet, peaceful place.

In December last, some of the leading men of Atkinson decided to organize "an Improvement Association." The name tells its purpose. To quote the words of one of its members: "We never did anything very great; only everything we have had as a town, I think, came from that. We didn't have any fire protection before that, and now we have a fire engine and house. The next thing we gained was a street sprinkler, and then we decided to lay sidewalks where they were needed, and in general planned to beautify the town. Then came the idea of the Kindergarten, and you know how that has grown."

At Christmas a Kindergartner in Chicago sent to a friend at Atkinson Miss Harrison's "A Study of Child Nature." The book made a very deep impression, the young mother receiving it thinking much of how desirable a thing it would be if all children could have the benefit of such training. Shortly after this she called upon another wide-awake, energetic young mother, and asked her if she had seen the book. The reply was in the negative, but some Kindergarten articles had been read which had appeared in

The Ladies' Home Journal, and she had thought very seriously about having a Kindergarten in Atkinson, if sufficient interest could be aroused.

These two ladies commenced a series of calls, taking in the greater portion of the town, making between one and two hundred visits. They first interviewed all the people who had children of Kindergarten age (three to six), afterwards making a second round of calls upon those who had not children, but whom they hoped to interest. No one knew anything whatever about Kindergartening, but these ladies explained it as well as they could. They then issued postal cards to everyone whom they had visited, requesting each to be present at a meeting to see whether a Kindergarten could be secured. It was decided that it could, and the giver of the book was requested to come out and speak to the mothers, her expenses being paid. She came and spoke very intelligently and simply of the benefits to be derived from the training, and the mothers listened with keen interest and appreciation.

There were seventy-five at this meeting, and an association was then and there formed, officers elected, and committees on finance and entertainment appointed. Then the question came up and was voted upon, as to whether to have a trained Kindergartner or a primary teacher who had read much about Kindergartening, who tried to follow its principles, and who was really an excellent teacher in her own department. She had many warm advocates who pressed hard, but after hearing the address of this Kindergartner, it was decided to have a regularly trained teacher. It remained now to raise the funds. The committee on finances divided the town into fifths, each taking a fifth as her portion, calling first upon the people who had children, and asking them if they would send their children, and what they could give a week, desiring each to give something, if only five cents, but wishing none to be excluded from the Kindergarten. They obtained seventy-five dollars in this way. They next called upon those who had no children, and raised the amount to \$125. Confident that they

could raise \$150, it was decided to proceed with the work, and hire a teacher. If all of the material could not be paid for, an entertainment could be given, and the remainder raised in that way. This was eventually done, twenty-five dollars being netted.

At the next meeting a report was made of what had been done, and everyone was very much delighted. After that two or three meetings were held, at which chapters from Miss Harrison's book were read, and it was then thought best to discontinue these meetings until the Kindergarten should be there to conduct them. A business meeting was held in April, at which it was definitely decided just what each would contribute. The school board gave a room in the village schoolhouse, took out the seats, and cleaned the room. The ladies who were interested (and a great many of them had no children) went over to the schoolhouse one Saturday morning, taking such pictures as had been contributed,—about fifty in number,—and hung them. Two ladies, one the daughter and the other the sister of a carpenter, came with hammers, nails, and boards, and *made* four tables, and two long benches for the little ones to stand upon so that they could reach the blackboard. They asked no help; they carried in the boards themselves, measured them off carefully, sawed them, and put them together as neatly as anyone could have done.

It should be said of the pictures hung upon the walls, that all were carefully selected, not merely that they should be pretty and attractive, but full of meaning, those of children, animals, and birds being given the preference. An ungainly post in the center of the room was draped with red; white, and blue, and all unsightly places upon the wall were covered by flags. Oilcloth marked in inch squares was then sent for to cover the tables, and "pineapple tissue" cloth sash curtains put up at the windows. That came to one dollar for four windows. A square piano was donated by a friend, and willing hands formed a circle on the floor, by driving in brass-headed tacks. The Kindergarten friend in Chicago was then authorized to order all necessary

material for twenty-five children. This came to \$34.90 including two dozen chairs. The material for the entire Summer has cost \$50.58, which includes the \$34.90. There have been, however, thirty children in regular attendance.

This same young lady secured the Kindergartner at a salary of thirty-five dollars a month, her board and laundry being furnished. The girls of the town had been depended upon for assistants, but this proved unsuccessful. At the end of five weeks the ladies met and decided to procure an assistant, to make it less hard for the Kindergartner. A young lady was sent for from Aurora, her board, car fare, and laundry being provided. This has proven a wise measure. At the outset a great many more children came than were expected, there being thirty-eight on the opening day; and many of them were beyond the Kindergarten age. After some discussion the ladies concluded to allow them to remain if they showed by their contented, happy manner it was better for them to be there. The spirit in the Kindergarten from first to last has been beautiful, made so by these happy, loving children. The schoolhouse is situated in the center of a square, surrounded by magnificent trees, so closely set that only the flag pole of the school can be seen from without. The soil of the place is a rich black loam, so that everything grows well. During the warm Summer mornings the tables have been moved out of doors, and there we have worked and played, watching the birds build their nests and feed their young. A large collection of nests has been made, the last being one most difficult to obtain,—that of an oriole, curiously woven of twine and leaves and horsehair. We have had many curious and interesting pets, our last foundling being a young robin that opened its mouth to an enormous extent every time anyone approached, much to the delight of the children. Not long since a large number of "walking stick" insects were found by the children, crawling up the trees, and one morning only a dozen frogs were brought by the older boys to be examined and admired. Nature is to be found here on every hand in her most attractive form, and the children

are, as one would expect to find them, as free and unharmed by others' thoughts as the birds, and quite as joyous.

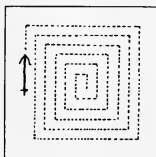
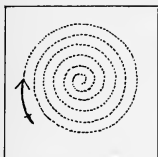
To meet the needs of the older girls, a sewing class was organized by the Kindergartner, and excellent work has been done by them in a most careful, painstaking way. The model book of sewing used at Pratt Institute was sent for, and has served as a guide. The mothers have expressed hearty approval of this work. Every Friday afternoon the mothers have gathered at the schoolhouse, and listened to readings and talks upon child training, varied by songs and games and explanations of the work being done daily in the Kindergarten. In the Kindergarten itself each child has had a book in which all of his hand work has been placed in regular sequence as completed. They admire these books, and like to see them grow step by step. The Kindergarten will close August 18, having begun June 12. It has been to the entire village a center of activity and helpfulness, and another year it will be an easy matter to raise funds. It is with the hope that other small towns may go and do likewise, that this article has been written, and also with the desire that other Kindergartners may know how rich and profitable they can make a Summer in their lives.—*Minnie M. Glidden.*

MOTHERS' DEPARTMENT.

SCISSORS, AND HOW TO USE THEM.

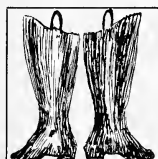
A pair of scissors and a bit of paper are to be found in any nursery or living room. Let children have scissors of their own as soon as they are able to handle them at all, which should be when they are passing three years. The round-bladed are better than those with sharp points. Let the children practice cutting, from any old paper or magazine, the pictures, and with a few hints help them to arrange a collection of animals, of flowers or birds. Having a definite purpose adds interest to the effort. Many little girls show whole boxes of paper dolls and their wardrobes as the fruits of their industrious cutting. It is quite as well to give them other than fashion books, however. After the children have mastered the handling of the scissors they can begin to cut free patterns. Give them fresh, unprinted paper for this, as they are better able to carry the design in mind, and follow its imaginary outline with the scissors. The mother, or older person about the children, can do much to encourage the skill and create the ability to cut free-hand patterns, by finding the similarity in the scraps of paper to actual objects. As the child watches the clouds to find camels and ducks and mountains, so in this his imagination will be strengthened. The next step will be to encourage the child to decide what he will make, before he puts the scissors to the paper, and as nearly as possible to carry out his design. Instead of purchasing fancy toys to amuse her children, any mother can cut a Noah's ark, with all the varieties of animal kind which go to make up such a treasure-house. "Is there anything 'Kindergarten' about that?" you will ask. Certainly. Any *productive activity* is educational, especially when coupled with the mother's earnest desire to help her boy or girl in the right direction. The Kindergartners have arranged a series of free cutting exercises, which apply to home use as well. Some few of the

former are given below, which will illustrate their own purpose:



Use a uniform size of paper. The four-inch squares of colored paper, to be bought at any Kindergarten or school-supply store, are very good; or the uniform scraps which can be secured at any country printing office or paper house will answer the purpose as well. The color adds greatly to the realism of the forms when cut, and serves at the same time to form the child's taste.

Taking a square of paper, cut into it one half inch from the edge. Then follow out a spiral curve, cutting ever closer and closer to the center, until the entire sheet is one spiral thread of paper. If the children are too young to make a "snail," as they call it, it will afford them no small interest or profit to watch the mother or Kindergarten, with steady hand, cut on and on. Taking another square, cut in this a continuous series of squares within squares, never breaking the thread until the center is reached. As in the effort to pare a whole apple without breaking the paring, so here, great skill and foresight are demanded. As in the other illustrations, life forms may be cut, which modify the circle or square. Giving the child a guide as to general form, makes his work more sure and



correct. Keep both the form cut, and the background from

which it has been taken. Paste both side by side in a scrapbook, and enjoy them with the children. One little lame girl, who began her simple "scissoring" in the Kindergarten, developed such skill that in after years she was able to support herself by the artistic forms she created, which were purchased by the city confectioners. Another unique artist cuts exquisite silhouettes of any face brought before him at a glance. The scissors, like the pencil, can become the tool for artistic work, with practice.—*H. B.*

THE BUTTERCUP MEADOW.

I have heard of the buttercup meadow,
And think I have seen it tonight;
It was just on this side of the woodland,
And was dotted with yellow and white;
And sweet little birds hovered o'er it,
And flew in and out 'mid the flowers,
And the daisies all nodded approval,
And the buttercups dropped golden showers.

Yes, I think it must be the same meadow
I have heard of for many a day;
The children all know where to find it,
And all gather there for a play.
It is "Daisy, you sweet, precious daisy,
Your nightcap's as white as the snow;
And, buttercup, give me your gold, sir!
And do you love butter?—ah, no!"

And then the sweet hands are laden
With daisies, and buttercups too;
The children run home from the meadow,
Away, before fast falls the dew;
And then merry elves from the woodland
Flock down to the meadow to drink
All the dew from the sweet nodding blossoms;
It must be the same meadow, I think.

—*Emma L. Clapp.*

FLORINE'S VISIT TO KINDERGARTEN.

"Florine," said Mamma one morning early, "shall we go to Dot's Kindergarten today?"

Florine is only two years old, and does not understand what a Kindergarten is; but she knows who Dot is, so she claps her tiny hands and dances with glee.

Dot is only two years old, also; but as his mamma is one of the helpers, he has begun Kindergarten early in life.

When Florine arrives, the children are seated in their red chairs, placed in a circle in the center of a large, sunny room. The organ plays softly and the children sit quietly listening. When it ceases, Mrs. Gay says, "Good morning, children," and all respond with a bright good morning. Then all repeat in reverent tones, with folded hands and bowed heads, first a morning prayer, which is then softly chanted.

Little Dot peeps at Florine from between his fingers, but Florine looks soberly about the circle. She is too intent to encourage Dot's mischief.

"Good morning" songs are now sung, to teachers and pupils, to our dear little school, and to the merry sunshine. Then follows a charming finger play, set to music, and Florine watches Dot as he tries to "Dance little thumbkin." His little fat fingers crook themselves in a comical manner, but "little gold man" refuses to dance without help, and he gives him up in despair, as the others are already dancing "little baby."

"Helen, have you a story for us this morning?" said Mrs. Gay. The little three-year-old, twisting her apron with her restless fingers, recites:

"Once I had a little kitty
White as snow;
In a barn she used to frolic
Long time ago."

The children clap their hands with delight, as she returns to her place. Then a trio sing "The Merry Brown Thrush," with appropriate gestures.

It is Dot's turn now. Florine gazes at him with won-

der as he gathers up his apron, with Mamie-doll in it, and swaying to and fro, half sings, half recites:

“Wock-a-bye, baby, t’ee top;
Wind b’ow, baby crow,
Swing high, swing low,”

then laughingly capers back to his tiny chair beside Mamma.

The quiet music begins again, and all settle comfortably back in their chairs for a rest. At a certain chord all rise, and stand behind their chairs. Another chord,—the chairs are raised over their heads, and resting there, are carried on the march around the room to the low tables. A third chord,—the chairs are lowered and the children seat themselves, with folded hands placed upon the table, as the quiet music soothes them once more into stillness.

Dot brings a chair for Florine, and they sit with the three-year-olds at Mamma’s table. A basket with balls of bright colors stands in the center of the table. Dot wants to give one to Florine, but Mamma shakes a warning finger at him; so he folds his hands like the rest, till the music ceases.

Then begins an interesting talk about the birds, their colors, their food, their nests, and their habits. A bird’s nest is passed about the table.

“Now make a little nest with your hands;” and each child receives a ball, as Mrs. Gay sings:

“Now take this little ball,
And do not let it fall;
Birds of yellow, red, and blue,
Some for me and some for you.
Now take this little ball,
And do not let it fall.”

Helen volunteers the information — “I have a little blue-bird.” Dot echoes, “boo-bird,” and lovingly pats his ball. Then all sing:

“In the branches of a tree
Is a bird her nest preparing;
Laying in one little egg,
Coming out a little bird,
Calling its mother,—peep, peep, peep;
Mother dear, peep; Mother dear, peep;
You are much loved;
Peep, peep, peep; peep, peep, peep.”

"Mary," says Mrs. Gay, "has your little bird any feathers?" "No," replies Mary, "they haven't grown yet." A further talk follows, about the faithfulness of the parent birds in their care of the young, and of the similar care given to them by the children's parents, till the birds begin to get restless.

Raising the balls by the strings, in time with the song, the children make "the little birds hop in and out the nest," rock them to sleep and wake them up, to "fly, little bird, fly round the ring." Olive shows how they do it, skipping around the table, waving her arms for wings, while Dot follows with wavering footsteps.

Now they talk of the shape of the ball, and—"one, two, three,—roll" them across the table to their teacher. Then they liken each to some fruit, and Clara begs to be a little gardener. So she wanders around the table singing:

"Oh, I'm a little gardener
With nice fresh fruit to sell;
And if you'll please to buy of me,
I'll try to serve you well!"

The others eagerly respond:

"We see your basket is quite full
Of different kinds of fruit;
And we should like to buy of you,
If you'll make prices suit."

Each one except Annie buys an apple, an orange, a lemon, a plum, some grapes or cherries, while the basket is returned. Now Annie starts on a search for the fruit, which the children hide in their laps. There is a shout of laughter when Dot holds up a "boo apple," but Annie finds the green apple, red cherries, and purple plums, then asks Ruth for a yellow lemon. Ruth shakes her head and offers to find the lemon, which she soon coaxes from Florine, who has hidden it under her apron. The children guess that Ruth has the orange, so all are found.

To quiet the boisterous little ones, "the soft ball loves to wander from one child to another." They play wind-mill, water wheel, church bell, and other games, joyfully

imitating and telling about the real things, when a single note, sounded three times on the organ, says to the children: "Fold your hands."

Their instant obedience is pleasing to behold. Even little Dot shakes his finger at Florine, who does not understand that the ball must be placed on the table at once, and then shows her how to fold her hands.

As the quiet music follows, the balls are collected by a child helper.

A chord is sounded; all stand; the children from the three tables form a single line, with the drummer at the head, and Flora, with the triangle, second. Mrs. Gay places a pink, blue, or yellow soldier-cap on each head, as the mimic soldiers pass. They march and counter-march, in single file and double line, separate, pass, and unite again, with a skill wonderful to see in such a tiny company, and then form a circle for the games.

A leader is chosen, who selects a game—"the Pigeons," perhaps. Crouching in the center he beckons to four or five children, who crouch down also, and walk into the ring. Dot hops in, but the children laugh and say, "That is a sparrow; he hopped; pigeons walk." Willie, the leader, counts his pigeons; then all sing while the pigeons go to sleep, wake up, and fly, come back to the house and sing "Coo, coo," then back to their places in the ring.

Dot now chooses the skipping game. Ned and Arthur take partners, and they dance while the others sing. Dot follows with Mamie-doll, and as they "bow with gentle grace," his head nearly touches the floor in his endeavor to make Mamie-doll bow too.

A quiet occupation fills the rest of the morning. Modeling in clay is the favorite, and the little ones model a bird's nest with tiny eggs in it, to take home to Mamma. Dot is very proud of his, while Florine is inclined to taste hers, as the clay upon her lips shows; and upon looking, we find that the eggs are missing from her nest.

"Now Kindergarten's out, and we are going home. Good-by; good-by! be always kind and good," sing the chil-

dren; and cloaked and bonneted they march out, giving a polite hand shake and happy smile to each teacher.

With a sigh of satisfaction Florine and Dot walk out hand in hand, while their mamas follow, smiling at their pleasure.—*Alys Day.*

THE OLD-FASHIONED CHILD.

"Are you not interested in the Kindergarten work?"

"Oh, no; my baby is so awkward and clumsy, he never could do those fancy things."

This reply of a mother suggests the mistaken impression which has gone out concerning the Kindergarten work. It is by no means a pretty, dainty play, nor is it for a select few children who are rarely gifted. It is the means by which any child can be helped to find himself and be himself. It is not an outside grace of body or alertness of mind, but it is an inner natural growth which every child should be granted. It is not a method of fancy dancing; it is only an effort to reinstate those normal qualities which every child possesses. Just as at the present stage of art, the old-fashioned flower garden or antiquated china are most beautiful, so with the little child, those simple, straightforward qualities of the olden day are growing more and more desirable. The Kindergarten, or any other means that can help bring us back to this condition, is a true method.

HOW MUCH THE KINDERGARTEN DOES FOR MOTHERS.

Editor of the KINDERGARTEN MAGAZINE:—It might be of interest to some disheartened mother to know that the Kindergarten principle can become a great factor in her own self-education. Truly the child can lead us to a higher life and to a realization of our spiritual possibilities. How trivial and selfish our past appears to us in the light of our new life—a true regeneration! Through the child our own limitations rise before us. Every moment of anger becomes one of painful consciousness; every unworthy passion assumes its real proportions. Life in its true relation be-

comes revealed to us. To each of us who wish to receive it, the children may bear this message.—*A Chicago Mother.*

THE SANDMAN.

I've two pretty boots, so soft and small,
When I run, they make no noise at all.
I'm a friend of the children, that's easy to tell,
And though they can't see me, they know me quite well.
Hush! I run quickly up the long stairs,
Where I find children saying their prayers,
And standing behind them, cunning and wise,
Two grains of sand I drop right in their eyes.
Then they sleep sweetly the long dark night,
Till angels bring them the morning light.
—*Hal Owen.*

FINGER GAME.

(Holding up successively the fingers of the right hand.)

This is the father so good and kind,
This is the mother whom I always mind,
This is the brother so large and tall,
This is the sister who plays with a doll,
This is the baby so cunning and wee,
And this the whole family now you see.
Now it is night, and they've all gone to sleep;
Keep very quiet, and just take a peep.
The sandman and dream man have both been
around,
But they are so quiet they don't make a
sound.

(Laying all the fingers to rest in the palm of the left hand and waiting for signal.)

Cookoo! Cookoo! Cookoo!
Hear the birds singing so sweet and clear;
Good morning; good morning! the morning is here.
—*Hal Owen.*

A MOTHER INQUIRES ABOUT KINDERGARTEN MATERIALS.

Dear Editor:—What will be the best Kindergarten gifts for me to get for my little girl, who is six years old, who does not go to school? Where shall I begin, to give her the right start? Shall I take the First Gift even as old as she is, to see how much she does comprehend? We live in a small village thirteen miles south of Kalamazoo, and by a creek, a small lake not far distant. It is not books, but the gifts, and whatever will help her that we can afford, that I want. Kindly yours.—*M. E. L.*

[It is not possible to tell in a letter what course of instruction to take up with your six-year-old daughter. The Kindergarten rule is, Common sense applied daily in every detail, beginning with the baby up. If you understand the gifts, as I take it from your letter you do, by all means begin with the First Gift, adapted, however, to the age and comprehension of your little one. You understand that Kindergarten materials in themselves will not give your child Kindergarten training. It is the spirit of the Kindergarten which makes the gifts or any other near-at-hand materials valuable. You will find the occupations, weaving, sewing, etc., very valuable to use with your child. Also the current KINDERGARTEN MAGAZINE would be suggestive to you, and *Child-Garden* will provide you with stories, rhymes, songs, and plays sufficient for everyday use. The use of systematized materials can only be educational when fitted to the individual child. Study your child, and then use such materials as will develop her along those lines in which she is lacking. With a six-year-old child begin the free drawing, reproducing stories and experiences. Take some one favorite story and lead her to work that out, whether with block, door-yard pebbles, or sand on the creek's edge. She is old enough to begin natural geography. See suggestions in Mothers' Department of June KINDERGARTEN MAGAZINE.]

LITERARY NOTES.

A SERIES of World's Fair Studies, by Denton J. Snider, is just issued by the Kindergarten College. Each number of the series appears as a booklet, and under the following titles: "The Organization of the Fair," "The Four Domes," The State Buildings—Colonial and from East to West," "The Greek Column at the Fair." Mr. Snider, who is well known as a commentator of Goethe and Shakespeare, transfers his interpretive power in this series to help men read the story behind the fact of the Fair. He considers the Fair as an organic whole, which stands for the product of civilization, rather than as the work of any man or set of men. He then traces out the meaning of the individual national and state buildings, finding how these reveal many most suggestive and characteristic traits of the respective builders. The analysis of the architecture of the World's Fair, from this philosophic standpoint, is highly valuable, and every student, teacher, or educator should possess himself of this series. After leaving the busy though beautiful scene behind, a careful reading of these Studies will not only revive and hold fast the crowded impressions, but will unify them, that they may never again be lost. The study of the state buildings is brimming with historical allusions, contrasting the past with the present in such a forcible, withal playful, way, that one seems to gather up all the old half-realized facts in a new and interesting parcel of knowledge. Mr. Snider has truly caught the universal story which the nations have unconsciously set down in visible pile and pillar, and though every stone be removed from Jackson Park, there will have been left a record of the relative values of the nations such as has never before been registered. The series of five booklets are sold for 60 cents. Order of the Kindergarten College, or the Kindergarten Literature Co., Chicago.

THE Columbian Congresses and exposition have called forth many pamphlet reports and *syllabi* of work from all schools and educational institutions. A full collection of these, together with the recent report of the United States Commissioner of Education, makes a most interesting statistical library. There is a neat volume, dated Montevideo, 1893, with an account of the public schools of Uruguay, and similar ones from Berlin, London, and Paris.

THE *Buffalo Kindergarten News*, which was organized and carried on by Mr. Louis H. Allen, of Buffalo, has been transferred to the firm of Milton Bradley, of Springfield, Mass. The earnest, uncounted labor and enthusiasm which Mr. Allen poured into the little monthly has not been in vain, though at times not fully appreciated. The *News* has made many friends during its short career, and will no doubt hold them fast under the new management.

FIELD NOTES.

Clara Beeson Hubbard.—In St. Louis, on June 4, 1893, there passed to the higher life a Kindergartner of many and rare gifts. Clara Beeson Hubbard, the author of "Merry Songs and Games," has, through the happy medium of this book, endeared herself to all children who sing her songs and play her games. She had been denied the great privilege of active Kindergarten work for several years, but never for a moment did she lose her interest in and enthusiasm for the cause so dear to all who come under its divine influence. The study and practice of the principles and philosophy of the Kindergarten develop the genius of character, and it is well for us to know how stanchly these principles and this philosophy bear the hardest strain, the severest tests. From this beautiful and joyous personality, stricken down in the prime of lovely womanhood, we can learn how great and universal principles apply to every phase of human life. The child of the humblest intelligence and the fully awakened genius are alike benefited by the system that develops character. While it is to be regretted that Mrs. Hubbard did not live to fully round out and complete her work as a Kindergartner, all may rejoice in her demonstration of patience, hope, and courage. It is not so much what we accomplish in deeds that the world can see, that is the final test of character, but when the "soul is matched against its fate," and wins, we can study with profit the educational process of this development that resulted in victory.—*A. N. K.*

The Kindergartens of Los Angeles.—As early as 1876, Miss Marvedel, a self-taught Kindergartner, encouraged by letters from Mrs. C. M. Severance, came from Massachusetts and opened a private Kindergarten school in Los Angeles. After a short time, not finding sufficient encouragement to continue, she removed to San Francisco, and opened a school in that city. This was before Mrs. Cooper, whose extensive system of Kindergartens in San Francisco is now so well known, had made public her interest in this method of education. After Miss Marvedel had left Los Angeles, several small attempts at private Kindergarten teaching were made, Miss Stewart, now teacher of training classes in Philadelphia, being the most successful worker.

In June, 1885, inspired by the enthusiasm of Mrs. Severance, president of the Woman's Club of Los Angeles, many of the club members and some non-members formed an association, called the Free Kindergarten Association of Los Angeles. Mrs. Severance was chosen president. The vice presidents were Mrs. H. T. Lee, Mrs. R. M. Widney, Mrs. A. H. Judson, Mrs. S. C. Hubbell, Mrs. E. F. Spence, Mrs. L. V. Newton, Mrs. E. B. Millar (deceased), Mrs. Milton Lindley, Rev. A. J.

Wells, and Mrs. W. R. Blackman; secretary, Miss Nellie Mackay; treasurer, Mr. T. C. Severance. Through their pastor, Rev. A. J. Wells, the Congregational church offered one of its chapels for the use of the association. This offer was gladly accepted. The members of the society were so zealous, that at the time of the opening, on October 1, there were over thirty pupils. Miss Mackay was chosen teacher, and being possessed of the true missionary spirit, she soon brought the influence of her system of instruction to bear not only upon the minds and hearts of her pupils during school hours, but she carried that influence into their homes and shed a blessing upon the parents, careworn and thoughtless, often ignorant and improvident.

In 1888 a second school was opened by the association, in the vicinity of the Southern Pacific railroad station, in another mission chapel of the Congregational church, the rent of which was donated. Miss Ella Clark was placed in charge. This school was discontinued after two years.

In the Winter of 1889-90 so much influence was brought to bear upon the Los Angeles school board, that the Kindergartens were adopted as part of the public school system. These schools only admitted pupils five years of age and over, consequently the work of the association was not superseded, as it was felt that the principles of the Froebel system should be instilled into the child's mind before the age of five.

At first twelve schools, and at present date (June, '93) twenty-two, have been ingrafted upon the public school system of Los Angeles.

The association, at its meeting of October, 1892, formally gave over to Mrs. J. A. Wills and Mrs. T. D. Stimson the free Kindergarten, until that time conducted by that society. This school has been housed in a permanent building, erected by the ladies mentioned above. At the same meeting of October—the *annual*—it was voted to elect the officers and managers for the ensuing year, and then to allow the somewhat overworked members to rest for a few months, subject to the call of the president, when it might be found necessary or feasible to open another charity school or to do any other work in their particular line.

The officers and members of the board of the preceding year were reelected, and were as follows: President, Mrs. C. M. Severance; vice presidents, Mrs. J. A. Wills, Mrs. Jessie Benton Fremont, Mrs. Milton Lindley; secretary, Miss Ella Clark; treasurer, Miss Alice Severns; board of managers, Mrs. A. L. Whitney, Mrs. M. F. Woodward (deceased), Mrs. L. V. Newton, Miss Carrie Seymour, Mrs. Geo. Fitch, Mrs. T. D. Stimson, Miss Margaret M. Fette, Mrs. E. Enderlein, and Mrs. Major Elderkin. Besides these of the old board, Mrs. Margaret Hughes and Mrs. D. C. Cook were elected members. The life members of the association are Mrs. A. H. Judson, Mrs. Jotham Bixby, Mrs. I. W. Hellman, Mrs. E. F. Spence, Mrs. C. W. Gibson, Mrs. C. M. Severance, H. C. Mills, George Hanson, Wm. Lacy, Geo. A. Dobinson, and the Los Angeles County Bank.

The latest step of interest in Los Angeles, in regard to this system of education, is the establishment of the Froebel Institute, for carrying out the principles of Kindergarten education for children from the tender age of three to the time of their entering college. This work is to be undertaken by Mrs. Carolyn M. Alden, who for years has successfully carried on such an institute in Providence, R. I. A beautiful plan for a building, incorporating the old Spanish idea of the interior court, has been prepared by Mr. Hunt, a promising young architect of Los Angeles. In this court instruction in the many out-of-door branches of the Kindergarten course will be given. The genial character of the Los Angeles climate will allow this to be made a prominent feature.

The new building, in process of erection at the west end of Adams street, on what is commonly known as "the Triangle," will be finished by October, and the institute will then be dedicated to its noble use. Mrs. Alden's success is already assured, as she is warmly and generously supported by many of the advanced thinkers of her adopted home.—*Margaret M. Fette, Los Angeles, Cal., June, 1893.*

TOPOLOBAMPO, MEX., May 5, 1893.

Editors KINDERGARTEN MAGAZINE:—You will no doubt be surprised to hear that even in this hidden nook in glorious Mexico, the good work is going on. Under the auspices of the Credit Foncier Company a free Kindergarten was established in December, 1892. The colony here aims at being coöperative, and as a matter of course the Kindergarten should be free. We have sixteen children enrolled at this camp on the beautiful Bay of Topolobampo. It is our experimental station in this line. On the Mochis, one of our other camps, we have more children, and as soon as we have the necessary school building, and have trained another teacher, a Kindergarten will be opened there. The Kindergarten is a prime necessity for our colony,—for by what other method could we train children to become good coöperators, unselfish, loving, industrious, and skillful? As yet we have only colonists' children in training, but I hope we may soon be enabled to gather into our fold the children of the natives. These children are bright, with open eyes for nature's beauties, and with souls sweet and responsive. What if we have for our dwelling place only the rough stone wall, with natural floor? Have we not brightened it up with mats woven by skillful Indian fingers, and all the pictures available? Chief among the pictures is "Uncle Froebel's," framed with paper folding, and that of A. K. Owen, founder of our colony. For all those not calloused by the experiences of life, the loveliest spot in camp is the Kindergarten, and to be deprived from participating in it for even one hour is the greatest punishment for our little ones. The Mexican authorities (the prefect and superintendent of instruction), on a visit to the colony, saw the Kindergarten. Never having seen anything of the kind, it was a revelation to them. The superintendent of education, who rules over one-third of

the territory of the state, told me to learn Spanish as soon as possible, that I might go to the seat of government and start a training school. I think our Kindergarten is the only one in our state (Sinaloa), and perhaps the fourth or fifth in the whole country. Mexico is far behind in the stride of civilization. The people have few needs, and are therefore contented and happy.—*Adelaide Klueber.*

MR. FRANKLIN ADAMS, of the Kansas State Historical Society, has presented us with a photograph of the colored children's Kindergarten of Topeka. Forty-five typical curly heads and double the number of shining eyes look out from the picture, eliciting the supremest interest. Some of the children are holding up pieces of their work, while the babies are fondling the colored balls. The Kindergarten is one of two which have been established by the Topeka Kindergarten Association, of which Mrs. Hunt is president. The teachers are students in Miss Dolittle's Topeka training school. The children in this Kindergarten number over forty. The establishment of this particular Kindergarten has been chiefly due to the missionary work of Rev. Charles M. Sheldon, of the Central Congregational Church of Topeka.

THE St. Louis Society of Pedagogy has reorganized its plan of work for the coming year, providing sections for special study in the following lines: pedagogics (including the science and art of education), psychology (rational and experimental), ethics (theoretical and practical), literature, history, science, art, Kindergarten, and observation of child life. The last-named sections of art and Kindergarten are directed respectively by Misses Amelia Fruchte and Mary C. McCulloch.

THE Columbus (O.) Kindergarten Association has sent out a very attractive circular of its work for the coming year. Mrs. L. W. Treat serves another year as the general director of the training school, Miss Alice Tyler superintendent, assisted by Miss Elizabeth Osgood. The Misses Tyler and Osgood spent part of the Summer in Chicago, and made many friends among the Kindergartners.

THE Southern Kindergarten Association of Jacksonville, Fla., opens a regular training class this month, under the principalship of Mrs. O. E. Weston, assisted by Miss Lulu Cassel, both of Chicago. A most excellent schedule of work is offered by the association, and will no doubt meet the needs of many Southern workers, who have heretofore been compelled to come North for study.

MR. and MRS. W. N. HAILMAN entertained a party of Kindergarten guests at their ideal home in La Porte, Ind., at the close of the Educational Congress. A happy evening was spent in games and songs in the model Kindergarten room, interspersed with earnest conversations and the meeting of students and friends invited to participate in the evening.

ONE of the most attractive commencement programs which have reached us is that of the Western Normal College, Lincoln, Neb. A handsome brown-sienna engraving of the buildings and invitation to the exercises is put upon a rose-colored background, with fine effect. Miss Bertha Montgomery, of the Kindergarten department, adds her compliments.

ONE of the most encouraging visits paid the KINDERGARTEN MAGAZINE office during this busy Summer was that of Mr. and Mrs. E. O. Neely, of Guntersville, Ala. Not professional Kindergartners, they have still caught the spirit of the movement, and speed it along with their broad interest.

MISS MARY N. VAN WAGENEN, of New York city, was one of the most cordially interested visitors to the Kindergarten Congress. Her quiet, earnest work at training and conducting the Kindergarten is being felt in many strong workers who go out from her each year.

MRS. WHITEHEAD, of Rochester, N. Y., reports an extension of the St. Andrews Kindergarten, to include industrial classes and other lines of work. One strong Kindergarten soon becomes the center about which other departments may cluster with mutual advantage.

MISS HANNAH D. MAURY, supervisor of the Kindergarten department of the Pratt Institute, spent several weeks in Chicago, and announces two additional workers to that department: Mrs. Marion Langzettel, of Rockford, Ill., and Miss M. Glidden, of Chicago.

MISS ANNA LITTELL has accepted a position on the faculty of the Buffalo Free Kindergarten Training School, also the directing of one of the free Kindergartens. The prospect for this association for the coming year is full of promise.

MISS LAURA P. CHARLES, of Lexington, Ky., was one of the visitors to the World's Fair, in August, and rearranged the Kindergarten exhibit from that point, adding much to its import by so doing.

MISS MABEL McKINNEY, of the Chicago Kindergarten College, has been engaged as director of the Kindergarten department of the Minnesota normal school at St. Cloud, Minn.

MR. JOHN L. HUGHES, of Toronto, addressed the Summer assembly at Hackley Park, Mich. A teacher writes: "He gave us a live and awakening lecture."

MISS AMALIE HOFER will conduct the studies of Froebel's "Mother-Play Book" with the Chicago Free Kindergarten Association the coming year.

AN announcement comes from the Kindergarten and Potted Plant Association, which supports a free Kindergarten in New York city.

MRS. C. C. TAYLOR again opens her Kindergarten and school at No. 99 Lee Avenue, Brooklyn.

PUBLISHERS' NOTES.

Foreign Subscriptions.—On all subscriptions outside of the States, British Columbia, Canada, and Mexico, add forty cents (40 cents) for postage, save in case of South Africa, outside of the postal union, which amounts to 80 cents extra on the year's numbers.

Many training schools are making engagements for next year's special lectures through the Kindergarten Literature Co. We are in correspondence with many excellent Kindergarten specialists in color, form, music, primary methods, literature, art, etc.

Young Mothers should early learn the necessity of keeping on hand a supply of Gail-Borden Eagle Brand Condensed Milk for nursing babies, as well as for general cooking. It has stood the test for thirty years. Your grocer and druggist sell it.

Child-Garden Samples.—Send in lists of mothers with young children who would be glad to receive this magazine for their little ones. Remember some child's birthday with a gift of *Child-Garden*, only \$1 per year.

Always—Send your subscription made payable to the Kindergarten Literature Co., Woman's Temple, Chicago, Ill., either by money order, express order, postal note, or draft. (No foreign stamps received.)

Portraits of Froebel.—Fine head of Froebel; also Washington, Lincoln, and Franklin; on fine boards, 6 cents each, or ten for 50 cents. Address Kindergarten Literature Co., Woman's Temple, Chicago.

Always.—Our readers who change their addresses should immediately notify us of same and save the return of their mail to us. State both the new and the old location. It saves time and trouble.

Always.—Subscriptions are stopped on expiration, the last number being marked, "With this number your subscription expires," and a return subscription blank inclosed.

All inquiries concerning training schools, supplies, literature, song books, lectures, trained Kindergartners, etc., will be freely answered by the Kindergarten Literature Co.

Send for our complete catalogue of choice Kindergarten literature; also give us lists of teachers and mothers who wish information concerning the best reading.





THE CLEANERS.—Millet.

KINDERGARTEN MAGAZINE

Vol. VI.—OCTOBER, 1893.—No. 2.

DIRECTING THE SELF-ACTIVITY OF THE CHILD.



It is such a rare thing to find any lack of activity in the healthy child, that its promotion seems to my mind rather unnecessary; but there is great need of the proper development and guidance of the child's self-activity. Activity undirected results in restless mischief. Self-activity is an expression of the child's own endeavor, and to wisely direct it to the child's advantage is worthy of our deepest thought and most earnest effort.

Bowen, in his recent book on Froebel, reminds us that Froebel urges from the very first that the senses should be, as far as possible, exercised as organs of the mind, and the activities should be made expressions of mind, or at least kept in close association with ideas. Development is produced by exercise of function and use of faculties, and neglect and disuse lead to weakening or loss of power to use. This law is absolute in both animal and human life. What can be done with the individual depends, first, upon the latent ability; and secondly, upon the chances of development through environment and careful training. Froebel also seeks to give the young child experience, rather than instruction, and to educate him by action rather than by books or anything in the nature of abstract learning. Where it is possible, idea and action should be connected.

The kindergarten has done much to relax undue severity in the methods of the primary school, but it has not done everything; and to my mind, kindergarten exercises carried bodily into the primary school, without change or modifica-

tion to suit the more expanded mind, do far more harm than good. We all know from Froebel's correspondence that his last years were devoted to the problem of adapting the kindergarten principles to the later stages of development of the child. It is the spirit of the kindergarten that we need in the schools beyond, not its numerous exercises and devices, or its particular methods, which are better adapted to very young children.

In the same way we need the spirit of art,—the children guided by reasonable method to good *technique*, while the mind and purpose of the teacher are always fixed on the high and all-round education of the child.

There are dangers that threaten our "new educational methods" at the present time. One is the natural outgrowth of freedom after long repression, and the other is a reaction from this freedom. In many of the primary schools all over our country at the present time, and even in the higher grades, freedom has developed into restless, ever-demanding activity on the part of the children, and nervous, overworked teachers.

What does this activity of the children demand? little short of the life and heart's blood of the teacher. This teacher must be a walking encyclopedia of learning—though, alas! often a very poor edition. She is told that she must "be kind to the children"; and for a similar reason that "Mary was kind to the big dog," she humors and molly-coddles, until the children, surfeited with jelly and jam, have no honest appetites for anything really wholesome. Is it any wonder that those who do not realize the possibilities that result from wiser and better-directed effort when the child is led to do his part and do it with all his heart—I say, is it any wonder that they cry, "Is this your new education? Where is the honest effort to master the task, to learn the lesson, to overcome the difficulty?" The effort is often entirely with the teacher, who not only does all her own work, but, with the best intentions possible, all the children's too. She spreads before the children a mass of disconnected and trivial devices whose only claim to notice

would be their ingenuity in the marvelously bad combinations in form, color, or design. She works hard, and the children do not. The American taste for novelty—which, by the way, is the bane of our country—seizes her also, and a method, even if it prove good, is only temporary. To be sure, in educational methods there are change and growth; but it need not be with every new moon; and a really good method in the presentation of a subject should not be put aside like the fashion of a year. For example, a teacher said to me, "I do not teach form that way this year; I have something later."

Valuable as they are, teachers' institutes and educational journals are responsible for a vast amount of trash in the way of papers and articles on methods of teaching color, number, language, and drawing,—undoubtedly results of honest but misdirected effort. The teachers most readily imposed upon by these devices are often the most earnest and faithful, but ignorant of fundamental principles of æsthetics, or lacking in educational training.

The freedom of the child may easily degenerate into lawlessness and utter lack of self-control, while the teacher loses forever that delight which children may be led to feel for law and order. It is hard for nervous, driving Americans to comprehend the value or possibilities in slow, all-'round development, whether it be in art, manual training, or general school work. Really fine technical results come only through years of effort on the part of the child, and under patient guidance on the part of the teacher. The one grand result of education is individual power; and that can only come by earnest and ceaseless effort, a self-expression of the child wisely directed by the teacher.

Another menace to our free educational art methods, and which might be even more dangerous than too great freedom, is the advocacy on the part of a few who would have the teaching of drawing from the first directly for accuracy, and to gain this would even go back to the rule in the hands of the babies, and the ancient fetich of the straight line. It has been said that the advocates of man-

ual training demanded this return to rigid method and straight jacket; but I have been delighted to find that the leaders in manual training disavow any such desire, and affirm that they, too, feel that accuracy is a matter of growth, and that the rule in the hands of very young children would be more dangerous than useful; and that it is beyond the mental comprehension and physical ability, at such an age, to get absolutely accurate results. They also say that paper folding and cutting, and intelligent free-hand drawing, are the best possible preliminaries to the use of the rule. It is cruel and unnatural to begin with labored and tiresome insistence upon accuracy, though there should be steady endeavor to lead up to it. As one authority says, "We should grow it, and by so doing produce at the same time an ever-increasing appreciation of its value."

The attainment of technical ability through development and the intense interest of the student, seems to be just as psychologically and practically true in the studios as in the schoolroom. There should be the same study of the whole before the parts, and the same growth through constant effort. In an art school, students will waste time in various ways unless kept busy and their work varied and made thoroughly interesting. In the *ateliers* of Paris the greatest freedom of action prevails. The student may work all day and every day, if he wishes, or may play with time and opportunity. The studios are visited—not very often—by the celebrated artists, who give their time for art's sake, and who show very slight interest in those who evince no decided talent. English schools, on the contrary, have paid instructors who direct the students more definitely to immediate results. Their curriculum is rigid in its requirements, and there is a strong tendency to the repression of the individual, and the consequent attainment of a set, academic style. South Kensington is less tight and severe than years ago, but the *technique* there, while most painstaking, still lacks æsthetic quality and art feeling.

Experience has shown me that if a student—a young child, young girl, or young man, even an adult—is trained

in art through the natural method of discovering, taking in, assimilating, and expressing to his or her best ability, constant improvement comes by such doing; the student not dwelling too long on one effort of expression,—that is, one drawing,—but having the advantage of an interested self-acting force or self-activity which eagerly presses on with the unrestrained desire to excel. This evolution of expression reveals to the teacher the pupil's knowledge, increases his confidence, and trains muscles, nerves, and organs of sense to be willing and dependable servants of the mind; it encourages patience and endeavor, through constant expression under the control of the will. Such method, however, requires wise and constant guidance, and it takes a very patient teacher, especially for the beginners; for the older the pupil, the more self-conscious and the more doubtful of his powers.

You would be surprised to see the good results finally obtained in drawing and color from a class of dressmakers and milliners, by training them in this way. The object of their work was the direct practical value, more, perhaps, than æsthetic culture. In their own technical work they improved in their ideas of proportion and their ability to draft patterns, to hang draperies, and to see the beauty of the curve balanced by the straight fold. Directly, their training was to gain the power of sketching, in a simple way, for practical use. The lessons were one hour per week, three terms, or twelve months in all. The members of the class were adults, and nearly all of them with little or no previous training. Their one apologetic remark was, "I cannot draw a straight line;" and much surprise was expressed that we did not expect they could. The first point in their teaching was leading them to see the change of appearance in simple geometric forms placed in different positions, and leading out the student's own naïve expression, by language and by drawing, of what they saw. As a help to freedom of expression in their drawing, exercises were given to use the muscles, limber the hand, and to secure free arm movement. The work of the class was only fit for

the waste basket for a long time, and bore the same relation to fine art rendering, as do the early language lessons in the primary school to the prize essay or poem. The whole course was absolutely sequential, and each lesson the result of careful thought on the part of the teacher. In connection with geometric forms the class studied objects based upon such forms,—as simple groups of still life, varied with branches of foliage and flowers. The pencil was the medium used, with a slight expression of effect in light and shade, after the class had drawn a long time in simple outline, carefully studying the objects with a view to their characteristics, the proportion of the whole, and the relation of parts to the whole. Finally they drew draperies, costumes, bonnets and hats, and colored them in water color. For home work they designed hats, bonnets, and costumes. The general feeling of the class at the close of the course was, that their eyes were opened to see in a way hitherto unknown, and their feeling for color and its proper combinations was improved. Technically, the results were really good, though not beautiful; they were, however, thoroughly educational, and helpful in direct professional work. In my opinion, had those pupils been trained for immediate results in the way of correct seeing and rendering, such results would have been attained at a sacrifice of mental development, and the rendering would have remained labored and self-conscious to the last.

Another point about their work that was very gratifying was the constant use of the pencil. I think some do not realize what really very strong work may be done with this simple and easily handled medium; it is always so accessible for quick expression, as well as careful drawing, and leads so well to pen and ink, and practical illustrative work.

Undoubtedly too many things are attempted in some of our schools; but I have faith to believe that we shall work out of that as teachers become better trained and various subjects of study are combined and coördinated. The reign of the "three R's" is over, though their advocates may denounce our efforts as "fads." It is to be expected that we

should not always be understood; but that need not damp our ardor or check our effort.

This desirable interlacing of various studies has some dangers, to be sure. Drawing, for example, should be made use of in other studies, but it should not stop there. Indeed, for that very reason there should be constant technical training in drawing. Suppose the "physical culture" people should tell us that in order to strengthen the lungs, as many recitations as possible should be in song. What a pandemonium the schoolroom would be if the children never had any voice training! In instrumental music think of the long hours of practice necessary before Chopin or Beethoven can be proficiently rendered. Suppose the cry is raised, "The public school is no place to train artists." True; distinctly as artists it is not the place, neither does proper art training in the public schools claim that as an end. As narrow and foolish would it be as to use manual training in the public schools to turn out carpenters, wood carvers, and metal workers; yet who would not say that a method in manual training so opposed to good *technique* as to make a boy incapable of ever being a good carpenter was not fundamentally wrong!

When art education became general in the schools of this country, it was taught on a distinctly geometric basis, with a decided industrial tendency. It was all the people were ready for at that time, and in some ways it did distinct good, though there was not much art in it. Drawing from the flat, industrial design, and theoretical perspective, were the main subjects taught, and it is a revolution indeed to reverse all this, and begin with learning to see from the object itself rather than from some one's drawing of that object. To study the facts and construction of form with the direct industrial bearing of free-hand working drawings; to present the beautiful in ornament and understand the leading principles of good decoration; to discover the laws of perspective as applied to common things about us,—in the schoolroom, the cube, the box, the chair; in the street, the car track, the chimney, and the tower,—with ever-changing

point of vision and line of direction, instead of being fixed upon paper; these stand for some features of art teaching in the public schools today. In the old days it was theory before practice; now it is practice before theory. We rejoice when we see the fresh awakened interest of the pupils; but to keep this interest, to direct without undue restraint, and yet not to encourage freedom to the extent of license, —this is our sacred duty. For a long time in education we lost the child; now we have found him, and we must look to ourselves and our methods lest it were not better that he were lost again.

All the self-activities or self-expression should tend to art; and yet how can this be possible when general school subjects are taught all out of harmony with the art idea? when number lessons, for example, are given in hideous combinations of shape and color? Of what use to attempt to strengthen the color sense, or to strive for the uplifting of the popular taste, if the rest of the time is spent in undoing our effort? We must make use of the text-books of specialists in various studies, in literature, science, and art. This may be done in some studies by sending children to the libraries to make abstracts of various authorities, their research to be discussed in the class or returned as written work to the teacher. I have found this method very valuable in the study of the history of art and historic ornament. In this connection children in the grammar schools may draw examples of historic ornament in pencil, and pupils in the high school render similar work in charcoal and water color. I do not myself believe in work in charcoal, below the high school. It is not suitable for the child in the schoolroom, and would, I fear, tend to careless, thoughtless work on the part of children and teachers, as it is such a very loose medium and its proper treatment presents so many technical difficulties. Schoolroom conditions are too difficult as to effects in light and shade for the thoughtful individual expression of the child, and it is taking a backward step to be content with conventional effect. Good casts and reproductions of famous works of art should hang

on the schoolroom walls, and photographs be used in the hands of the teacher and the children to illustrate the lesson and add greater interest. Manuals and text-books should be studied by the teacher, and when expedient, used by the pupils. Because in the old days we crammed our children with dry, uncomprehended facts, I see no reason for banishing the proper use of the text-book forever from our schools. It behooves us as educators to take a broad, impartial view of the present situation, and as I said before, to be careful, in our effort to give freedom to the child, that we do not injure where we desire to benefit and improve. Pampering the children with literary sweets, weakening the power of self-control and the endeavor to do right for right's sake, by the cooing and molly-coddling which is all too prevalent in many of our schools, we must try to overcome, or our progressive and free methods will prove failures where they might bring great success.

I feel and speak earnestly on this point. Some one must protest in the name of thousands of overworked teachers who with mistaken zeal are trying to carry the burden of school work on their own shoulders, unmindful that the children must work also,—in a happy, free way, to be sure, but with the intention to do their part. It is unreasonable to expect the average teacher, often with narrow opportunity and environment, to be equal to her great responsibility without assistance: not in the guise of certain tricks and devices of presentation to catch the fancy of the child, as though he were still to be “pleased with a rattle, tickled with a straw,” but help from the best specialists and authorities who devote their lives to their subjects. Such assistance should be largely suggestive, allowing scope for the play of individuality on the part of the teacher and pupil. I do not mean to be censorious or severe, but it is true that “Fools rush in where angels fear to tread.”

A noted scientist said to me not long ago, “Much of the subject matter taught now in the schools in the name of science is the veriest rubbish, and productive of far more harm than good. A few truths well understood by the chil-

dren, and the awakening in them of the spirit of investigation and a love for nature, would be far better. It comes from the ignorance of the teachers of what is best to teach, and a desire to bring out, perhaps by analogy, a conclusion on the part of the children, which being forced on a basis of little investigation and knowledge, results in false ideas and statements." It is so in everything; we are not willing to drop a seed and wait.

When will people give up the wholly erroneous notion that real attainment in art comes without effort? All the great artists of the world, past and present, have striven or are striving. The ideal is ever evading, ever eluding, but always leading upward and onward. It is wrong for us to let the child run riot in his freedom; he must work, he must strive, he must give himself, and it will be returned to him fourfold. Our duty is to patiently guide, to study his individuality, leading him this way or that way according to his needs, and while gently guiding, to be patient for results. We are pioneers in this movement, and we must not lose heart or courage. We must look upon art education as something more than training in modeling, in drawing, in painting, or any technical art expression, but rather the development in the American people of the art idea through the children; the cultivation of the sense of the beautiful, which should be a part of their mental growth to their spiritual uplifting. And remember, also, that for us must it have been especially written—

Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.

It is hard for Americans to wait.

HANNAH JOHNSON CARTER.

Philadelphia, Pa.

[This paper was read by Professor Hannah Carter of the Drexel Institute of Philadelphia, before a joint session of the Manual and Art Training and Kindergarten Congresses, held at Chicago in July.]

SOME CHILDREN'S BOOKS THAT HAVE STOOD THE TEST OF THIRTY YEARS.

IN the little Wisconsin town of Wilton, last Arbor Day, the children, in making their selection of names for the trees they planted, chose these three: "Washington, Longfellow, and Jane Andrews,"—names which must have embodied for them some real personality, and thus secured their affection and loyalty. Last autumn a class of children in Portland, Ore., met at the house of their teacher, for a "Jane Andrews afternoon," to talk about this friend of theirs, and her books, making her one of themselves for those pleasant hours. And yet none of these persons—teacher or pupils—had ever seen Miss Andrews, and it was only through her books that she had become a real person to them. This has made me think that some account of my sister, and how these books came into being, might interest her many friends all over the country, who know her merely through the children of her thought.

Through all her life my sister had a great fondness for children, and a power of winning their confidence and love. But she had never thought of putting into writing the stories with which she often fascinated them, till in 1860, after intimate association with the children in her little school (in our old home in Newburyport, Mass.), "the stories grew of themselves," as she said. These stories appeared in 1862, under the title of "The Seven Little Sisters who Live on a Round Ball that Floats in the Air." This was soon followed by "Each and All," carrying on the story of the "Seven Sisters."

I have always thought that we people who grow up on the seacoast feel our connection with all the nations of the world, the unity of races, more as a matter of instinct and circumstance than of reason.

The middle sea contains no crimson dulse;
Its deeper waves cast up no pearls to view.
Along the shore my hand is on its pulse,
And I converse with many a shipwrecked crew.

To add to this natural tendency from position, was the fact that our ancestry on one side belonged to the merchant marine of New England; and many a tale of their adventures by sea and land, in strange countries and among strange people, were the fireside entertainment with which our mother beguiled the long winter evenings, while the distinct sound of the sea lent reality to the tale. And to her stories were added our father's rich store of old Scottish and English legends and ballads, and the stories of old New England, of which he had an endless store. Thus we grew up with a wide interest and a realization of things beyond our sight. The great outside world was peopled for us with real beings, not the dim shades which many children glean from second-class geographies. In after years, looking back on these stories of our childhood, we understood that only that which is endowed with life and reality is capable of interesting a child and bearing a vital part in his education. We learned, also, how the bent and interests of one's life are always influenced, and often determined, by the education of early years.

When my sister graduated from the normal school of West Newton, Mass. (now the Framington normal school), in her valedictory she first put into writing her ideas on the teaching of geography,—the same ideas which she afterwards carried out in teaching the children of her little school,—and in the writing of "The Seven Little Sisters," which grew out of that teaching. In this she was led, as all true lovers of children are, by the thoughts of the children themselves, stimulating her thought and enabling her to give her "Seven Sisters" a real personality. "The Brown Baby" is just as real a baby, to many a child, as her own baby sister in the cradle by her side; and many a child with her sled, longs for Agoonack's brisk little dogs, and looks with added interest at the dogs in the Eskimo Village at

the World's Fair, or the seals in the zoölogical gardens at Philadelphia, because they are old friends of hers through these stories.

In a report of an entertainment given some years ago at the Perkins Institute for the Blind, we find that even there the "Seven Sisters" have found their way. I will quote the account as it appeared in the Boston *Transcript* at the time:

"While Mr. Hawkes was speaking, the little kindergartners had been diligently modeling in clay; and when he had ceased they gave an exercise called 'The Seven Sisters.' The first tiny creature showed a round ball, and told us that it was a large ball that could float through space, and had men and trees on it; in short, it was the earth, which contained the homes of the Seven Sisters. The next child told of the little dark sister who lived in a warm country and ate cocoanuts, and she showed a coconut. The next child told of the Eskimo sister, who dwelt in a hut, and exhibited a clay hut. The fourth one described the life of an Arab and her country, and had a successful model of an ostrich. Then a little girl told of the Swiss maiden who dwells high on the Alps, and of her brother the wood carver, and held up a bowl and spoon which were like the little Swiss girl's. The sixth girl showed some chopsticks with which the little Chinese girl eats, and the seventh told a very pretty story of the African sister, who wears bracelets and anklets of gold. The last of the Seven Sisters was the German maiden who lives on the Rhine. Then the sixth girl explained that though the Seven Sisters lived on different parts of the globe, they were all under the loving care of one Father."

Quite a number of these stories grew out of real events. The story of "Louise, the Child of the Rhine," had its rise in the account a German emigrant gave my sister of his early life of hardship not far from Chicago, after happy days of prosperity near the Rhine. In "Each and All," sequel to the "Seven Sisters," Agoonack's wonderful voyage on the ice island is modeled after the real adventures of the crew of the *Polaris*. The little figures of clay, in

Christmas Time for Louise ("Each and All"), were really modeled by some little children in Kansas, when a little circle of educated people tried to bring something beside the toil and privations of pioneer life into their children's lives. The spirit of all this is brought out in the story of Louise.

Geographical plays grew naturally out of her work in the little school which she carried on in our house for many years, and each play was enthusiastically acted by her school children.

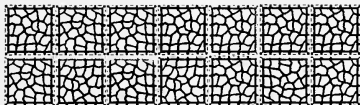
To "The Ten Boys on the Road from Long Ago to Now"—probably the most widely known of all her books excepting the "Seven Sisters"—she gave the most careful study, and it remained longest in her mind before committing it to paper. She cared greatly that each fact should be accurate as well as interesting. Her respect for children was too sincere for her to give them anything but the best work. She wished to make the noblest traits of all times and nations helpful to the boy and girl of today. The ruling lesson which her "Boys" teach is embodied in the closing sentence: "It is not what a boy has, but what he is, that makes him valuable to the world and the world valuable to him."

The "Stories Mother Nature Told Her Children," is a collection of the articles which appeared in *The Young Folks* and *Riverside Magazine*, shortly after the publication of the "Seven Sisters," and were collected by my sister Emily and myself after the death of my sister Jane. She had intended to do this herself, and had already told me of the title which we have used. In this book, also, there are many articles which I can easily place. The sixty-two little tadpoles lent joy to my childhood. "What the Frost Giants Did to Nannie's Run," really happened to some friends of ours in the early days of Washington Territory. "Sea Life" is founded on the shipwreck of my sister Caroline in the Caribbean Sea, and "Little Sunshine" is a real child. The same story was told by Colonel Higginson in *The Young Folks*, under the title of "Carrie's Shipwreck."

But the book which contains the most of personal incident, and which is much less widely known than the others, since it has not found its way into the schools, is "Only a Year, and What It Brought." The story tells how a thoughtless but warm-hearted girl learned the joy of leading a helpful life, by not only accepting, but putting her whole heart into, the opportunity which came to her. "Something to do, and the power to do it," I remember, was my sister's answer, when asked her idea of a happy life. On page 111 is a description of my sister's room, as she fitted it up for herself when about sixteen years old. "Katie's Auction" is one which my sister really conducted for an old black woman in "Guinea," the African suburb of our town. The Thanksgiving party, in which the portraits of the ancestors are the only guests, brings in the old stories of our fireside when we were children. The flood in the river, and the little Irish baby left motherless, are all real events, as are many other facts in the book, which my sister cared to bring together to illustrate the beauty and nobility of our everyday life that "thanks God for the opportunity offered and accepted."

MARGARET ANDREWS ALLEN.

Madison, Wis.



SLOYD FOR ELEMENTARY SCHOOLS, AS CONTRASTED WITH THE RUSSIAN SYSTEM OF MANUAL TRAINING.

I HAVE been invited to say a few words about sloyd, and especially to consider in what ways its methods are different from those of the Russian system of manual training.

Although I believe in educational manual training for all ages, I have concentrated my thought chiefly on work for all boys and girls in elementary schools (children of eleven to fifteen years). The reason for this is, that the kindergarten and primary schools have been well supplied with occupations and the technical high schools have long been established.

The question is often asked, "Why use the word 'sloyd'?" Would not a name more familiar to American ears, such as manual training, or carpentry, answer the purpose just as well?" It might be replied that this system had its origin in Sweden, where it has been practiced for over twenty years, and that the word "sloyd" at once suggests its history, and gives credit where credit is due; also that the very fact of its being an unusual word attracts attention and stimulates inquiry and study.

But the main reason for retaining the name "sloyd" lies in the fact that the word has no equivalent in the English language. The expression "manual training" is too indefinite, as it may be *manual only*, and given only for industrial purposes, while the term "carpentry" entirely fails to explain the full and true purpose of sloyd.

The word "sloyd" means manual training for the sake of general development, physical, mental, and moral, and it also means that kind of hand work which will best stimulate the right kind of head work; and as this word alone sets forth the true aim of this system, it seems desirable that it be retained.

The general aim of sloyd, then, is the moral, mental, and physical development of the pupil, the mental development being secured by help of the physical. In other words, a definite effort is made to provide such manual work as will arouse a mental enthusiasm, the value of which will be felt in all the intellectual work of the school. I am aware of the fact that this is the aim of all truly educational manual training. The difference is found here in means and methods.

The question now is, What are the best methods? Obviously that method is best which secures the greatest interest of the pupil, independently of the teacher, and which provides a progressive series of exercises of the greatest educational value physically and mentally. The methods of the Swedish sloyd system are based upon the following ideas:

1st. The exercises should follow in a progressive order, from the easy to the difficult, from the simple to the complex, without any injurious break, and with such carefully graded demands on the powers of both mind and hand that the development of the two shall be equal and simultaneous. This duality of progression is an essential feature of sloyd. It cannot be shown in any course of manual work; nothing but careful observation of the child's gain of power in many directions will show the result aimed at.

2d. The exercises should admit of the greatest possible variety; they must avoid any tendency either to too great *mental* tension, confusion, or *physical* strain. There is a danger here, not always recognized; for it takes a careful observer and a true teacher to discover that a model may be at the same time too easy for the hand and too difficult for the mind; or in other words, the hand may be well trained by a model which gives the mind little or nothing to do.

3d. The exercises should result in the making of a useful article from the very outset,—that is to say, an article the use of which is appreciated by the child. This arouses and sustains the child's interest in his work, helps him to understand the reason for every step; for he can see to what these steps lead. It makes him careful in his work, for

he soon learns that poor work will spoil a model which is worth something. The child's self-respect and pride are also aroused; he is not only learning to make, but is actually making. He has joined the great army of producers, and he has before him tangible proofs of his progress. If the child is encouraged to make these things for others, it helps to develop unselfishness. Much of the moral value of sloyd centers in this "useful" model. Some persons, ignorant of its true purpose, have thought it owed its place in this system to its industrial value only. But the truth is, that the useful model is valued above all for the mental and moral development secured by use of the creative faculty.

4th. Sloyd seeks also to cultivate the æsthetic sense by combining in the models beauty of form and proportion with utility. It has been said by one interested in manual training, that "The pupil must be led to see and feel the simple beauty of proportion, of harmony of parts, as well as grace of outline, elements of beauty which are a direct outgrowth of the useful, as well as the beauty of mere ornament which is sometimes more or less externally added. For this reason sloyd attaches much importance to the free-hand modeling, in wood, of solid forms." Throughout this system, as in the kindergarten, the sense of beauty is regarded as an important factor in education, and an eye for symmetry and grace, although but rarely developed, has been proved to have great practical value even for an artisan.

5th. Every model should be so constructed that it can be drawn by the pupils themselves, not copied or traced. Drawing is an essential feature of sloyd as applied in Boston, and should always be preliminary to the making of the model.

6th. For children who are old enough for the regular sloyd, it is believed that the knife should be the first and fundamental tool. There are several reasons for this which will be mentioned later.

These are some of the ideas which have served to guide the arrangement of the models which I have the honor of

showing in Chicago. It should be mentioned that sloyd models are always to be adapted to the needs of different localities.

A radical difference between the Russian and the Swedish system is, that the Russian methods are based upon the idea of teaching the use of certain tools by making incomplete articles, with the belief that out of such teaching will come good educational results, even without much attention to the special needs and capacity of the growing child, either by the choice or the sequence of tools or exercises.

The Swedish system, on the other hand, is based upon the Froebelian idea of the harmonious development of *all* the powers of the child, tools and exercises being chosen with reference to this end, and all merely mechanical methods being carefully avoided. The sloyd teacher does not say, "Now, I will teach this boy to saw, and he shall continue to saw until he can saw well," regardless of monotony or the too-prolonged use of the same muscles. The problem of the sloyd teacher is to find the tool, whether knife or saw or plane, and also the series of exercises, best adapted to the present need, not of man, but of the average pupil, and also to vary or alternate the tools and to graduate the exercises with constant reference to the growing capacity, the formative age, and to the various activities of body and mind.

It should be said right here, that while the methods of sloyd are less like those of the mechanic than those of the Russian system,—not aiming at immediate technical skill,—there is abundant proof that the *results* of a thorough sloyd training will be found to include all that is gained even mechanically by the Russian methods, *plus a far more generous general* development, including greater delicacy of observation and of manipulation. The sloyd course now being used in Boston calls for the use of forty-five different tools in the making of seventy-two exercises applied in thirty-one models. Among these exercises are fifteen different joints.

Another difference is seen in the importance which sloyd

attaches to the use of the knife as the first tool given to the child, regarding it as the most familiar and least mechanical of tools, which gives a development of the muscles of hand and wrist peculiar to itself,—a development which modern psychologists teach us is also conducive to the *physical development of the brain*, the familiarity of the tool as well as its danger making it possible to secure constant concentration of thought upon the exercise at the outset.

Again, sloyd methods are unlike Russian methods in giving great prominence to *form study* and in the method by which all form work is made,—methods which are quite unlike those of the carpenter, because the first care of the sloyd teacher is that the muscular sense of form be developed in the child, rather than that the curves be accomplished in the quickest and easiest way.

Again, the exercises of sloyd furnish greater variety than those of the Russian system, and the fact that small models can be finished in a reasonably short space of time helps to increase and maintain a healthy interest and to train the sense of completeness which is so unfortunately wanting in many educational processes.

Again, sloyd methods provide more carefully, than is true of some others, for the physical development, by a judicious choice and sequence of tools, positions, and exercises.

Finally, and most prominent of all differences between the systems, is the insistence of sloyd upon the use of the *completed model* in place of the prevalent Russian exercise with tools. The reasons for this faith in the educational value of the completed, useful model are identical with those which have so largely influenced modern pedagogical methods in other departments of education, that the phrase has now driven the word spelling book out of school and the writing lesson is no longer confined to the copy book.

Sloyd demands a trained teacher. It is easily seen that the successful carrying out of these ideas depends upon the teacher's comprehension of the object of the teaching, and of the capacity and needs of the child, as well as upon his

ability to impart the knowledge he has acquired. A good teacher is not necessarily possessed of the manual skill of an expert, but he must understand childish intelligence, and know how to lead the child in his work. I am happy to state that a large number of Boston teachers are now studying the subject of manual training, and that over ninety-five are taking a normal course in sloyd.

It is not always enough that a child should be told how to use a tool. The teacher must oversee the work of each child to make sure he has a clear idea of what he has to do. Sloyd puts much emphasis on the value of individual instruction, but it must not be supposed that by individual instruction is meant a constant watchfulness of each pupil, much less that the teacher shall take the work into his own hands and give the pupil too much help. A good teacher will not teach too much, even if he has but one pupil. Class instruction can be given as regards much of the manual work,—drawing, positions at the bench, the use, adjustment, and care of tools, etc.; but the best results of sloyd will not be attained unless a teacher is able also to oversee individual work enough to satisfy himself that his pupil has a clear idea of what he is to do, that he understands the reasons for it, and is not working without thought, mechanically following half-understood directions, and so losing the intellectual value of the exercises. To do this it will be seen that classes must not be too large. Allowance must be made for difference in physical and mental capacity. It is no matter if two-thirds of the class are in advance of the other third, provided that each pupil receive as much as he can digest. This is not a lesson in memorizing, a test of which is easily applied; here is an attempt to appeal to the perception, the judgment, the ingenuity, the reason, by means of the hand and eye, the *visible* results of which may be good while the unseen object *of it all is unattained*. Special individual care, therefore, is necessary to make sure that the intellectual development of the child is secured, and teachers must be constantly warned against the danger of *satisfaction with mere manual skill*.

True sloyd is taught only when, by the exercise of many faculties, the mind is led step by step to careful and accurate thinking.

Sloyd, like the kindergarten, has suffered much from inadequate presentation, and the public have been made more or less familiar with its outward form while wholly ignorant of the aims and psychological basis of its methods; it is for this reason, that while a certain number of persons are always to be found who are attached to the sloyd models merely because they are useful, others equally unthinking are suspicious of the same models because they are not those of the carpenter shop, for which reason they are characterized as impracticable. Neither of these classes of persons is in a position to do justice to the subject, because neither of them understands the aim of the system, or the significance of the exercises embodied in the models, each one of which holds its place in a progressive course of work for a definite reason and as an essential step in the ladder. It will be seen that although sloyd models may be adapted to the differing needs of times and places, they must not be taken bodily out of the course,—transported, and even arbitrarily combined with other systems and methods, whereby they at once lose all their educational value; it is by such rough handling of its outward symbols that sloyd has suffered as its mother the kindergarten did before it. Let us hope that a better understanding of its methods and of the principles upon which they rest may commend it to students of the philosophy of education.

GUSTAF LARSON,
Principal Sloyd Training School.

Boston, Mass.

THE KINDERGARTEN SECTION OF THE INTERNATIONAL EDUCATIONAL CONGRESS.

THE Kindergarten Section of the International Educational Congress, under the direction of Commissioner Wm. T. Harris, enjoyed three forenoon sessions, July 26, 27, and 28. Mrs. Ada M. Hughes, of Toronto, served as president of this department, and Amalie Hofer, of Chicago, as secretary. The opening address of the president was published in full in the September number of this magazine. The topics of the department were carefully drawn up by Dr. Harris and his special committees, and we present them in full here for the future guidance of kindergartners. It will be noted that every point of view of the various essential topics is exposed. This outline would form an excellent program for the closer study of clubs or individuals during the coming year. Every kindergartner has opportunity to answer questions and objections along these same lines. Study them out and be prepared to meet them intelligently and permanently.

The first general topic was on the essential characteristics of the kindergarten as distinguished from the primary school, and the practical adjustment of the former to the latter. The thesis was divided into general heads, as follows: 1. The essential characteristics of a kindergarten. 2. Its gifts and occupations. 3. Should the kindergarten attempt to teach reading or writing? 4. Should the plays and games, which Froebel invented, be modified? should substitutions be made for any of them, or others be added? 5. What is the place and value of the song in the kindergarten, and the degree of dramatic element which should accompany the song?

Among the leading kindergartners who discussed these topics were the following: Mrs. A. H. Putnam, Miss Sarah Stewart, Miss Constance Mackenzie, Miss Mary McCulloch,

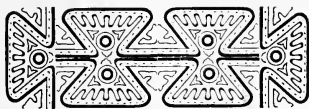
and Dr. Hailman. Mrs. Sarah B. Cooper presented a strong paper on the Organic Union of the Kindergarten and Primary School, showing why this union should take place. Mr. Hailman added his own experience and ten years of experiment showing *how* it had been done in the case of the La Porte schools. He voiced the sentiment of all sound kindergarten workers when he closed his remarks: The only organic connection is neither more nor less than the infusing of the kindergarten spirit—not its materials—into the primary and grade departments. The program outlined this topic as follows: 1. The organic union of kindergarten and primary school. 2. What modifications in the primary school are necessary or desirable in order to adapt it to continue the work of the kindergarten and reap the advantages of the training already received? 3. What are the essential differences in discipline and instruction that should characterize the primary school and distinguish it from the kindergarten?

The second session took up the discussion of the kindergarten training under the following headings, which were thoroughly handled by Mrs. Eudora Hailman, Mrs. J. N. Crouse, and others: 1. Preparation of the kindergartner for her work. 2. Should all kindergarten teachers be required to pass examination in secondary studies, including such as algebra, geometry, modern or ancient languages, general history, natural science, psychology, and English literature or the literature of the native country? 3. What training in Froebel's philosophy should be prescribed in a professional course of training for the kindergartner? 4. What work in the gifts and occupations, the plays and games, theoretically and practically, should be required for the graduate from a kindergarten training school? 5. Educational value of hand work in the kindergarten. 6. Cautions to be observed as to the limits of certain of the occupations,—such, for example, as pricking paper, and other work that is liable to strain the eyes if too long continued. 7. The Froebel system of drawing, in contrast to free-hand drawing. 8. The characteristic mental and physical conditions

nition of his power to enjoy, of his power to do, of the of the first seven years of childhood, which determine the special educative value of hand work in the kindergarten.

The third session of the congress covered, in substance, the following topics: 1. To what extent is the use of symbolism justifiable in the kindergarten? 2. Is there any validity to the claim often urged, that the child under seven years of age is to be distinguished in psychological development from the child of more than seven years of age, through his greater dependence upon symbolic modes of instruction? 3. Is the distinction a valid one, between symbolic and conventional studies, conventional studies being understood to mean reading, writing, written arithmetic, and appliances useful in intercommunication, but not emblematic or symbolic of a second and higher meaning? 4. What should be the character of the stories told in the kindergarten, and to what extent should stories be told?

The topic of "symbolism" was discussed by Miss Elizabeth Harrison, Mrs. Hailman, Professor Earl Barnes, and others. The eminently practical outline of the various theses brought much grist to the surface, and succeeded in classifying the more general work of the preceding special congress.



THE WHOLE CHILD.

I.

EVERY great educational movement has originated in the grown-up person laying aside his or her personal opinions, traditions, preferences, and honestly trying to look at things from the child's standpoint,—literally denying himself or herself, and becoming "as a little child."

This study has been its own reward, for it has brought with it the revelation that grown-up people are but echoes of what they might have been, as well as the other fact that humanity is not a constant fixed quantity, but an ever-unfolding, infinite equation, or, as Lord Macaulay states it—"We may regard the generations of men as one individual continually learning."

If humanity as we know it is not a constant quantity, then it is not a finality, but simply a process; it is not fruit or flower, but seed and embryo; it is not the majestic King Charles oak, but the scrubby, poverty-stricken half shrub, half tree of the Arctic regions, only suggestive of its possibility if given fairer conditions. Granted humanity to be an unfolding equation, so must be its education, or the instruction provided for its children.

This brings us directly to the question, What is education? And shall the state put the whole boy, the whole girl, to school, or only a part of it? If the latter, who shall decide what part? Is education information, the acquisition of *data*, facts and phenomena, ability to read, write, and cipher? or is it these and more? Was there an education prior to the advent of the printing press and the spelling book? If so, what was it? and has the present improved on it so very much?

Who built the world's cathedrals? Who developed the arch and constructed the bridges and roadways of the Ro-

man Empire? Whence did the poets, saints, heroes, and statesmen of the classic and the middle ages derive their inspiration to right living and noble doing? Who initiated Moses and Solon into the study of law, so that their decisions sway all the courts of justice in Europe and America to the present hour? Whence the learning of the three Hebrew children, the wisdom of the fishermen of Galilee and the carpenter of Nazareth? How knew these men letters, having never learned? These are race questions; some time or other they confront each thinking man and woman. Every fresh cycle of history, every new turn in the road of human unfoldment, every collision of spirit striving after its God-consciousness, necessarily must meet and answer them.

The pendulum swings first to this side, then to that; now to the extreme of book learning, classic lore, and scholastic training, where the mind is fed only on the "*ipse dixit* of authority," then into the recesses of the mountains, away from the moods and haunts of men. Into the frolicsome arms of Mother Nature it swings, only to bring forth to our admiring gaze a shepherd lad like David, the sweet singer of Israel; or Giotto the father of Italian painting; or a St. Catharine of Sienna, the wool dyer's daughter, at whose wishes thrones trembled and the proudest monarchs of Christendom did obeisance; or a Tintoretto, a dyer's son whose vision of Paradise has for hundreds of years been the despair and admiration of lesser men; or a common day-laborer like Robert Burns, who convulses English aristocracy with a new standard of manhood; or a nation's savior like Joan of Arc, who left milking the cows to lead the armies of France; or a great inventor like Stephenson, who first turned the world upside down with his mechanics and then learned to sign his name; or a peasant painter like Jean François Millet, whose "Angelus" commands the markets of two continents.

Mystified at the seeming paradox, one asks, What is the relation between scholasticism and education? between earning a living and doing noble deeds? between art and

labor? between genius and a mediocre uniformity? between Benjamin Franklin's utilitarianism and the divine philosophy of William Wordsworth? between working for food, clothing, and shelter, and "living by admiration, faith, and love"? Should education limit itself to one or the other side of this equation, or should it include both? Is there an eternal law that man cannot, shall not, dare not, must not live by bread alone? Has the soul a right to its nourishment as well as the body? And what is soul nourishment?

Says Froebel, "Education should lead and guide man to clearness concerning himself and in himself; to peace with nature and unity with God." Says Herbert Spencer, "Education is preparation for complete living, which is the *free* exercise of all our faculties."

Let us look at this subject, then, in an all-'round way, from the standpoint of the artist, the poet, and the philosopher.

It goes for the saying, that the product of an education based on "admiration, faith, and love" is always an *art product*, a work of art. But this art may express itself in song, in picture, in play, in brave lives bravely lived, or in discovery and invention,—something by which the stupid is redeemed, drudgery glorified, the commonplace caused to shine with a new light, and life made worth living; something by which a light that never was on sea or land is thrown around ordinary circumstances and people.

The product of food, clothing, and shelter is itself—always and ever itself—an imitative externality; "The primrose by the river's brink" is always, to it, "a common primrose, nothing more." Now the child is father to the man. Kill out, starve, repress the art imagination, the poetic instinct, the play impulse, the fairy dreamland of childhood, and the world may go a-whistling for its Robert Burns and Jenny Linds.

Every word Mr. Ruskin says of the art of man is equally true of the art of the child. In "Two Paths" we read, "Perfect art is that which proceeds from the heart, which

involves all the noble emotions; associates with these the head, yet as inferior to the heart; and the hand, yet as inferior to the heart and the head, and thus brings out the whole man." Again, in "Stones of Venice," he continues: "All art which is worth its room in the world is art which proceeds from an individual mind working through instruments which assist but do not supersede the muscular action of the human hand, upon materials which most tenderly receive and most securely retain the impressions of such human labor."

Evidently Mr. Ruskin believes that all art workmanship for man or boy roots itself in the emotional nature; but in its expression it includes the exercise of the intellect and of the play impulse, and culminates in the acquisition of manual skill. In other words, an art workman cannot be an ignorant man or woman. But he also insists that an art product must be the outcome of an individual mind allowed to express itself freely through a nonresisting material which will at once "tenderly receive and securely retain the impress of the human hand"; or as he expresses it in another place, "that the delicate sensibility of the fingers be not obliterated."

Think over all the materials known,—wood, paper, clay, cloth, iron, straw,—and decide which of these it was that so charmed Phidias, Myron, Michael Angelo, Ghiberti, Della Robbia, Palissy, Josiah Wedgewood, with every great sculptor, architect, and potter since the world began,—that they forgot for it their sleep, food, money, fame, the flesh, and used it as the vehicle for those mighty thoughts which have placed the laurel crown on the brow of humanity and made it only a little lower than the angels. Would Olympian Jove, or the Elgin Marbles, or the Venus de Milo, or the Gates of the Baptistery, or the Choir Boys, ever have seen the light of day if wood or iron or paper had been substituted for common clay? No; for these materials would not have transmitted the same exquisiteness of feeling, the sensibility of human fingers united with the deep, strong emotions of human hearts.

Indeed, history recognizes the precious "mud baby" as the dividing line between the intelligence of the East and the West, between Pekin and Athens, between a Chinese automaton and "the hand that rounded the dome of St. Peter's." When one thinks that the Apollo Belvedere, for which the late Czar of Russia offered seven millions of gold roubles, was once a despised "mud baby," and that there is not money enough in Chicago to buy—broken and mutilated as it is—the Olympian Mercury, another "mud baby," or to purchase the original statuette of the David,—there surely must be a commercial value to clay and mud pies, though Wall Street be ignorant of it and American history omit it from her ledger.

And what of its political value? This most psychic material of nations is at once the treasure-house of their rude barbaric thoughts and the cradle of the leapt lightning of their genius. Call the roll from Thermopylæ to Gettysburg, you will find wherever hearts have been stirred with lofty aspiration and that peculiar love of freedom that counts not its life dear unto itself, so it fights the battle of ideas,—from Mithridates to Savonarola, by these hearts of oak has the "mud baby" ever been tenderly cherished and fondly loved.

Little tiny Greece is the least of the countries of Europe, and no larger than our smallest state; yet she stands for the light of the intellect and the light of the imagination, for the cradle of genius, of law, and for the freedom of the individual to all eternity! Had not Greece been true to herself, true to her love of "mud babies," where would America—would Europe—be today? simply in nowhere; in the darkness of chaos. But this is the external evidence of art. What of the internal truths of psychology, the truths of the philosopher? Says Thomas Arnold: "The old man clogs our early years, and simple childhood comes at last." Such is the confession of an intellectual life; it counts itself happy as it recovers its child nature. A similar experience comes from Thomas Carlyle, when at the close of life, realizing what of the riches of the imagination

and the joy of lofty emotions he had been deprived of, he declares that he would rather he had been taught to draw than to write, for then fantasy and heart would have been fed.

One must remember that all truth is made up of paradoxes, to understand how it is that the feelings, desires, emotions, energies of the poet, the artist, the seer, are almost identical with those of the child; the only difference is, that one is conscious heart-hunger after what Dante would call "knowledge of God," while the other is unconscious instinct. The artist uses the clay because of its quick responsiveness; because it answers so readily to his slightest thought. He forgets the material in finding himself, in realizing his thought.

Not so with the child; his thought is dim and shadowy, crude and unborn. He scarcely knows what he is going to turn out; nevertheless the soft, yielding clay charms him, just as it does the artist. Why? Because it reveals him to himself. As the form changes, takes on proportion and size, a corresponding wonder goes on in the child's mind; he finds that he is a *causing power*. He can make and unmake, build up or destroy "the mud baby"!

To grasp this joy of childhood at finding itself a *creative activity*,—a causing intelligence, one must become a child, and recall his first feelings on making a "snow man," or even a snowball. The amount of energizing gladness that arises from the discovery that in him is *cause*, that he can change, sends through him a thrill of delight. Is there a mother who does not know the physiological effect of the first baby smile, the first glad thump of joy, as, seeking to exercise its baby activity, it strikes its little fists right and left, regardless of whom or where it hits? This is part and parcel of the joy of the child when he pokes his fingers into clay. With results he has nothing to do; if they come, well and good; if not, he tries again, undismayed.

Childhood is a process, not a finality; and the products of childhood are only means to an end,—the end being the discovery of the child to himself, or self-recognition, recog-

gladness and sweetness of being in the body. Why is it that in the first three years of life the human embryo unfolds faster, acquires more, learns more, than in the ten succeeding years? Why, but that it is given its freedom; it is permitted the exercise of pleasurable sensation; and best of all, in its kickings and tantrums, in its laughter and tears, it has the sympathy of those around.

Directly the child reaches the school age all this is withdrawn; parents change their views; frolicsome ways are now frowned on, and he is sent to school to keep him still and get him out of the way. Once there, the activity which expressed itself in so many ways,—or, as Aristotle puts it, “in breaking things about the house,”—is reduced to the holding of a book and the handling of hard, resisting mediums such as pencil or pen, slate or paper. What wonder that his spontaneity ebbs lower and lower; that he becomes duller and duller; makes slower and slower headway in his intellectual work, so that the middle grades in a public school system are invariably the dragging grades, where the least interest abounds! That which was the vitalizing quality in his blood, which quickened the circulation and purified the waste particles, has been eliminated,—joy in self-activity; no more clay to poke fingers into, no more pretty things to make and paste; no more “hyacinths”—using the language of Mohammed—wherewith to delight his eye and feed his soul!

Jean Paul Richter gives us as his experience, “that activity alone can bring and hold serenity and happiness; hence play is the first creative poetic utterance in man.” Plato claimed that the plays of children had the mightiest influence on the maintenance and non-maintenance of laws. But it remained for Froebel to make the great connection,—the connection between outward activity and inward unfoldment. It was Froebel who saw that play, to be nourishing and educative, must also be orderly and regulated. In the French Revolution, in the uprising of the Communes, in the restless discontent of the people, in war and bloodshed, in the love and tyrannical use of power, in the monopoly and

selfishness of the individual, he recognized the inverted, wrongly directed play impulse. Froebel reasoned: The child is a spiritual being; that "God created man in his own image, therefore man should create and bring forth like God." God—pure Spirit—is activity in perfect repose. Childhood is a condition of unconscious, undirected activity in restlessness. Man is in a condition of inverted—therefore perverted—activity; hence his rebellious discontent.

True education should mean leading man back to God, to harmony and his highest self, through the right exercise of his activities. Activity was to Froebel so much God energy, so much God power, to be lovingly guarded and gently encouraged. Now the creative activity and the play impulse are one. He tells us that "Jesus, in his life and teachings, constantly opposed the imitation of external perfection. Only spiritual striving, living perfection, deathless aspiration, is to be held fast to as an ideal." External activity is not to be sought for its own sake, but for the mental activity that it promotes; but this is law, that the younger or more rudimentary the being, the more it depends on external activity for the awakening of its internal thought power.

Pestalozzi had previously introduced objective methods in education; but there is a vast difference between his appreciation of the child and Froebel's. Pestalozzi would have the child acquire his knowledge through observation and imitation of the works of others; but Froebel stands squarely on the axiom—Learn to do, by doing; Learn to love by loving; Learn to live, by living,—which means, Let child and teacher get their experience first hand; let them enter into the process; be one with it; be it. Let the whole child engage in this exercise; appeal to him through as many materials and in as many ways as are suitable to his age and conditions. Such an all-sided activity must bring as its reward joy and understanding; the pain will be extracted from labor, and the agony from the human experience.

It is through his activity that the child comes to know

the world he lives in. Knowledge of the world he lives in is a necessary step to knowledge of himself, or to self-recognition. But the world he lives in is a world of things, and the child recognizes them only through such qualities as color, weight, size, form, observation; and handling of these things is only a partial acquaintance. Familiarity, friendship, and sympathy, or the development of the altruistic side, arises from living the life of the thing with it, so far as it can be lived; that is, acquainting himself with the process of its construction, knowing how it is made. Hence arises the necessity for making, or reproduction, by the child. So long as he simply looks on and handles things, the products of other people's genius and work, so long he is unconscious of himself, of his own power to do or make that special thing; he is left in a state of feeling that the one who made the things is more gifted than himself. Now the great value of bringing the child to consciousness of himself, of his power to remake and to transform, is that he may later see himself as a spiritual being; able to master circumstances and conquer destiny; to rise superior to fate. As Mr. Hailman says in his Notes on "The Education of Man," "With proper guidance this kind of manual training becomes the most positive agency in securing for the pupil that habit of success, that calm sense of power, that firm conviction of mastership, which is so essential to fullness of life, and almost indispensable to the success of the school." Mr. Hailman continues: "The material used for the manual training of children should adapt itself to the capacities and needs of the little workers, so that it may yield readily to their limited skill, adapt itself without worry to their aims, and thus secure for manual expression an automatism similar to that of speech."

This is where the primary school differs radically from the kindergarten. It concerns itself chiefly with the acquirement of the tools of intercourse,—how to read and write, the calling and making of abstract characters,—rather than mental training or unfoldment of soul.

In the earliest attempts to master reading and writing

no new ideas are given to refresh the child. He must wait until he has first familiarized himself with the barren forms of printed words; he is obliged to be patient till the new vocabulary is acquired, before he can stretch his imagination or enter a fresh field of discovery. It is at this time, when he is contending for the mastery of abstract signs and symbols in order to enter the world of his parents and teachers, that plastic material like clay and paper supplies a permanent need for self-expansion, for soul-unfoldment.

• Is it not time that an intelligent society should cease to accept of education as a fixed quantity, a something which can be measured out to its children from between the covers of books, and that it should begin to adapt the forms of its instruction to the nature of the child? To do this, parents, teachers, all who are interested, must go back to a basis of axiomatic principles, to a common-sense philosophy that recognizes man as *mind*, as intelligence, and not an imbecile mass of inert matter. When humanity comes to regard itself as x in an infinite equation, the dead formalism of the primary and grammar schools must yield to a more elastic and spontaneous way of instruction. It remains for society to assert its right to live a life independent of traditions and opinions.

JOSEPHINE CARSON LOCKE.

THE SUMMER-CHILD QUESTIONS.

O wild bird, where are you flying?
The winds are a-blowing
The same way you're going,
And thither the clouds are hying.

The cold has come in the North.
We haste
From its blast
To the South.

O leaves, your blossoms are dropping;
They're falling so quickly,
The ground is spread thickly;
And some of your branches are snapping.

The wind and cold doth blow.
We fall
At the call
Of the snow.

O brooklet, why were you waiting
This morning, 'neath the rushes
And 'mong the willow bushes,
Your journey southward belating?

The ice had barred my way.
Its chain
I am fain
To obey.

O bright sun, why are you sinking
At evening more lowly,
And come back so slowly
That stars in the morning are blinking?

I follow the night-land's track.
To bring
A sweet spring
I'll come back.

O mother, what are they saying
Of blowing and snowing?
And why are they going,
And leave me alone at my playing?

'Tis but the night of the year.
My mild
Summer child,
Dry your tear.

ANDREA HOFER.

EDITORIAL NOTES.

It is the policy of the KINDERGARTEN MAGAZINE to bring less discussion of materials, or even methods, and to encourage on the part of all teachers a closer observation of the child itself. We welcome all experimental discussions to these columns, and would encourage the exchange of personal experiences such as grow out of the varying conditions of daily work, rather than the formulated doctrines of the most approved leaders. This is the day of *growth* and of *growing*, and premature or final conclusions do not find place therein. Every teacher, every kindergartner, every parent has a right to test the newer method born of every yesterday's experience and of every today's necessity. This alone constitutes an educational reformer.

AMONG our permanent contributors for the coming volume, which numbers VI, we take pleasure in announcing that Miss Mary Proctor, daughter of the late astronomer Richard A. Proctor, will provide a series of illustrated articles on "Astronomy for Children," of which the second number appears this month. She will bring, in succession, studies of the moon, the stars, the giant planets, the inner planets, nebula, and the constellations. Miss Proctor will fill a series of lecture engagements in Brooklyn, New York Philadelphia, and Chicago during the fall and winter. Her heart is in this work of acquainting the child with the heavens, and therefore her suggestions are of vital value to educators.

AMONG other contributors whose names and work will command the interest of our readers are Miss Anna Bronson King, niece of that great lover of children, A. Bronson Alcott, who will bring us Studies of the Child in Art; Miss Josephine Carson Locke, who is best known by her practical demonstrations in educational art, and who will discuss the subject in her inimitable way, carrying force and inspiration to every reader. The opening number of Miss

Locke's articles appears in this issue of the magazine, entitled, "The Whole Child." As supervisor of drawing and form study in the Chicago public schools, as well as by her personal genius, Miss Locke was one of the most conspicuous figures of the recent educational congresses.

Mr. Gustav Larsson, at present director of the sloyd normal classes in Boston, will discuss in clear and comprehensive style the subject of the truth in hand work. Miss Frances Newton, for several years conspicuous as special director of the kindergarten department of Chautauqua summer schools, will contribute a regular series of talks for that most important department, for the parents and home. Among others who will share with us of their store the coming year, are the following: Miss Sarah Griswold of the Cook County Normal, on the practical primary school; Miss Elizabeth Harrison, of the Chicago Kindergarten College; Miss E. A. Lord, of Brooklyn, on the much-mentioned but slightly understood subject of Tonic Sol-fa; Miss Lucy Wheelock, than whom Boston holds no greater favorite among kindergartners; Mrs. Ada M. Hughes, of Toronto; and Mrs. Mary Dana Hicks, of Boston.

THE opening article of this number, entitled, "Directing the Self-activity of the Child," by Professor Hannah Carter of the Drexel Institute, Philadelphia, is a sound and well-balanced criticism of the many methods in vogue which pass for new education. Mrs. Carter's argument leads back again and again to that grim fact which the educational congress so repeatedly unveiled,—that the pedagogical crimes committed in the name of school-teaching are due not to the children, nor the methods, nor the tendencies of the day, but invariably to the *ignorance* of those professing the profession of education. The paper is well worth close attention. It hints broadly how to find the golden mean between the two extremes of the so-called old and new education.

EVERYDAY PRACTICE DEPARTMENT.

HOW TO STUDY FROEBEL'S "MUTTER UND KOSE-LIEDER."

No. II.

If you have followed out the instructions for preparatory study of the book, as outlined in the previous paper, you are now ready with questions. If you have merely skimmed through its pages, your comments may verge on criticism and objection. One says, "How poor the rhymes are! they are mere doggerel, and far from poetry; they are by no means lucid, and the mottoes are well-nigh mystic in their obscurity." Another speaks from his eye, and declares the illustrations crude and inartistic; even discovers grotesques of anatomy and pose which compel merriment. A third smiles that this book should be held in such earnest esteem by men and women of intellect: there is far too much sentiment and too little sound sense expressed concerning it. Others, who have opened the pages with an earnest effort to read their secret, will be charmed by its quaint and picturesque tone. Those who have mused over the book have found much more of its inner meaning than those who have viewed it from the intellectual or literary standpoint.

Let us remember that this book was compiled from among the nurseries of the people,—nurseries presided over by simple-hearted but unthinking mothers; we will not say ignorant women, so much as unthinking. The German peasant women are often full of deepest feeling,—approaching the poetic, always tinged with the symbolic. Like veritable children, they needed to be led,—led into formulating their often over-full but unapprehended feelings. Froebel took them on their own plane, and accumulated these nursery rhymes, under the direction of his wife; and from these texts from real life, he preached the doctrine which he longed to unfold to mothers. Put yourself into their place; for like them, you have been largely unthinking about these things which concern the spontaneous

right culture of little children. A contemporary of Froebel has said: "His poetry may in places be improved. But who does this, must be equally as great a teacher as a poet."

Taking the familiar home songs, which were enveloped in that wonder-cloak of family associations, Froebel came home to the mothers' sympathies; through their own babes in arms, he opened the doors. Did he begin to show them pictures of their ignorances, prejudices, or grievous mistakes? Did he urge them to awaken from their dense apathy or indifference to the most vital work in the world, —their rearing of children? Did he draw them sketches of the morbid, uncleanly, irritable, willful, unloving, or unchildlike little ones coming up about them on all sides, with eyes, ears, and souls closed even to the stars above them?

No, he went to them as to a little child, showing a picture-book. The illustrations of "Die Mutter und Kose-Lieder" are crude. They are often poor in perspective, and worse in drawing; but they do tell stories. Some of them reveal the play within the play, and have been found by great artists—who always look behind the external deficiency, into the "feeling" of a picture—to possess that one most essential of all qualities,—a keen, sincere, undying purpose. The illustrations were made under the immediate supervision of Froebel himself, and executed, after many discouragements as to financial and artistic ability, by the young boy Friedrich Unger, who was filled with the spirit of the thought, but, forsooth, was only a sign painter by trade. Herr Fr. Seidel, the first publisher of this book, says of the illustrations: "They are noble, pure, naïve throughout, free from every effort for the sake of effect." There is no trace of insincerity or caricature. Their influence is all that should be, as opposed to the comic illustrations, or fantastic quality of the modern picture card or scrapbook.

How often it has been asked and as often attempted by new students of this book: Why not have a new set of illus-

trations, in which the figures and surroundings shall be taken from modern life? As well reproduce the *Orbis Pictus* of the good John Comenius with drawings from the pen of a Parisian art student who has never seen the lair of a serpent or the forest haunts of wild beasts! The modern child you have with you in abundance. Study it; picture it; familiarize yourself with every detail of its garments, features, and temperament, and remember that a baby is a baby still, to the little children who look at your picture book, whether it be swaddled in Lapland furs or clothed in nature's own sun-browned skin of tan. A picture as a story, must not exhaust its possibilities. In fact, it must suggest; it must impel imagination; it should set the whole child's fancy to work, since this can make such pictures as no photographic camera has yet succeeded in catching.

This brings us to the purpose of the "Mutter und Kose-Lieder," the songs and illustrations of which, together, form a symbolic picture of universal child life. There are touches of local coloring, but these are lost in the essential thought of the author: viz., to illustrate typical experiences common to all normal growing children. These experiences are always considered relative to the typical home and the model mother, whose influence creates and keeps the atmosphere of the child's environment. Not tables and chairs, nor even luxuries and good food, make up the home. The quality of mother-thought and feeling is everything. Instead of showing these mothers—whose sins of omission far outnumber those of commission—the negative picture, our author goes direct to the mark and presents the remedy, made up from their own possible resources.

The mother is now possessed of a concrete means by which *she and her child together* may work out into higher consciousness and mutual understanding. Does the kindergarten now see that it is not so much the *method* as the *mood* which makes her work of avail to the child? not so much what she does *for him*, as *with him*? The child must be ever considered *relative* to her own life,—the mother and the child, not the mother for her child.

Let us now follow out our formulated plan of studying the individual songs, as led up to last month.

1. In studying each particular song, follow the same method as with the book: *first* get a clear idea of its germinal thought. This thought is always some *instinctive manifestation of the child*,—e. g., the instinct of action, movement, as in the "Play with the Limbs," or the imitation of external activities, as in the "Weather Vane," or the instinctive right of recognition, as in the "Hiding Child."

2. Study carefully the pictures illustrating the songs, and seek to find the connection between every detail and the central thought illustrated. In the picture of "Mowing Grass," for instance, what hint of the general thought is conveyed by the two children sitting under opposite trees and making dandelion chains? Why are the chariots of the gods introduced into the picture illustrating the "Wheelwright"? What is the significance of the flock of sheep in the picture showing the "Wolf and Boar"?

3. From the song and picture advance to the motto and commentary. Rewrite the motto in prose, and reproduce the commentary in your own words.

4. By all means write out the questions that arise in your own mind, and submit them to the class at its regular meeting. If each member of the class does this, much light will be thrown upon the play under study.

5. The songs and mottoes will soon be found to be remarkably suggestive. Be on your guard not to discuss unimportant points to the exclusion of the essentials.

6. If advisable have some one keep a record of the best points brought out in the class, particularly of the practical illustrations gleaned from the actual experience of the members.

7. At the close of the study of any one song, review it broadly and generalize the seed-thought gleaned.

8. Each song should be studied,—first, from the standpoint of the mother and her needs, the mother and her duties to the child; second, from the spontaneous growth of the child into normal consciousness.

9. As a final delight, present the picture to the children at home and see what they find in it. Do not inform them of what you have extracted, but let them know that you warmly and sincerely feel interest, and they will reciprocate by finding many things and asking many questions.

In our next paper we will read out the meaning of that group of first songs,—the mother and child.—*Amalie Hofer*.

A TYPICAL PROGRAM SKETCHED.

"No Man Liveth to Himself Alone."—This thought, or text, lies within the truth that all forms of life have a vital relationship, which unifies and binds all things into one connected and harmonious whole. The child might express the same thought by such a question: "Is there anything there is only one of?" and again: "Is this *one* by itself, and not belonging to anything else?" This question in turn will lead out into the still higher thought of the *purpose* and *use* of every related thing. Beginning in the nature thought, we trace out how here nothing lives to itself alone, and plan this work to cover the months of September, October, and November,—twelve weeks in all.

Our nature study for September, by way of portal to the larger thought, is the life of the rocks,—how they grow, their place in nature, their use to man, the many stones together, and how they give us paved streets, sidewalks, walls, bridges, gateways, churches, and houses. Men in early times used stone so much that the time in which they lived was called the Stone Age. By means of specimens such as slate and marble, we grow acquainted with this wonderful rock family, and note the dissimilarity of its many members.

In October we follow out the same general plan, studying the trees and their place and purpose in nature,—the fruit-bearing trees and plants. In November the seeds lead us to the subject of grain, in which we lay special emphasis on the corn,—the one ear made up of many kernels; and the harvest study brings us at last to Thanksgiving.

What do we read in all this? The rocks, trees, plants,

seeds, and cereals give us their fruit (their method of rendering service), and thus they do not live for themselves alone. This thought is by no means formulated for the children, but lived out by them, leaving their own experiences to prompt the expression in words.

During this fall work we seek to emphasize the fact that there is no such thing as *inanimate* nature, as materialists would have it, but that nature is *one*; the various forms of nature live for the common benefit of all.

The Thanksgiving thought transfers to and deepens our interest in *human* life. We come then to the family and community, with a certain element of historic association; but the main reason for this is that we wish naturally to approach man, have come through nature first. This shapes our work for the next three months.

December is spent with the family,—after some such outline as the following: How does the father work for the family? how the children? the domestic help? The mother is the heart of the family life, and from this picture of mother love we merge into the Christ thought,—the family of the Christ child.

January brings us to the consideration of the community, the neighborhood,—made up of many families, each of which makes glad the new year; the pleasures of the neighborhood, indoors and out; snow and ice,—many flakes and crystals again serving together give us sleighing and skating; snow and ice,—their use in nature, and their crystal formations.

The industries of the community, merging into state or national life, bring us, in February, to the related life of the individual, to the town, as well as the relation of town and city to the state. George Washington is our type. What did the American *people* of those days do for us? Thanksgiving and Washington's Birthday are contrasted, and from them we culminate again our thought of each for all.

From community of interests where no one works for himself alone, we have led to the higher thought of sacri-

fice for a nation's good. The best life is that which is willing to sacrifice self for the good of others. Washington did this through defensive war. There are other ways. We take up the story of the child who saved Holland from inundation by stopping a leak in the dike with his hand, remaining thus all night; then other stories illustrating greater sacrifices. Even animals will unselfishly sacrifice themselves, and we tell stories of such instances.

We approach the Easter thought upon this basis. Christ gave up earthly power and glory, choosing to be poor and lowly, in order, by so doing, to get nearer to humanity. The thought of sacrifice must never be separated from that of greater love, emphasizing throughout the glory and gladness of doing for others. Therefore the month of March is spent in working out the stories of sacrifice. The child who saved Holland; characteristics of Holland: low, flat country, dikes, the great windmills; other true heroes and heroines: Florence Nightingale, Admiral Taylor of the Victoria.

April brings us nearer the Easter story: The life of Jesus on earth one of self-abnegation; his ascension to glory; the glory of awakening nature; the awakening of the flowers,—taking the snowdrop, violet, and crocus for special color study. Systematic color work is carried all through the year, but is not confined to the schools of geometric work. The six standards have been used as decorations upon certain wall spaces, and the plays with the First Gift as well as the prism have broadened the general color sense of the children.

During the month of May we formulate the color work, bringing out its freest and most artistic side. As in the race, color, music, sculpture, etc., were the overflow of a certain awakened spiritual condition, so by the end of our kindergarten season the children are ready to formulate and express themselves in the more artistic forms. We study the violet, beginning with the violet end of the spectrum. Green, blue, and violet are too cold coming together this time of the year, therefore let us rather begin with vio-

let and red, where they merge one into the other. The living green of nature as seen in all plant life is also emphasized, and during June we follow out conventional designs with borders made up of number groupings based upon green leaf and plant forms.

The Easter time corresponding to the awakening of nature, we perceive the glory of form and color in the flora. We return again to nature, as in the beginning of our kindergarten year, but from a different standpoint. The older children should now appreciate the abstract qualities of color, form, and number, and this through the most delightful of ways,—through the study of the beautiful in plant life. Here, indeed, nature emphasizes in every grouping of tiny leaves that nothing lives to itself alone. We conventionalize these designs in paper folding, cutting, and drawing, but we never dissect our natural patterns. We do not analyze too much, for our purpose is not so much scientific as artistic. We do not confine ourselves to the use of rosette forms cut from one piece of paper, or forming the design in one piece, but freely combine separate elements, the children making their own forms, applying the thought of how many different elements or parts may go to make up a beautiful whole.

In the daily gift work we arrange for frequent *group* work, at least once a week. In other work we seek to connect not only the thought, but to work it out in a most connected manner. Again all the children together work upon one task,—for example, the defining of a large body of water, by outlining with lentils all around the table. In all this detail, which is daily adjusted to our children and workers,—first according to individual needs and growth, second, to the establishing of each one as a part of the whole,—we must not lose our logical order of the right perceptions which grow out of the use of the gifts in their proper sequence of development. The vital principle, then, of our current year's work shall be "each for all," because each is necessary to the whole; for children, in their growth into conscious egos, have a tendency to absorb too much

for the individual. True growth is the establishing of relative values,—man not unto himself alone, but as one of a family, a community, a universal fraternity.—*Laura P. Charles, Lexington, Ky.*

SOME POINTS ON THE DAILY PROGRAM.

As in telling a story, so in making a program, determine upon a point,—then make it.

Select a point worth making, and one that embodies essentials rather than trivialities.

The general thought of the program is all-important, providing it fit your children. Do not lose it in favor of detail, however pretty.

Sequences and the logic of your materials must always be made secondary to the child.

It is as necessary to have a sound logical plan to your work as is a vertebral column to anatomy; but be sure to cover the bones with healthy, beautiful flesh.

Contrary to traditions, the kindergarten system has nothing to do with object lessons merely as a study of *things*. The things must stand for thoughts. Make your program topic a principle rather than an object.

See to it that such expressions as “harmonious development” be less on your lips and more in your heart. Let it cease to be a phrase, and make it a fact.

Fill yourself with the spirit of your program, as well as the letter. A musician who sacrifices all else to his interest in music, inspires his hearers. The teacher should appeal to his audience because of the same reason.

It is better to have the work hour end before you are ready, and to the regret of the children, than to have the work all in order and hands folded waiting for the signals.

The same is true of vacation time. Your year’s work is an unquestioned success if you and the children regret vacation.

Never keep one eye on the clock to hurry the hands

around, if you are eager to close the work. Those hands, like your own, will only half do their duty.

Program work should be the outgrowth of your own deep interest in your children. Let it be the overflow from your superabundance, rather than a pile of accumulated information.

Do not reserve your best qualities as too good for the daily service. The general rides his finest steed into the thick of the battle.

Study yourself as well as your children, and put to their service that which you best know and cherish.

The kindergarten should be an actual home, with all its home duties. In proportion as this is made a fact, will it be unnecessary to *play* at housekeeping or arrange your program to encourage domestic interest.

If you have a new hobby,—of color, form, or any other special feature,—do not be afraid to take it into your kindergarten and *sincerely* work it out with the children.

Study the children at the close of each day. Do not waste your time merely repeating their “cute” or abnormal sayings and doings. Trace their growth toward consciousness, and you will have an addition to your store of psychology.

Whenever you are particularly depressed, get your assistants and the parents together, to talk over the benefits of the kindergarten to the neighborhood and children.

Don't let the word or thought of *teach* creep into your program. The kindergarten is not a sub-primary; it is a sweet, serene home for yourself and little children.

DEVELOPMENT OF THE SPIRIT OF PRAYER.

To the thoughtful kindergartner, the opening of school in September brings with it a feeling of serious responsibility. We are overwhelmed by the “alchemy of influence.” One who has made this subject a study says: “No man can meet another on the street without making some mark upon him. We say we exchange words when we meet; what we

exchange is *souls*. It is through this law of influence that we become like those whom we admire." If this be true with persons in mature life, how much greater the influence of the kindergartner, who must necessarily stamp her very life and soul upon the receptive little ones, day after day, week after week, and month after month, as they look confidently to her, believing all things. With what care should she live out her very best self!

Of the many delicate subjects to be considered by the true kindergartner, that of leading the children up to and preparing them for the first prayer in the kindergarten, and later, the introduction of succeeding exercises of devotion, claim a prominent place. We would suggest the following, which may be helpful to some one. On entering the kindergarten, the children are led to observe the clean floor, fresh curtains, and other indications of care for their happiness. They are prompted to question to whom they are indebted for these kindnesses. The persons who have done these favors are sent for, and some expression of gratitude is called forth from the children. A heartfelt "Thank you!" is soon spontaneously given, as, day after day, the little ones recognize that to some one's care and thought they are indebted for the enjoyment of every comfort and pleasure. Especial pains is taken every day, to trace favors to their sources, which frequently reveals one of the children as the doer.

After a week has passed, during which time no hymn has been sung or prayer repeated at the morning circle, a slight surprise is expressed by the kindergartner, that though the children have daily thanked the janitor for numerous favors received, and have found occasion to thank their teachers for kindnesses every day, there is something which they have welcomed and sung to every morning, but for which they have never yet said "Thank you." Who sends us the sunshine that

Comes into our circle, and joins us in our play?

Who makes the flowers that grow for us to enjoy?

Some child is sure to give a response, and all repeat, with bowed heads, "We thank Thee for the sunshine and for the pretty flowers," which, though a short prayer, is understood and *felt* by them.

The following morning the first installment of a continued story is told the children, of a little homeless boy named Jack, who has found a protector and home, and who for the first time enjoys the luxury of a clean bed and good food. With hearts full of sympathy for this little waif, the children listen to a hymn sung, which was taught to Jack as a "Thank you" to his Father in heaven, for the night's rest and new home. The little hymn, "Father, we thank Thee for the night," thus introduced, will have a meaning to every child. But one verse of this hymn is sung, the second verse not being given until the children are made ready to receive it.

It seems to me that all hymns and prayers should be developed and introduced in such a manner as will call forth responsive sympathy on the part of the children, and neither hymn nor prayer should be used so continuously as to become meaningless to the little ones.—*Antoinette Choate.*

ENGLISH LULLABY.

Plump little baby clouds,
Dimpled and soft,
Rock in their air cradles,
Swinging aloft.

Snowy cloud mothers,
With broad bosoms white,
Watch o'er the baby clouds
Slumbering light.

Tired wee baby clouds,
Dreaming of fears,
Rock in their air cradles,
Dropping soft tears.

Great brooding mother clouds,
Watching o'er all,
Let their warm mother tears
Tenderly fall.

—*Selected.*

THE GIANT SUN.

II.

(Written for the KINDERGARTEN MAGAZINE.)
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Once upon a time there was a great giant who lived up in the sky, and he was called Giant Sun, and he looked like this. His house was known as the Solar System, and he had a large family of children called Planets, and little baby planetoids, or asteroids. First of all there was his oldest son, the giant planet Jupiter, the largest of all the planets. Then came his big brother Saturn, who was very proud of some rings he wore. See how he smiles! Uranus and Neptune were great chums, who went on their way without noticing the rest of the family. Mercury and Mars were always fighting and fussing, and gave a great deal of trouble to Giant Sun. Venus and Earth were the twins, being just about the same size, and were as good and quiet as Giant Sun could wish them to be. It is very true that Jupiter had a way of tugging at the Earth and trying to get her away from Venus, whilst Venus would hold on to the Earth with all her little strength. Mars and Saturn often tried to interfere in these childish squabbles, but only made matters still worse. However, this did not seem to worry the Earth very much; but it did worry the Sun. He was very much disgusted with his quarrelsome set of children, and he made up his mind to put an end to all their foolishness.

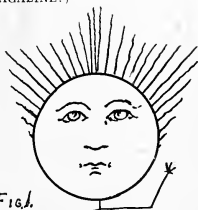


Fig. 1.



Fig. 2.



Fig. 3.

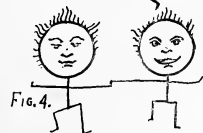


Fig. 4.

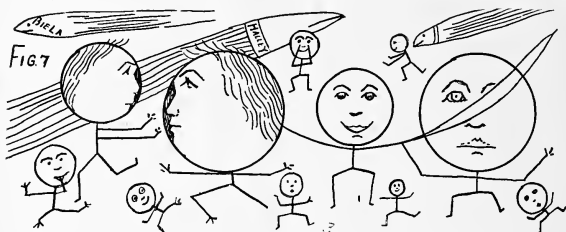


Fig. 5.



Fig. 6.

One day a great fight took place among the planets and the asteroids, or planetoids, or "baby planets," as Jupiter sometimes called them. The three comets, who are the servants of the Sun, and belong to his house the Solar System, tried to interfere and make peace in the family. See the sad results. The names of these comets, as you will see



by the labels on their collars, were Encke, Biela, and Halley; and right fine comets they were, too; but, alas! in this terrible fight Comet Biela lost his head and split in twain. Can you imagine his distress? But the Sun was still more distressed when he saw his own dear little Biela flying along in two pieces; so he sent his rays out as far as they would reach, and surrounded his troublesome little

FIG. 9.

FIG. 8

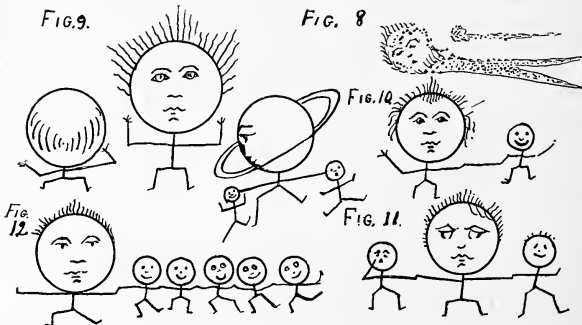


FIG. 10.

FIG. 11.

FIG. 12.

family and frowned at them till he looked like this, whilst each separate hair on his head stood on end, and he said:

"Planets, planetoids, and comets, lend me your ears.

[As the planets, etc., had no ears, they could not make the desired loan—but no matter.] From this day you shall all go on a path, or orbit, which I shall mark out for you on the sky. I shall keep naughty, frisky little Mercury close beside me, and next to him will toddle my dear little Venus. I shall put the Earth near to her, as it would never do to separate the twins. As the Earth will not get quite enough light to find her way, being further away from me than

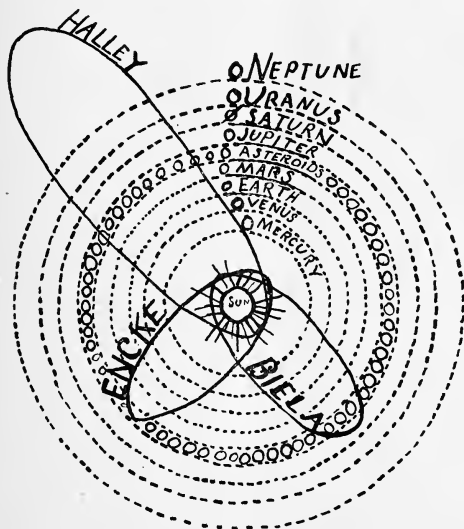


FIG. 16.

Mercury and Venus, I shall give her a lamp called the Moon. Next to the Earth I shall place Mars, and give him two lamps. [See Mars and his two lamps, or moons.] On the other side of Mars is Jupiter, with five moons, and Saturn, with eight moons. Far away from Saturn will be Uranus, with four moons, and Neptune, with one moon.

"Neptune is to have charge of the Solar System, and go round on the outside with his lamp, to see that none of the planets or asteroids escape. The asteroids are to travel on a path between Mars and Jupiter, and as there are nearly three hundred of them, they had better march carefully, or they will be running into Mars or Jupiter some day; then there will be war in the sky. I have made Encke the servant of Jupiter, to carry messages from him to me; Comet Biela is the messenger boy for Saturn, whilst Halley goes on long trips out into space, returning again with messages from far-distant stars."

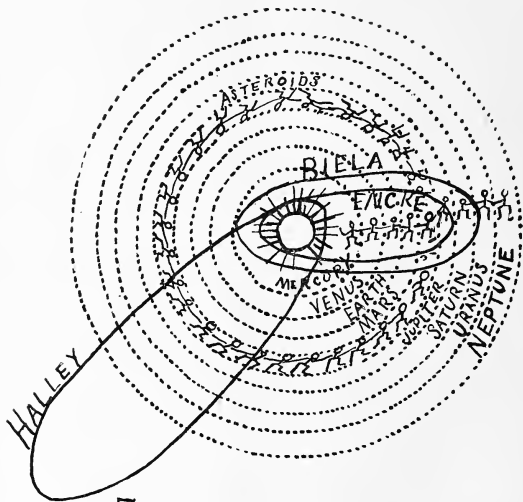


FIG. 17.

When the Sun said this must be so, the planets and planetoids and comets knew that he meant what he said. So smiling as if they liked it very much indeed, they arranged themselves on their paths, or orbits, and have never moved off them since. See them as they walk round hand in hand at the start; but they will soon have to let go

hands. Do you see why? See what a little distance Mercury has to go, and then notice what a long trip Neptune has to take. Would you like to know how long it takes the planets to get round the Sun? Well, I shall tell you, as I am sure you would like to know. Mercury takes 88 days, Venus 225 days, our Earth 365 days, and Mars 687 days; Jupiter takes 12 years, Saturn 29 years, Uranus 84 years, and Neptune 165 years. Just think! if you were to live a hundred years, you would have to live sixty-five more, if you intended waiting for Neptune to complete one trip. In other words, if you lived on Neptune you would not be even one year old, for a year on Neptune is 165 times as long as a year on our Earth, whilst a year on our Earth is equal to a little more than four years on Mars; so that if you were four years old on our Earth, you would be a grown-up person of sixteen on Mars. The comets also take some time to make their trips. Encke takes a little more than three years, Biela takes about seven years, and Halley takes seventy-five long years before it reaches the Sun again.

After the Sun had arranged his family on their paths and told them the way they must go, there was peace and quiet in the family, and although the comets do sometimes seem as if they were going to fly against the planets, yet they generally manage to escape before they get too near.
—*Mary Proctor, St. Joseph, Mo.*

[These outline drawings are suggestions for simple but graphic blackboard work to accompany the story.]

THE WORCESTER SCHOOL EXPERIMENT.

We are making experiments in all directions. For eight years one has been going on in the State Normal School at Worcester, Mass., and the recently published results of it demand attention and excite curiosity. This is a study of children—a psychological study, instead of the physiological one formerly conducted in schools with the birch and the ruler. Considering the length of time we have had

children with us, it is astonishing how little we know about them. This is partly because we have never applied the inductive method to them, the habit of scientific observation being recent in all branches of knowledge. There has been a theory that all children are naturally liars, and another theory that all are naturally truth tellers, neither of which is confirmed by observation. We have got so far in our observations already as to find that children cannot be treated in a lump, any more than criminals can be, and that, especially for pedagogic purpose, they must be studied individually. In short, the teacher must understand the material he is to operate on; and this sort of understanding is a recent idea. Whether we shall ever have a trustworthy and working psychology of childhood may be doubted, even after the most extensive records of observations; but a wide induction will certainly improve our methods of teaching. There is no doubt that the normal pupils at Worcester are much better fitted for their work with children by reason of their systematic study of them. The system at Worcester is simply that of observation and faithful records. There are no lines of special inquiry laid down, nor any theories to be supported or disproved by facts. The object is to observe the real nature of child activity; and this can only be successful when the child is freely acting out his nature, and is unconscious that he is observed. He is very quick to see when he is being "drawn out," and to attempt to fit his replies to the inquiries; and thus the inquiry arrests the exhibition of the phenomena we are in search of. The only testimony that is of value is of the doings of the child when he does not know he is observed, and his sayings when they are spontaneous and unprompted.

The great interest of this study as a means of training teachers in the habits of exact observation, which will best fit them for dealing with the minds of children, aside from its character as a contribution to a science of psychology, warrants its widest publicity. Mr. E. Harlow Russel, principal of the Worcester school, in his exposition of the method, says that the records already number over 19,000,

and they are increasing at the rate of 3,000 a year; Mr. H. W. Brown, teacher, publishes a selection, classified, of 375 records, from 500 which he has read. The observations were mostly made by young women from seventeen to twenty-one years of age, and they are of children from the age of one year and two months to the age of twelve years. These records are as amusing as they are curious, and taken all together, they reveal the thoughts and limitations of childhood in an almost startling way. They are, however, only observations in a small field, and of children under certain local influences, and offer no safe guide for wide generalization. Observation of children of other nations and of children differently reared would give, no doubt, different records. Especially is this to be said of the thoughts and reasonings about God, Christ, and heaven. These are mainly reflex indications of adult clouded and illogical religious ideas. With these ideas the merciless logic of children often plays havoc. It is difficult to judge also how far their misconceptions are their own. The thought occurs in reading these records, that adults may see themselves more clearly in the children than in any other mirror. For example, clergymen addicted to making prayers full of information might reflect on the reason of the refusal of the boy to say his prayers at night: "Why, they're old. God has heard them so many times that they are old to him too. Why, he knows them as well as I do myself." Perhaps there is a suggestion for artists, in regard to illustration, in the remembered preference of a little girl: "As a rule, I preferred story books which were not illustrated. This was because the illustrations were not so beautiful as the pictures which came into my mind while listening to or reading a story. I used to turn the pages over quickly, or, if there was print above and below the picture, I used to hold my hand over the picture, so that it could not blot out the one in my mind." Lessing agreed with this little girl about the futility of this attempt of one art to copy another.—*Harper's Magazine.*

BIBLE TEXTS AND SEQUENCES IN THE KINDERGARTEN.

The July number of the *Chicago Free Kindergarten Quarterly* was an exceptionally valuable issue. The commencement papers took the usual place of programs. Among other papers, one by Miss Mary May has interested us greatly. It is a spirited discussion on the use of Bible texts in the daily kindergarten work, with special reference to the Free Association. We recommend this article to all kindergartners who are ignorant of the methods of this work, or who may hold mistaken impressions of the same. Miss May touches also upon the misapprehended use of sequences and the literalism in the kindergarten, which is ever to be deplored. She says in part:

"The children *do not* have texts given them that they do not understand, nor does intellectual cramming take the place of spiritual development. The subject is *always* approached from the broad standpoint of the material, so that the child can go easily from the thing he knows to that which he does not know. Further, the transition can be made so slowly and gently, that he never is conscious of the coupling that hitches his 'wagon to a star.'

"In our kindergarten and class work we lay great stress on the creative development. Therefore in the gift and occupation work we have abandoned the lecture system, thinking that it is better for each teacher to have a little theory of her own, as a germ for future growth, than to have it poured in from the outside, undigested and chaotic as to place and subject. For the same reason we do not use the gift sequences as laid down in the guide books (as they are purely arbitrary), and we adapt the occupations directly to the best line of work.

"The students and children are encouraged to make their own sequences; for results attained by one's own efforts are of vastly more educational value, even if crude, than those worked out by some more experienced mind. Then, too, these cut-and-dried sequences do not readily adapt themselves to our line of work, where *everything* must 'lend a hand' in the development of some thought. Time is too precious to allow the wasting of a moment, nor do we despise even the smallest aid in elucidating so great a thing as some spiritual thought, and in helping to develop naturally so sacred a thing as a human soul.

"While we do not use the accepted gift and occupation sequences, do not think that the *idea* embodied in such work is lost sight of. Our work for a year is an orderly sequence of subject. We use sequences of song, game, and story. Our children can take and execute directions in many ways, *besides* the placing of blocks or the folding of papers; and what is more to the point, they can and do express their own thought in sequences.

"What is the kindergarten for? Is it to teach a child a certain amount of number, form, and color work? The kindergarten is a failure in which the thought of character building is lost sight of. An harmonious character develops naturally along the three lines of body, mind, and spirit. No *human* educator has given us such plain guideposts along the highway of life as Froebel; but that kindergartner is not worthy her leader, who could not carry on her work with strict adherence to his laws, even if deprived the use of the conventional materials. Too slavish a following of the letter always deadens. It is the spirit that quickens and gives life."

WHAT HAS THE WORLD'S FAIR DONE FOR OUR MUSIC?

The World's Fair has brought us in touch with the thinking of all minds upon all subjects. What has it brought to us in thoughts upon art? We have looked upon beautiful forms, we have been uplifted by great architecture, satisfied with color, and filled with harmonies of sound. What does it all mean to us, and how much will it color our lives and work? *How much* will never be known, can never be estimated. We have assimilated the beauty of the Fair as our natural food, and have grown rich and strong in its nurture. Never can its influence be erased from our minds; ever must its glorious record be inscribed in our lives. What practical hints and suggestions for truer work along the lines of art have we received by comparison?

For music, we have heard Mr. Tomlins' children sing, and have seen and felt the great power of pure song living and throbbing through the hearts and voices of little children. We are glad in our hearts to know that *these* children are all their lives long to be the better for in their child-

hood to have breathed and lived for a little while at least in the sunshine of pure art. Not only their hearts but their bodies must be different. Their whole attitude toward life seems changed, and new impulses toward the good, the true, and the beautiful must be the result. Are we not the better for having seen living harmony, and carry deeper the purpose in our hearts to make the music of the coming year mean more to the little ones in our charge?

We have been to the music congresses, and while perhaps there was less of inspiration here than we expected, in what we heard and saw there was much to think about. There was less of the doing here, and much more thinking of the hows and whys.

As kindergartners we are in the *doing* stage, and so when children illustrated, quite wonderfully, intellectual musical feats, but sang with poor voice quality, the *art*, the work of the children was but half done. The question arose, Shall not the children *live* purely, simply, and spontaneously in music first, and sing in sweet, true tones? Can we, in music with children, ever sacrifice the result for which we work, to the best theory in the world? Can we put theory before practice, when music is to be gained?

Among the educational exhibits we saw something which would catch the eye of every teacher inquiring after the *how* to present things in the "new kindergarten way" to children.

It is an attempt to make music notation easy to children, by substituting, for notes, flowers and birds and anything they may be singing about. Here are squirrels frisking and birds flitting about the staff in most happy and ingenious style. For every day a new play of fancy, new pictures, new eye concepts; but how about the ear, and how about the intervals,—which seems to be the main point? Whether notes or daisies, is not the work to be done, the same? In this day of "fads" we must be careful not to sacrifice principle for pretty methods of working.—*A Kindergartner.*

FOR COLUMBUS' BIRTHDAY.

I send you a song which we greatly enjoyed in our kindergarten last fall. I found in an educational journal some interesting rhymes about Columbus, to be sung to the tune "Comin' Through the Rye." I am sorry not to be able to give the author's name. We changed many of the words, as they were beyond the comprehension of our children. I send you our version of it.

LONG TIME AGO.

(Tune, "Comin' Through the Rye.")

Once a boy both brave and noble,
Long time ago,
Down beside the ocean wandered,
Long time ago;
Down beside the bright blue waters
Oft he used to go,
And he learned to be a sailor,
Long time ago.

Many thought the earth was flattened,
Long time ago;
Some there were who said 'twas rounded,
Long time ago.
Then said Christopher Columbus,
"Why not westward go?
I the land, the land will show you"—
Long time ago.

When he asked for ships and sailors,
Long time ago,
Said the king, "You're wildly dreaming,
No, no, no, no!"
Then to Spain went brave Columbus;
The good Queen said, "Go."
And she gave him ships and sailors,
Long time ago.

Then with vessels three he started,
Long time ago—
Then with vessels three he started,
Long time ago.

Ten long weeks they sailed to westward;
Long the way, and slow,
Then—the land, the land they sighted!
Four hundred years ago.

An excellent way to connect the past with the present is, before singing the song, to furnish each child with a small flag which may be laid near at hand or fastened in the dress, leaving the hands free for gesture; then after the words, "The land, the land they sighted, four hundred years ago," all raise their flags and sing one verse of "America."—*F. R. G.*

PURE MUSIC.

What is pure music? Melody, harmony, rhythm,—the essence of poetry, and therefore requiring no word-pigments for its transference to the pure canvas of the child mind and heart. The kindergarten needs this pure music many times during the day, to bring the hush of reverence, kindle the lamp of love, open the door to joy, paint the cheeks with life's flush. The kindergarten needs those who, out of a childlike heart and manhood's and womanhood's *intelligence* (musical), can, through that universal instrument, the piano, *sing* pure music purely—that is to say, truthfully—to the minds and hearts of the little ones.

What could be more beautiful than the following little song of the three angels of Love, Purity, and Beauty, to prepare mind and heart for a vocal morning song, or the opening study or play of the children?

It looks very simple to you, my good fairy of the "nimble Jacks," but it may cost you a good night's vigil to reach the mastery of its thought and form, so that you can speak out of a full mind and heart.

Here is its motto:

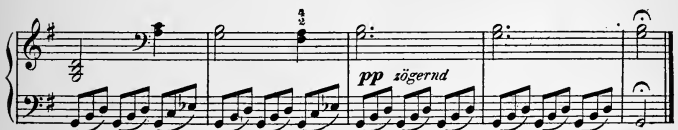
Three angels once sang so sweet a refrain,
That deep into heaven God caught the clear strain.

Let these three angels of your thought transform the piano into a radiant messenger from the kingdom of heaven—harmony.—*Calvin B. Cady, Chicago Conservatory.*

Andante.

Ruhig und ernst.

Es sangen drei Engel einen süßen Gesang,
 Sie sangen, dass es Gott in dem Himmel erklang.
 (Volkslied.)



AUTUMN LEAVES.

Crimson and scarlet and yellow,
Emerald turning to gold,
Shimmering here in the sunlight,
Shivering there in the cold;
Waving farewells as the tempest
Ruthlessly tears them apart,
Fluttering, dancing, and rustling,
As hither and thither they dart.

Recklessly stemming the rapids,
Lazily swimming the pool,
Playing "I spy" with a down-head
Under a puffy toadstool;
Wreathes for the walls of her dwelling
Each neat little housekeeper weaves;
There, amid delicate fern-sprays,
Nestle the bright autumn leaves.

EMMA LEE BENEDICT.

HOW THE MILKWEED TOOK WINGS.

It was a warm midsummer day. While the bees were humming around the flowers where they gathered their honey, and the birds were searching food for their little babies, a beautiful butterfly flitted about, alighting now on this, now on that flower.

Down in one corner of a meadow ran a little brook, with many pretty flowers bordering its edges. The air was cool and comfortable here, even on this hot day, for some friendly trees made a little grove, spreading wide their strong branches to shelter and shade the flowers growing about their roots.

Two little girls, Annie and Elsie, who lived in the farmhouse on the top of the hill, often came here to play. They built many houses with the sticks and leaves which fell from the trees, making carpets of pretty mosses that cuddled close to their roots. Then sometimes they would take off their shoes and stockings and wade in the brook. Such fun! They found so many nice round stones in the bottom of the brook, and queer polliwogs!

This afternoon Annie and Elsie sat under the trees, trimming their hats with big yellow daisies. Suddenly Annie said: "Oh, Elsie, see that lovely butterfly!" "Where?" said Elsie. "On those milkweed blossoms close by the brook," answered Annie. Sure enough, our pretty butterfly had alighted on some milkweed blossoms. He stayed there still for a moment, as if to rest his wings, which were closed over his back. As he lingered there he heard a little voice say: "How nice it must be to be a butterfly, and go wherever you wish!"

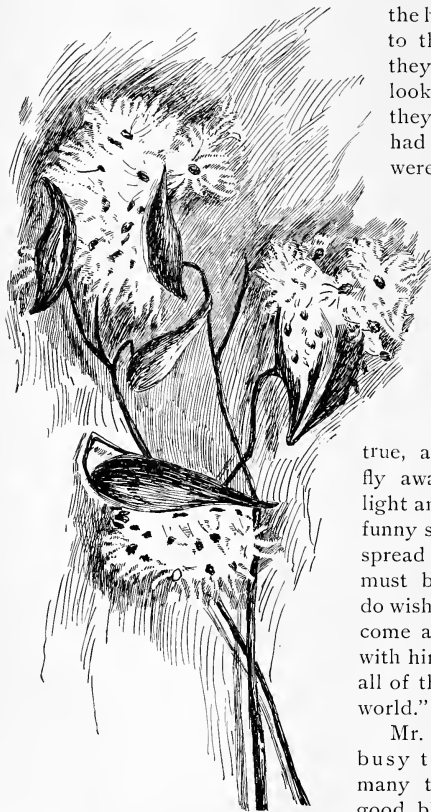
The butterfly at first could not tell where the voice came from; but as he listened he was sure something was talking within the little flowers. "Who are you, and where are you?" he asked.

And the little voice answered, "Oh, you cannot see me; I am a tiny little thing. I have a great many brothers and sisters growing here with me. Our mamma flower calls us her baby seeds. We are all very close together, our house is so small. We have had happy times; the sun has shone on us, and the rain and dew have given us drink when we were thirsty, and we have grown together all summer; but I do think it must be much nicer to be a butterfly, and not always have to stay in just the same place, but go wherever you want to."

The butterfly opened his wings and lifted himself up into the air, but alighted again on the milkweed blossoms, and said, just as he started to fly away: "Keep on growing, little seed, and when you are full grown and old enough, you too shall fly. Mr. Wind will take you and play with you and toss you about until you will be glad to alight, just as I do to rest my wings." He opened his wings and flew away.

What became of the little seed? It grew; its brothers and sisters grew; and the little house they lived in grew. At last the house was no longer green, but brown,—growing browner every day. One morning it cracked open, making a long door of one whole side. The little seeds looked out, and saw, for the first time, the great, lovely

world. Some of the seeds that were bolder than the others actually scrambled out of the door; but not daring to leave



the house, they clung to the outside. As they sat there and looked at each other, they saw that they too had changed. They were not dressed in light green now but wore dark brown instead.

How queer everything was! One of the little seeds said, "I do believe what the butterfly said is really true, and that I shall fly away. I feel very light and strange. This funny silky stuff that is spread out around me must be my wings. I do wish Mr. Wind would come and take me off with him; I want to see all of this big, beautiful world."

Mr. Wind was very busy those days, so many things needed a good blowing and airing, and soon he would have to shake off all the leaves from the trees, as they must come to the ground and keep the seeds and plants warm. Now he came from the north full of business; but as he hurried along he blew upon the milk-

weed seeds, and oh! what a time there was! It seemed as if the seeds had each fifty wings! He whirled them around, tossed them up and down, now to the right and now to the left. Occasionally one would get dizzy and stop for a moment on some plant; but Mr. Wind would not let him rest, and away they all went, whirling, dancing, skipping, flying. Suddenly Mr. Wind thought of all the other things he had to do, and was gone as quickly as he came.

"Well, what the butterfly told me has come true," said the little seed. "How warm this sunlight feels! I really believe I am sleepy. I guess I will go—to—sleep."

Mr. Wind had left him on some soft earth close by the great red barn, and there he fell asleep. When the cold rains came they did not wake him; he only settled more deeply into his earthy bed. One night Jack Frost touched all the leaves of the trees, and they turned different colors, —some red, some yellow, some brown, and some orange. Now Mr. Wind had his work to do, and he did it well; for in a few days the leaves left the trees and covered the earth with a warm blanket. Some of them covered our little seed close by the barn. Soon the snowflakes came, and everything was buried under their white coverlet.

The plants and seeds slept until the warm springtime. Then the bluebirds and robins came home from their long southern journey; the buds of the trees grew, and the little leaves unfolded; the snowdrops and crocuses and dandelions blossomed, and it was time for our little seed to grow. He had not been idle a single moment. Annie and Elsie were playing around their papa's barn, picking dandelions and digging in the sweet earth. It was here, close to the red barn, that they found the milkweed growing tall and green.—*Margaret Dewey.*

(In preparing stories and talks for the children of my kindergarten, I felt the need of a story which should trace the whole history, as it were, of the seed. The above was arranged for that purpose. It has an added interest when illustrated with the milkweed pods and seeds, such as are kept in many kindergartens. The whirling and flying of the winged seeds may be experienced by the children themselves, as well as by blowing the seeds about the room.—*M. D.*)

[See poem, "Little Seed Babies," in *Child-Garden* for September.]

MOTHERS' DEPARTMENT.

WHAT ABOUT BABY'S BIRTHDAY?

The keeping of birthdays is as salutary to the experience of childhood as it is universal to the race. It should always be an occasion of simple pleasure and childish fervor. A large birthday *fête* is quite unnecessary to accomplish these results. Simple preparations, in which the child may take a part, are counted among the greatest epochs of childhood. It is a quaint German custom to have the birthday child rise early on his day, and call at the door of his god-parents to wish them a happy day. These good people greet him in turn, adding a few words of serious comment on life, often couched in the form of an adage which the child must remember. It has been the experience of many to remember these far on into later life, preserving the benediction thus pronounced upon childhood's morning.

It might well be reckoned a privilege on birthdays which come such long years apart, for the little folks to make a visit to grandparents. Grandmamma will be sure to tell the ever-welcome story of when Mary first came to father and mother; how small she was; how short her yellow hair; and her queer little eyes that were always shutting up tight. As she draws this picture, Mary is contrasting every step with how big she now is; how strong her legs, and how long her curls. Grandma traces the story of how Mary first learned to say "mamma," one day when she awoke from her nap; how she learned to walk on Christmas, and how, now that she was such a great girl, she would soon be ready for school.

Such reviews of the past are as full of interest to a four-year-old child as are the remotest stories of ancient history to men of older years. This is the first making of history to the child. It helps him tally his growth physical, as in time he will discern his inner growth. The mother should never depreciate or regret the fact that her baby is "growing up." *To grow* is his business in life, and parents should

be the last to interfere with this divine purpose. The birthday must be a happy, exuberant day, full of work and intercourse with the various members of the family. It is a wise plan, toward the close of the day by which this particular child has been so markedly singled out, to tell a simple story about some one's else birthday; or, as the family are gathered together, for each member to tell some experience on his or her birthday. This overcomes any undue self-importance which might be developed in the birthday child's mind, as well as universalizes the blessing as coming to all. The following is the true story of a certain baby's birthday:

We called him Baby, but his last birthday made him five years old. I must tell you about how we celebrated this fifth birthday. It came on Saturday, and Baby was so full of "becoming a great boy," that he told everyone he saw for a week—"Going to have a birthday pretty soon." Baby went down town with Aunt Mary on Saturday morning. While he was gone we set a nice big sand table under the apple tree in the back yard, and filled it with fresh white sand from the lake shore. There were a few little presents for our five-year-old boy,—one for each year. These we buried deep in the sand. We planted flowers around the edge of the table and wrote Baby's name, "Stephen," through the middle, from left to right. We had some bright kindergarten sticks, which we laid all along the letters of his name. They were of all colors. Aunt Mary said afterwards, we might have used acorns or daisies just as well. Under the name were five long, straight lines,—one, two, three, four, five. Soon Baby came back, and the little face was bright and wondering when he discovered the table. "See! see! here is Baby's name!" It was not long before he was playing in the sand, discovering the bundles one by one. His delight was as great as our own. After a good play, and his usual bowl of crackers and milk, he took a nap, his face covered with one generous smile as he slept. After dinner we all went together for a quiet row on the river, and Baby Stephen was now as quietly happy

as before he was boisterous. He fell asleep in the boat, and never knew how he got to bed or who tucked him in. And that was the end of Baby's birthday.

CHILD TRAINING VERSUS TAMING.

Child energy is usually supplied in sufficient quantity by nature, the purpose of training being to direct it into proper channels. Like all of the direct gifts of God, it demands, for its proper development, healthy surroundings. The too-frequent efforts made by parents and teachers to curb and restrain the healthy expression of action is certain to defeat, to some extent, its object, by producing an abnormal growth, by substituting for the natural instincts given the lowest as well as the highest order of the animal kingdom for its complete development, an unnatural nature, wholly or in part deficient of certain qualities required for its sphere in life. So common has this miscarriage of attempts at training become, that it is hardly to be wondered at that many have been undecided whether the best training is not an entire absence of any check beyond that which is necessary to counteract artificial influences, with which every child comes in contact.

It is evident, however, that this course would cause to a great extent an abnormal development on the animal side, —a result at least as undesirable as its opposite. The true end to be aimed at, in formulating any course of training, is to give the hearty energies of childhood full swing, to allow them the most complete development nature will permit, and at the same time to turn this splendid physical development into the channels of intellectual growth; to depend upon, rather than curb, the physical for the attainment of the highest intellectual growth.

Physical nature supplemented by the healthy brain, is a close attribute of the moral nature; without it, a dangerous approach to an immoral one. On the other hand, brain growth without the physical development to sustain it, leads either to the destruction of the body or to the direct-

ing of the mental faculties into most unhealthy channels. Each is a naturally provided check upon the other, at the same time that both are mutual supporters, and partners in the higher product,—a moral life. The importance, then, of keeping each in touch with the other, and stimulating the growth of neither beyond that of its mate, cannot well be overestimated. But the very common neglect of this point, and its results, are seen about us every day.

Here is an over-cautious mother, who, fearing that a little healthy brain work will be detrimental to her child's health, discourages all attempts at knowledge seeking. The brain demands action, and either—under the influence of the unnatural condition placed upon it—becomes dwarfed and warped, or seeks some unhealthy outlet. Or an ambitious teacher forgets the body, in her efforts to stimulate the mental faculties. The results of this are too well known to need repeating here; and yet they are every day repeated in actual life. Both of these cases are caused by over-care in one of the two directions. Similar consequences or worse may result from under-care. It is by no means rare to see the energetic call for action in children, constantly thwarted by the authority of parent or teacher: "Johnny must be quiet;" or "must not ask so many questions;" and the demands of nature must give way to the commands of human caprice. In the course of time one of two results must come. Either the child listens to nature, and thus becomes rebellious against human control, or else he submits to being robbed of his very life. "I wonder what makes John so lazy. He used to have energy enough." Yes; what? It has been crushed out of him by years of enforced idleness.

I know it is not always pleasant to have the labor of perhaps a day or week destroyed by mischievous hands; but I would rather that than to destroy the motive force of a human life,—energy. It is not always agreeable to answer questions constantly; but we may never have a more productive employment. I know the trainer of that child in whom the instinct of action is sometimes so unpleasant

must be more patient, thoughtful, and tactful than for its quieter mate; I also know, that with this extra patience, thought, and tact, there is a higher future of action for the first than for the second. The flutterings of today foretell the stronger flight for tomorrow. I would as soon think of clipping the wings of the young bird that it might not use them beyond its strength, as to attempt curtailing the natural energies of youth,—the physical forces, the mental forces. Child taming is not child training; nor will the first be necessary if the second is done properly. But let me say again, to train is to build up, to strengthen, not destroy; to guide, not to restrict; and, greatest of all, to elevate and ennoble.—*Wilder Grahame.*

UNMEASURED RESULTS.

The cities of the Netherlands could well have afforded to meddle in other people's business and establish kindergartens throughout all Spain, if thereby the Duke of Alva had learned to say upon his baby fingers:

This is the mother so good and dear,
This is the father so full of cheer,
This is the brother so strong and tall,
This is the sister who plays with her doll,
And this is the baby, the pet of them all;
Behold the good family, great and small.

That same hand could then never have indited the exultant message—"We butchered the whole garrison! Not a mother's son was left alive."

If the members of the Bonaparte family had gone to kindergarten, played with the Third Gift, and learned the possibilities of eight little cubes, they might have learned to be content with what they had, and stopped grabbing for the blocks belonging to their next-door neighbors. In our own America, the colonists, in their extreme poverty, could well have afforded to pay teachers to sit up nights to study up cunning devices to teach the baby minds of that day that all black and white belonged on the circle and had an equal right to a "good time."

When we try to measure results, we are to remember that mothers do not say, I must weigh my child to be sure he is growing. It may be a case of fatty degeneration due to over-feeding, even in a child. The processes of nutrition and assimilation are invisible. The healthy balance between food and exercise, waste and repair, cannot be weighed. There is a kingdom that "cometh not with observation." Can you find a tape measure that will tell just the value of a love of plant life? A little girl the other day in the circle game, on receiving the gift of a flower, raised it in her hand and gleefully repeated the words of her finger play:

Till the plant some happy day
Blossoms into flowers.

Where is the board of education that can furnish a rule to measure the strength and the worth of that tendency? Who can estimate the worth of a nature broadened, deepened, and quickened?

The kindergarten is the poetic child of the nineteenth century. Upon the head of this growing child the hand of the century rests most lovingly. To this the hearts of men are turning with the hope that this child shall bring to both home and school the blessings of a new life.—*Dora H. J. Turner.*

NOTES FROM OUR MOTHERS' PARLIAMENT.

Every sweet, happy circle of children about a sympathetic mother, whether on an avenue or in the alleyway, is a kindergarten. If this condition lasts but ten minutes in the day, it is, for the time being, kindergarten. If it is extended over the whole day, where the mother goes about her work, gladly assisted by the children at her heels, all working together harmoniously to a worthy end, this is kindergarten. If the mother has tact enough to discover her children's natural bents, and wit enough to follow this out, in a sound, normal way, she is a kindergartner. A home where every child is an integral part, not only to be done for, but to do for others, is the ideal kindergarten.

Many a so-called kindergarten is a far more artificial surrounding and more seriously abnormal environment than is the street or the unlettered home. Babies are not to be taught in the true kindergarten, any more than in the true nursery. They should live as does the brood of chicks, close to the mother, but always as one among many others.

Folding papers, piling blocks, weaving a few mats,—these things do not constitute the kindergarten. Gesture songs are not always kindergarten songs. A thoroughly drilled roomful of children, who always fold their hands in a proper way, and never stir out of position, is not proof sufficient of a kindergarten.

A rattle is by no means an instrument which adds to the harmonious development of a child. The nervousness of a race may be traced to nurses who jump and rock children out of their wits or shake unmelodious rattles to astonish them into being quiet. Add an occasional ghost story, and numerous threats to the effect of policemen and “bugoo man,” and you have an adequate mixture which would upset the fiber of an oak tree, to say nothing of a tender babe in arms.

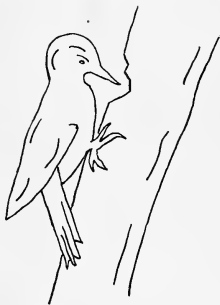
It is not enough to feed and clothe a child. It is not enough to educate him and start him in the business of life. He must be cherished, nourished, and cultured by human fellowship.

HENRY'S WOODPECKER.

One warm October day, Mabel was lying on the grass under an old oak tree and looking up into its branches, when she noticed a hole in the trunk of the tree just large enough for her to put in her little hand. She called Henry to look at it. He said it was like the holes the squirrels hid their acorns in, and he was going up to see. So he climbed up the tree and tried to look in, but he could see nothing; then he reached in and down to the bottom of it, and it was all smooth, with only a few bits of soft wood and a few pieces of white eggshell there.

Then he remembered one day in the spring, when he was making a whistle, sitting on the grass under this very tree, and he heard some one knocking, knocking. It sounded like some one knocking at the door,—“tap-tap, tap-tap,”—only there was no door there to knock at; or like a carpenter hammering with a small hammer,—“rat-tat, rat-tat,”—but no carpenter was there. Henry looked all around, under the bushes, up in the tree; there was no one.

Then he sat still and listened: “rat-tat, rat-tat, rat-tat,” right over his head. He looked up again and saw a red-headed woodpecker at work with his sharp, strong pickax. “Pick, pick;” his hard bill went right into the bark of the tree. Some little chips fell at Henry’s feet on the grass. Mr. Woodpecker looked down at Henry, but as he stood perfectly still, the carpenter did not seem to mind, but went on with his work. He would turn his little head to one side and listen, then pick away as busily as any housebuilder you ever saw; and this was what he was doing,—making a house for his family to live in. How happy he was at his work!



But where are all the babies now? Who can tell? And where are Papa and Mamma Woodpecker?

Mabel and Henry are going to watch for them, and see if they stay near the old nest all winter, or if they go away to the South, like the barn swallows and martins.

They have not forgotten what a great time the martins had last October, when they all packed up and started off one day for their journey south. Everyone went just that one day. Henry remembered because it was his birthday—the tenth of October. Hundreds of martins came from all around, and flew about, and talked and talked, and grew more and more excited, until they started off from the top of the maple trees; and there was not a martin to be seen

that afternoon, nor the next day, nor all winter long.—*Susan P. Clement, Racine, Wis.*

NOTE.—The red-headed woodpecker has a stout *bill*, which serves for a pickax; a long, slim *tongue*, sticky at the end, which he runs into the holes he has made, to bring out the grub which he had heard at work there, and to reach which he was boring the hole; his stout *toes* stand two forward and two back, to help him in running sideways around the tree, and in holding on tight to the tree while he works; his *tail*, too, is as good as another leg; so strong and stiff that he pushes it against the bark of the tree for a prop to keep him steady while he hammers. His nest, hollowed out of a tree, is not lined; eggs, translucent white. He does not migrate.

These facts are intended for the parents' guide, not for children's *information*, only so far as they can discover them from the birds, a stuffed bird, or pictures. Stuff birds, but do not stuff children.—*S. P. C.*

[See the story and song of the woodpecker, *May Child-Garden.*]

NAMED AT THE CRÈCHE.

The baby was five months old, and, as often happens, the father and mother disagreed on the subject of the little fellow's name. When either offered a suggestion in this direction the other was apt to cite the fact of extreme youth as an argument in favor of devoting more time to the selection of a patronymic. But this was only a harmless subterfuge and a pleasing little piece of fiction played by the parents. It deceived themselves, but not each other. It was a species of sparring for an opening wherein one or the other hoped to get in the name of his or her selection. The struggle for the honor of giving the baby a name ended one day last week in the nursery of the Children's Building at Jackson Park, and the outwitted little mother will doubtless always think the baby's father took an unfair advantage. This is how it happened: Mr. and Mrs. Samis, of Spokane, Wash., came to the Fair, and of course brought the baby along. The young couple had strolled through the *crèche* one day, and admired the excellent care bestowed on the babies left there by parents who wished to be unencumbered while sight-seeing. The next day they surrendered their own little silken-haired darling to the care of the *crèche*. Before affixing a numbered brass tag to the

baby, the assistant matron requested Mr. Samis to register the child's and the parents' name, permanent and temporary residence, etc. Here was the father's golden opportunity; and he grasped it. He wrote on the register "V. Elton Samis," as he had always determined his son should be called. He turned the tag over to his wife, who, when she called for the baby at night, was requested to give the baby's name. "We haven't named him yet," replied Mrs. Samis. "But he must have been named or he couldn't have been received," persisted the matron. "The baby's name," announced the father, "is V. Elton Samis. It went on record this morning, and the record stands." Then Mrs. Samis realized that she had been duped. It was finally agreed to say no more about it, and as an expression of gratitude for what the Children's Building had done for him, Mr. Samis subscribed five dollars to the *crèche*.

WORK IS WORSHIP.

The following questions were asked at a recent mothers' parliament, in quick succession: What would you do with a lazy child? What would you do for a nervous child? How would you keep a restless boy quiet? What would you do to rouse an aimless, listless girl of six years? What would be kindergarten discipline for a petulant, exasperating child? The undaunted kindergartner answered them all in one single word,—a word in which the great sages of all time have culminated their philosophies—*work*. Work is not drudgery. That work which is fitted to the daily, enlarging capacity of a child has the charm and tense interest which invigorates the winning oarsman. The good judgment required to so distribute effort to meet the energy ready to be put forth, is the art of child culture. As has been well said, occupation is the salvation of all disciplinary needs. A group of friends were recently discussing the religious qualities of a certain lady. One of the speakers said, with deep emphasis, "I don't know her creed, nor where she goes to church; but a woman who works with such energy and constancy has gotten hold of the philoso-

phy of all religion." At the recent religious parliament held in Chicago, a great divine defined soul as "energy applied." Carlyle, who was an indomitable worker in whatever he undertook, declares, in his "Sartor Resartus": "Work is worship." Uncounted, unmeasured effort is the sign of utter self-forgetfulness.—A. H.

WHAT THE "CHILD-GARDEN" BRINGS TO THE HOME.

Mothers will find *Child-Garden*, the children's magazine of story, song, and play, full of such suggestive matter as will always solve the riddle-answer made to the petition for a story: "A story, my dear; what shall it be?" A special feature of the little monthly is, that it brings the seasonable science and nature stories and songs, as well as those appropriate to the varying holidays of each month. It never brings a rhyme or story whose only mission is being "cute." It aims to feed children hearty, sound, and none the less sweet meat. It brings many suggestions of things to do, things to learn, and things to absorb. One father says: "It comes the first week of the month, and keeps the children busy the other three, working out all the busy thoughts and things it has brought. The secret of good story-telling for children is to lead up to the climax in such a way that the child is impelled to seize upon it himself." Another correspondent writes: "We do not call it the children's paper. It is our family and home magazine." Today's mail brings a cordial letter from a father of a six-year-old daughter, in which he says, among other gratifying words:

"The discovery is no new one that *good* writing for wee folk is interesting to the children of riper years. You will hardly need to be told that not alone the children, but their parents, in this family, send their sincere and hearty thanks and congratulations to you as editors of the *Child-Garden*, for the success thus far achieved, with best wishes for its continuance."

Child-Garden is largely the volunteer work of a number of contributors who desire to see the kindergarten thought made accessible to the home. It requires no technical knowledge on the part of parents, but applies the essence of this theory in every story, song, or play.

THE CHILDREN'S GARDEN.

Once, by a very high mountain,
In a place called "Children's Dell,"
There was planted a lovely garden
Where the little folks might dwell.

It wasn't like other gardens,
With flowers you must not touch,
And grass that is not to be walked on,
And fountains that spoil so much;

And trees that grow 'way up above you,
And birds that fly over your head,
And posies so high you can't reach them,
With spikes round the flower bed.

Oh, this was a wonderful garden,
Where naught could be hurt, you see!
The flowers bloomed to be gathered;
The grass said, "Roll on me."

The pond that lay in the center
You could play in and needn't drown;
And the fish weren't always hiding,
But stayed where they might be found.

Then when the children were hungry,
In an arbor, so cozy and snug,
They ate gingerbread men and horses,
And drank milk from a crystal mug.

When the sun set over the garden,
The children left their play
And went home to bed and mother,
To dream of another day.

—Annie C. Scott.

BOOKS AND PERIODICALS.

THE Kindergarten Union comes, dated Baltimore, September, 1893. It is an eight-page pamphlet sheet, and promises to be one more lever in the kindergarten cause. Its price is fifty cents a year; it is issued alternate months, and brings practice work, stories, reports, and articles appropriate to the kindergarten work. The editor is Miss Esther Jackson; address, 326 Equitable Building, Baltimore, Md. The growing interest in the work in Maryland and surrounding states justifies this publication. We are glad for its existence, and know that the management of the *Union* will never regret the personal effort and immeasurable good will which are necessary to make similar publications a success.

THE first issue of the *Kindergarten News*, under its new management, fulfills all the unwritten pledges which its readers are justified in expecting from the Milton Bradley firm. The frontispiece is an excellent cut of Miss Nora Smith, with sketch written by her student and colleague, Miss Martha Sanford, of Worcester, Mass. There is much of current news and interest. The new editor, Mr. Henry Blake, who has long been identified with the firm, is in a position to wield great influence among the ever-growing rank and file of kindergartners. In his editorial introduction Mr. Blake makes the following comment, which all friends of the previous publisher will cordially second: "To Mr. Allen and his collaborators *The News* owes what it is, and should success attend it in coming time, we must give large credit to those who toiled in this particular field before we entered it."

Popular Astronomy, volume I, number 1, has reached us. It is prepared expressly for popular readers, teachers, and amateur students of astronomy. It treats of all astronomical topics, but not in a technical manner, and is well illustrated. Among articles on the index face of this first number are the following, which elicit interest: Astronomy with a Small Camera; A Lesson on Harvest Moon; Shooting Stars—How to Observe Them and What They Teach. This is an open field, and one which the teachers and parents of young children will find not only enjoyable, but eminently profitable. Swinging in a hammock by moonlight is made more "heavenly" when the mystery of the stars is made the topic of conversation, even with little children. *Popular Astronomy* is published monthly by the Carleton College, Northfield, Minn.; price \$2.50 per year.

"Pieces to Speak," by Emma Lee Benedict, is just published by Lee & Shepard, Boston; price 50 cts.

THE making of children's books is a modern art. The Jane Andrews books, heretofore published by Lee & Shepard, of Boston, are now under the management of the Ginn Publishing Co. The volume of the "Seven Little Sisters" has an introductory memorial to Jane Andrews, written by Louisa Parsons Hopkins, of Boston. This number of the KINDERGARTEN MAGAZINE contains an article written by Margaret Andrews Allen, the sister of Miss Jane Andrews, in which she traces the growth of the popular stories for children in a most interesting manner.

"Color in the Kindergarten" is a new manual of the theory of color and the practical use of color material in the kindergarten, by Mr. Milton Bradley; price 25 cts.

THE Second Musical Congress Number of the *Music Review* of Chicago brings a most valuable collection of the best papers, thoughts, and discussions called forth by the July Columbian Congress. In reading this periodical one is ever conscious of a clear-sighted individuality on the part of its editor, Mr. Calvin B. Cady. There is a flavor throughout the *Review* which belongs to it, and to no other magazine of this department of art. Among the interesting papers of this number is one on the Influence of Women's Musical Clubs in America, by Mrs. Theodore Thomas; Music in Philanthropic Work, by Miss Charlotte Mulligan, of Buffalo, whose practical experience in this line has probably been unequaled. The usual music reviews and literary notes by the editor are full of suggestion and discrimination. The *Music Review* is published by Clayton F. Summy, 174 Wabash Ave., Chicago; price \$2.

"Manu et Mente," a text-book of working drawings of models in sloyd, adapted to American schools, has been brought out during the past summer by the Sloyd Training School of Boston. This handbook contains forty-six progressively arranged illustrations of models as adapted to pupils from nine to fifteen years. It also brings concise but clear descriptions of the exercises and tools, as well as kinds of wood employed; also illustrations of the most prominent working positions. This latter is of great importance to the quality of work, as well as development of students. The author of this book is Mr. Gustav Larsson, principal of the sloyd training school located on Appleton street, Boston. Mr. Larsson was a student in Naas, Sweden, after investigating and maturing several special lines of this work, including cabinetmaking, wood carving, and general wood turning. Through his own experience Mr. Larsson is prepared to distinguish most closely between hand work which supplies shops at the expense of men, and that handicraft by which the individual evolves himself. He expresses himself more fully in the article on page 113 of this number. The price of the text-book is \$1.50, and it can be supplied direct by the Kindergarten Literature Co.; also, by the same author, the "Portfolio of Working Drawings," and "Whittling in the School Room."

THE "Prang Course of Art Education for the Public Schools," comes in an illustrated fifty-page pamphlet, which in itself is an artistic production, and embodies the growth of a great educational movement extending over twenty years of experiment.

THE *Public School Journal* of Bloomington, Ill., has caught the spirit of the time, and comes each month with bright suggestions, as well as varied experimental work. This latter work opens the eyes of teachers, and an educational journal can do no better than give its readers suggestive experiences, leaving them to formulate their own conclusions.

THE Alumni Association of the Chicago Free Kindergarten Normal School is issuing a series of booklets, the first two of which are already in print. "Stories as a Mode of Thinking," by Richard G. Moulton, is the first, which, in substance, is a lecture delivered in his regular University Extension work of last year. The second is on physical culture, by Margaret C. Morley, author of "The Song of Life." These are called the "Star Series," and can be secured for a nominal price of the Alumni Association at the Armour Institute.

"Practical Suggestions for Kindergartners, Primary Teachers, and Mothers," is the title of a large volume just brought out by C. B. Woodward Co., St. Louis. Jeannette R. Gregory, an experienced Kindergartner of that city, has prepared this program, with suitable talks, stories, and illustrations to the extent of two hundred and thirty pages, taking the Froebel Mother-Play Songs as the basis for the same. We read in the introductory: The program is based upon the principle of relationships. Every child must adapt himself to three great relationships,—nature, man, and God. Miss Gregory has produced an exhaustive volume, providing a program for every day in the year, and most systematically evolving each day's work from the preceding. She has drawn upon the best story-writers for help, and has compiled these appropriate to the season and the scope of the child.

FIELD NOTES.

The Kindergarten in India.—"I believe the kindergarten friends in America will be glad to know that kindergarten work is making a beginning in India. During my nine years of service in this land I felt that this system was needed, so on my return to America, two years ago, I took the normal course. Friends gave me money to buy materials, and I have begun kindergarten work in my own girls' school in this place. As yet the system is quite new to all here. Lately I have been writing it up for both English and Hindoostanee papers, and about two weeks ago gave a talk on this subject before the educated gentlemen of Aligarh. I could not give it before the native ladies, since they are secluded in the *zenanas*, and are never allowed to come out. This talk was in English. I never met a more enthusiastic company. They were delighted with this, to them, new system. I was requested to hold another meeting, this one to be in Hindoostanee, for the benefit of those who do not understand English. I was asked also to open up a branch kindergarten school for those in the city who are too far away to attend school where we now hold it. We have nine high-caste Hindoo pupils now, and would have more if they had conveyances for coming. I shall open up this branch school, and afterwards, when we get our new buildings near the city, will have all together. This kindergarten work has been the means of making many friends for us among the educated natives. There are fully eighty millions of little children among India's two hundred and eighty-five millions. These are only the *little* ones; the older children are not included. There are more little children in India than the *entire* population of the United States."

This extract is made from the letter of Mrs. J. C. Lawson, from Aligarh, India, who is an enthusiastic missionary, in the right sense of that word. The kindergarten will appeal to the Oriental thought, we fully believe. It should never be used as a means of winning their interest in the church mission. Let it stand on its own merit as a universal Christianity, and soon the so-called "heathen" will reach out toward it. We believe that if every foreign missionary could be armed with a sound, rational kindergarten training it would add more power to his or her work, than any other preparation can do.

THE *Toronto Normal School Journal* brings, in a recent number, a sketch of the development of the Kindergarten system in Canada, written by Miss E. Bolton of Ottawa. We reprint the following paragraphs:

"About fifteen years ago James L. Hughes, inspector of public schools in Toronto, became convinced of the value of kindergarten training. In order to gain sympathy for the movement, Mr. Hughes established

a system of weekly talks, on new methods, with his primary teachers, getting them thoroughly permeated with the idea that the only true basis of education is the child's 'own activity,' or, to use Froebel's formula, 'From life, through life, to life'—from living experience, through living thought, to living action. His teachers thus prepared to receive kindergarten principles, the school board and the Minister of Education for Ontario invited Miss Blow of St. Louis, one of the ablest exponents of the system in America, to come to Toronto and address the students of the normal school as well as the teachers in the city schools, on kindergarten principles, Mrs. Hubbard, one of Miss Blow's teachers, teaching about thirty of the songs to the students and teachers.

"In December, 1882, or at the close of their visit, the school board, advised by Mr. Hughes, asked Miss Marean, a pupil of Madam Kraus-Boelte, to go to St. Louis for one year to study the working of the kindergarten as conducted in the public schools of that city under the fostering care of Miss Blow. In September, 1883, Miss Marean returned to Toronto and opened the first kindergarten in the public schools of Toronto, having also a class of six young ladies in training. There are now from thirty-five to forty kindergartens in connection with the public schools of Toronto, under the supervision of Miss Currie, advised by Mrs. James L. Hughes (Miss Ada Marean).

"Halifax, Truro, and Yarmouth (Nova Scotia), St. John and Fredericton (New Brunswick), and Winnipeg, Brandon, Regina, and Vancouver, in the west, each has one or more, not all connected with the public school system as in Ontario, but all doing good work. Thus the inspiration of one man's wisely directed effort to realize an ideal system of education has stimulated an ever-widening insight into the benefits, to childhood, of a system of education which has for its aim 'the development of all the faculties and powers of the child according to inner organic laws.'"

A SCHOOL for teachers has been opened in Denver, Colo., which virtually opens the kindergarten training to teachers of every grade and ambition. As the state provides the kindergarten to the public school system, there will be demand for many kindergartners. The State Normal School at Greeley provides most excellent training, and sets the standard for the professional examinations throughout the state, subject to the state board of education. The kindergarten department at Greeley is in charge of Miss Laura Tefft. The regular catalogue of this normal school is a valuable addition to any school library, as it aims at model buildings, class work, curriculum, and professors. Miss Tefft was one of the many welcome guests in Chicago this summer, and expresses the sincerest enthusiasm over the prospects of the Greeley scheme of work. She is a student of the Pestalozzi-Froebel Haus of Berlin, and combines experience with personal fitness for this work. The state of Colorado is determined to progress along the most vital lines. We wish the kindergarten pioneers of the "foothill" state God speed.

DR. DITTMAN FINKLER, professor in the University of Bonn, in a German discussion before the Congress of Higher Education, made an emphatic distinction between the so-called lectures to students, as given

in Germany and America. The university lecture is never read from a prepared paper, but delivered by the professor, often without preparation other than that of years of study and research, into which he reaches that he may provide his students food and stimulus for thought. The following figures were full of interest to his hearers: Germany's twenty universities accommodate 28,000 students, only 700 of whom are Americans. The government expends 20,000,000 marks annually for the service rendered in these universities, while the real estate, improvements, libraries, and apparatus values reach over 500,000,000 marks.

FRAULEIN ANNETTE HAMMINCK SCHEPEL arrived safely in Berlin the last of August, and writes back to her American friends with great feeling concerning the life and freedom accorded American women, and the educational progress which permeates this country. The Pestalozzi-Froebel Haus exhibit has been left in charge of an able attendant, who explains its unwritten meaning to visitors every afternoon from three to five o'clock. An arrangement has been made to dispose of much of this exhibit at the close of the Exposition. The four bronze life groups are for sale, as well as a number of the illustrative drawings. Many of the latter are the property of the National Gallery of Berlin. A list of these, and prices, can be further known by inquiring of the Kindergarten Literature Company.

THE Columbus Kindergarten Association provides a systematic course of practical kindergarten work, to which the principals and teachers of the public schools of that city are cordially invited free of expense. It also arranges a course of eighteen lectures for the benefit of mothers, at a nominal expense of \$2.50 for the course. The officers of this association are as follows: President, Mrs. J. W. Brown; first vice president, Mrs. S. E. Young; second vice president, Mrs. Florence Gill; financial secretary, Mrs. Geo. T. Spahr; corresponding secretary, Mrs. H. F. Wilgus; treasurer, Mrs. R. A. Harrison.

"MANY of our state and city superintendents are ready to put the kindergarten into their public schools; but two obstacles confront them: first, there is a great missionary work to be done in order to secure the permission and necessary funds from their school boards, the sympathy and coöperation of their principals and teachers; the second, and by far the greater, obstacle is that the supply of kindergarten trainers and teachers is not equal to the demand. The people have decided that what they want for their children is the kindergarten, and we are not ready to give it them."

MRS. EDINA DAVIDSON WORDEN is principal of the kindergarten normal school of the Glen Industrial Home, Cincinnati, which opened September 11. This normal class provides a two years' course, with special feature of classes for primary school teachers and a review course for kindergartners.

THE KINDERGARTEN MAGAZINE.

THE Misses Law of Toledo, O., announce extended opportunity and work in both their kindergartens and normal training classes. These progressive ladies have arranged a blank certificate to aid parents in registering the daily growth of their children. This certificate allows space for observation credits in number, form, color, music, concentration, originality, construction, execution, attention, and will development. By carefully following these reports, signed by the principal, parents are able to supplement the work at home along the needed lines of each child.

MISS MARY McDOWELL, president of the kindergarten department of the national W. C. T. U., opens a private kindergarten in her own home at Evanston this fall. She will also carry on classes for the study of child nature, with special reference to adapting the kindergarten principle to home education. This tendency on the part of kindergartners to meet parents more than half way, is adding greatly to the momentum of this work. Everyone whose heart is full of the importance of such study, can do no better than overflow to the profit of others.

MISS MARGARET C. WEST, of Evanston, is in charge of the free kindergarten under the broad roof-tree of Hull House. This Chicago social settlement is fast becoming conspicuous as a standard type of the "successful mission." The kindergarten of Hull House has an opportunity granted few others,—that of caring for a brood of unkempt wee ones, and at the same time showing to the many visitors who come there to see its methods, the power and possibility of this work. Miss West is eminently the right person in the right place.

MISS ANNA M. PENNOCK, of Lancaster, Pa., announces an opportunity to young ladies to study the Froebel system, in connection with her private school and kindergarten. In her circular to parents, setting forth the pledges of the kindergarten, she wisely adds: "Please do not expect book instruction in the kindergarten department. That is a primary work, and should not begin until after the child is six years old. Kindergarten room is ample in size, light, airy, and pleasant. Examine it before you enter your children."

THE songs which have appeared in the recent numbers of this magazine, as well as *Child-Garden*, are taken from the New Souvenir Song Book, arranged by William L. Tomlins, and which contains the music rendered by the large World's Fair Children's Chorus. Among the seasonable songs of special interest to kindergartners will be found, "Far Out at Sea Lived a Little Wave," and "Every Night a Star," and "There was a Soft-shell Crab."

THE Kindergarten Association of South Oil City, Pa., which less than a year ago numbered six members, has now enrolled thirty-five, with the prospect of opening their second kindergarten.

MISS SARAH STEWART, of Philadelphia, has been in Chicago during the Columbian Fair, as superintendent of the Pennsylvania school exhibit. She reports a most profitable summer,—in fact, a memorable season. We hope later to reap some of the benefit of her summer's study, in the form of articles for this magazine. Miss Stewart is well known by her earnest efforts in forwarding the work of the I. K. U.

MISS EMMA G. SAULSBURY, who is well known to all readers of *Child-Garden* and the KINDERGARTEN MAGAZINE, is engaged in work in the Nashville College for Young Ladies. A series of mythological plays for young children, by her, will soon be published in the *Child-Garden*. These will be suggestive to home plays, for winter evenings, in which father, mother, and all may participate.

ALL kindergartners are invited to visit the Uruguayan educational exhibit in the Agricultural Building, near the central door. The Commissioner, Señor Alberto Gomez Ruana, aided by an interpreter, will take great pleasure in showing the work of that South American state, and is especially desirous of gathering advice and information, even criticism, to carry back with him.

THE kindergarten has been regularly incorporated into the public schools of Jamestown, N. Y., with Miss Mina B. Colburn in charge, under the direction of Superintendent Rogers, who has been taking preliminary steps to this end for some time. Miss Colburn has just closed a post-graduate course of study under the Chicago Free Kindergarten Association.

KINDERGARTNERS, teachers, and parents who are inquiring about books, and where to get them, will find the complete catalogue just published by the Kindergarten Literature Company of inestimable value. It is a descriptive catalogue of the best books for children, by all publishers. Send a two-cent stamp and secure one of these lists.

MRS. S. C. ECCLESTON returns to Parana, Argentine Republic, to resume her kindergarten work there. She promises to send her many friends a report of her work through these columns upon her arrival. Mrs. Eccleston has translated "The Child and Child Nature" into Spanish for the use of her normal students in Parana.

MISS FRANCES NEWTON, the president of the Chicago Kindergarten Club, spent the summer in conducting the kindergarten work at the Chautauqua assembly. She reports increased interest from every source, and for the first time organized regular study classes for parents.

THE new calendar of the Chicago Kindergarten Club is in process of publication, and will as usual bring a correct directory of all its members; also of the kindergartens in the city, and other items of growth and importance, including the prospectus of the coming year's work.

MISS SARA L. SEVERANCE writes from West Superior, Wis., of great growth in the work, which now employs a working force of seventeen trained enthusiastic kindergartners, and which is less than four years old. Over six hundred children are enrolled in the kindergartens.

THE necessary qualifications for admission to Mrs. Van Kirk's Philadelphia Training School for Kindergartners are an excellent English education, a true voice for singing, culture and refinement of character, and a natural love for children.

MISS MARY A. WEST opens a training school for kindergartners at Tampa, Fla. The far South is expressing its desire for such progressive measures in a substantial way. Schools are opening at many points to meet this desire.

KINDERGARTNERS or primary teachers who desire to exchange primary experiments with a vitally interested worker would do well to correspond with Miss Mary E. Beckwith, at 1109 Madison avenue, Baltimore, Md.

MISS MCBRIDE, formerly director of the Galveston (Tex.) Free Kindergartens, has resigned her position, and opens a private school in that city,— which makes three kindergartens for Galveston.

MORRISTOWN, N. J., has a promising free kindergarten association, with Miss Burr as kindergartner in charge of a successful school of thirty children.

MRS. SUSAN PAYNE CLEMENT, well known to our readers, has opened a regularly organized kindergarten training school at her home, Racine, Wis.

THE street between the Woman's Building and the Children's Building at the Columbian Exposition is called "Kinder Court" on the recent maps.

MRS. NORA D. MAHEW is returned to Los Angeles, Cal., after a summer in the East, including the World's Fair and the educational congresses.

THE Cincinnati Kindergarten Association offers a training to those who are well qualified to undertake the work, *free* of expense.

MADAM VAN CALCAR was the first woman in Holland who appeared on a platform to plead for the children and their rights.

DURING the past summer a union of kindergartners for the deaf was organized, with an opening membership of twenty.

AUSTRIA has incorporated the kindergarten as a regular part of the public schools.



"THE SHEPHERDESS," by J. F. Millet.

KINDERGARTEN MAGAZINE

Vol. VI.—NOVEMBER, 1893.—No. 3.

HOW SHALL THE PRIMARY SCHOOL BE MODIFIED?

("What modifications in the primary school are necessary or desirable, in order to adapt it to continue the work of the kindergarten and reap the advantages of the training already received?"—Prepared for the Department Congress of Kindergarten, Chicago, July 26, 1893.)

The most crying need of the primary school is the giving of an opportunity to the teachers to devote personal attention to the scholars individually. This need is to be met by confining the number of pupils under one teacher within such limits that there may be time to devote the needed attention to each scholar. It is recognized that one kindergartner cannot properly take care of more than twenty-five children, and it would be better if she had not more than eighteen or twenty. It is widely recognized also that fifty or sixty children are too many to be cared for properly by one primary teacher, and that she could do much better with one-half of that number.

In placing the employment of more teachers first, as a modification needed in the conduct of primary schools, I do not forget that quality is needed more than quantity. But I believe that the quality needed will come largely through the quantity. At present the teachers cannot act to the extent of their native ability, because overburdened with a mass of work. If their work be lessened in quantity, or if—in better words—the same amount of work can be directed into fewer, more diversified, and more appropriate channels, the quality will be greatly improved. The teacher can do for each child more nearly what the child needs to have

done for it. One of the important elements in the excellence of kindergartens is the ability of the kindergartner to give to each child the individual attention he needs.

While I believe that the present teachers are capable, in great measure, of much better work than they are given an opportunity to perform, I believe the qualifications of teachers are capable of great improvement. The kindergarten method is more than a practice; it is a philosophy. The discovery of Froebel is an epoch-making discovery, and yet it is simplicity itself. It is but the recognition and the embodiment of the processes of nature. In order to realize its significance, its embodiment in practice must be observed. The primary school teacher, therefore, should have been a kindergartner, that she may know how to continue the work of the kindergarten.

The greatest value of the kindergarten rests in the power it has to develop the higher and nobler side of individual character and ability. This power comes from the conformity of the kindergarten practice to the methods of nature.

Conformity to nature is more and more recognized every day to be the path of wisdom and of right.

The day is not yet past in which the nature of man is considered by some persons to be corrupt, and the natural tendencies of man to be wrong; but a brighter and truer faith in human nature and its Creator is dawning, and the school curriculum, as well as other practices, should be made to conform to our higher light.

If the kindergarten practice conforms to the method of nature, it should be continued so long as the conformity continues. As the child grows, his needs and abilities grow; but all growth is by degrees and not by leaps; so the transition from the kindergarten to the school should be gradual.

In conforming to the processes of nature the kindergarten gives to the child those things to be done which the child wants to do. The needs of the child find expression in his impulses. The child in the kindergarten learns and grows as he plays. He grows physically, mentally, and

morally, while he plays spontaneously. His play is at the same time serious work, but it is not labor. It is good for him. It is healthful.

Will anyone say that a change comes over the child suddenly, when he reaches a certain age, so that after that age it is no longer good for him to play as he learns? or that suddenly he must be snatched from the kindergarten, where at the same time he does what he wants to do and does what the kindergartner wants him to do, and must be placed in a school where he must do as the teacher wants him to do whether he wants to do so or not? This would not be in conformity to the processes of nature; for as his nature has not changed suddenly, the processes to which he is subjected should not be changed suddenly.

After the child leaves the school his development does not stop. If he has a fondness for business, for medicine, for art, for science, he pursues those vocations, or studies, diligently and—as those who do not sympathize with his tastes might say—laboriously; but he pursues them for pleasure. His work is play.

Is there, then, an intermediate time in his life, when work is not or should not be play? I believe there is no time when it should not be play.

Reduced to a general statement, therefore, the primary school curriculum, as well as that of the later schools, should be so modified that the children should not be called upon to do what they do not want to do. Their schooling should be play, and not labor. It should be work, and not drudgery. The art of pedagogy should be that which will adapt the supply of the needs of the child to the natural desires and disposition of the child. This necessitates the adaptation of the method to the individual, and the competency of the teacher to her task, and the liberty of action of the teacher in the execution of her task.

The fault of all schooling has been, and still is, for the most part, that the schooling has not been carried on for its own sake. Secondary motives have been substituted for primary ones, as inducements to continue in school. The

children of a well-educated kindergartner are impatient to be in the kindergarten. They plead with their mothers not to let sickness or bad weather keep them from attendance, and they are sorry when they must go home, and say they "wish the kindergarten could keep all the time." Is it usually so with the school? There may be teachers who so keep school, but such is not the rule. It is not always, if generally, the fault of the teachers that such schools are not more numerous. It is in most cases because the teachers are driven to force upon their scholars tasks for which the scholars are not ready.

The occupations of the kindergarten should be continued into the school, until by gradual development the transition has been made from the kindergarten work to the school work.

The essential modification needed in primary teaching is not the addition of one or the elimination of another subject of study. It is not the change, in any general way, of the methods of teaching, although these, especially in teaching to read, are capable of great improvement in most schools. It is the waiting until the child is ready to take hold of specific kinds of work before giving him this work to do. Meanwhile his education should be conducted upon the lines and according to the methods already found suited to his nature, so that he may enjoy going to school, and shall develop in the needed directions while feeling that he is but playing.

What are the daily and nightly labors of the physician who loves his profession, but play? What is the reformer doing when he buffets against the waves of popular opposition, and mayhap suffers obloquy or death in behalf of his beloved cause, but playing? Play is but the gratification of desire to accomplish certain work; and all human activity will become play and a delight when it is adjusted to nature.

The faults of our schools are largely the faults of our national life. There is too much hurry. Because children can be made to read at five or six years of age they are

driven to learn to read at that age, when they do not naturally develop to the stage at which learning to read is their need, until they are seven or eight years old. When they should be filling their minds with observation of nature they are driven to the acquisition of second-hand knowledge, which they are not competent to digest.

When Agassiz had his first class of students at his museum in Cambridge, he set before each student a pile of shells or a collection of fishes, or some other subject of study, and told them to find out what they could about them by observation. He did not give them text-books to read, with ready-made classifications, but set them to classifying for themselves. Their observation might be inadequate, their classifications might be crude; but whatever the immediate, practical outcome of the study, the habit was formed to see for oneself and to think for oneself. Each of these students became a distinguished naturalist.

We know that some children have a natural fondness for numbers and measures—let us say for mathematics—from an early age; some children have an equal fondness for stories, not only for what they are about, but for the way in which they are told—let us say for history and literature; others for form and color and their representations—let us say for art and architecture. Such children do not need to be driven, but only to be led, in the direction in which they tend to go.

If we are justified in our attempts to teach mathematics to those who do not naturally or at the outset love mathematics, to teach history and a familiarity with literature to those who have no first taste for these studies, it is because we recognize or at least believe that the germs of love for these studies exist in every soul. If such germs exist, why should we not develop them naturally? Would we make a bean plant grow by seizing its stem and pulling it until it reached the desired length, or would we supply its roots with nourishment and its leaves with sunlight, and trust to the power within for the rest?

That our unnatural, unsympathetic method of schooling

has not worse results than we observe, is due to inherent power of the soul to resist distortion. The forces of nature prevail as it is, to a great degree, over the artificial interferences of unnatural systems of instruction.

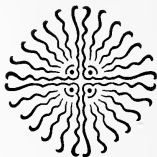
The function of the teacher is to lead, and not to drive. Those only should be teachers who can lead.

Let us double or treble the numbers of our primary school teachers. Let us secure the best teachers for the youngest scholars, and promote teachers from the older to the younger classes. Let us give freedom to the natural teacher to carry out her own ideas, not aiming to run the schools as machines, at the minimum of cost and the maximum of gross material ground out of them.

Then we may safely leave it to the practical teachers themselves to follow such methods as shall continue the work of the kindergarten in the schools, and reap the advantages of the training already renewed.

B. PICKMAN MANN.

Washington, D. C.



THE RELATION OF THE KINDERGARTEN TO THE SUNDAY SCHOOL.

IN the catechism which formed the basis of the religious training of our Christian forefathers, the first question is: "What is the chief end of man?" And the answer—"The chief end of man is to serve God and to glorify him forever." In stating the purpose of his scheme of education, Froebel employs very similar terms: "To know God is the chief end of all knowledge and the beginning of knowledge." The Sunday school holds as its ideal the realization of the divine in the human, the seeking after God; and the kindergarten has no higher reason for being, than to bring the children, nurtured within its walls, to this beginning of knowledge.

So we find these two institutions for child culture reaching toward the same ultimate end. The means employed will vary, but the principles must be the same; for child nature is not put off when the Sunday gown is put on. "The phenomena of nature," according to Froebel, "form the ladder from earth to heaven."

The office of the kindergarten is to place the little feet on the lowest round of this ladder, that the human being may climb ever higher and higher toward the heavenly. In order to climb, the child must learn to use hands and eyes and ears. He must gain power. He must instruct himself from the pages of the storybook which the Father has written for the children of earth.

This book of nature is the only text-book of the kindergarten. "The heavens declare the glory of God!" sang the shepherd bard of Israel. From the beginning man has spelled the name of God in the star letters of the heavens. He has heard him speak in the thunders from many a mount, or in the whisperings of the wind. The flower from the crannied wall, the leaf and the rock, written over with

the hieroglyphics of the Creator, are the living preachers to the children of the race everywhere. These the kindergartner brings to the child-garden. She strives to find "tongues in the trees, sermons in stones, and good in everything."

But we recognize another revelation of the divine. "The law of the Lord is perfect, converting the soul," sang the same sweet singer of Israel, who had seen the hand of the Creator in the glory of the heavens. Man lives not by bread alone, not only in the life of nature, but among men. Some more perfect guide to the relationships of man with men was necessary,—a more definite moral code. The "word" was needed, to give completeness and assurance to what man dimly discerned from the voices of nature. While the kindergartner finds her lessons on the pages of the first book given to man, the Sunday-school teacher makes pre-eminent that other book, which we name the Word of God. To show that these two books do not contradict each other, but that one interprets the other, is the mission of the Sunday school.

In the kindergarten the child learns the virtues of self-control, self-denial, helpfulness, and generosity, by their continued practice. In the Sunday school he has presented to him an ideal for all his moral activities, in the life of the boy and man who went about doing good.

The Sunday school does not need to borrow the name, nor the tables, nor blocks, nor any of the material of the kindergarten, but rather its spirit and method of presenting truth. The thing must come before the word, the idea before its formulation, the invisible through the visible, the abstract through the concrete; these are the fundamental principles of the kindergarten practice. When the Sunday school accepts these with the Froebelian idea of growth, it has received its best gift from the kindergarten. If the kindergarten could be put into one word, it would be this one: growth. Think of all that it implies! Does it not involve the idea of gradual, orderly, and continuous development? It necessitates the adaptation of instruction to the stage of development where the child is found; for the hu-

man mind, like any other organism, requires right conditions, which will vary at different stages, for its complete unfolding. There must be progression, then, orderly and continuous, in the teachings given. A lesson system which considers this idea of continuous growth cannot be uniform, for the child must think and understand and speak as a child, not as an adult.

The birds, the lilies, the grass, the vine, were the themes for the teaching of the great Teacher who spake as never man spake before. To his simple peasant followers he gave the most abstract of all conceptions, clothed in the concrete form. To the woman by the well, weary and thirsty, he gives through the sparkling water which she may see, the thought of the unseen fountains of life. He translates, for her, earthly terms into heavenly. The mountain at which her fathers worshiped, the temple at Jerusalem, are real and tangible. She can understand these, and through these external symbols of a divine presence, her mind is led to faintly comprehend that the outward is only a form for spirit and truth.

The child of today likewise is to be led in his progress toward the spiritual and invisible, by the concrete and the visible. The Sunday school, like the kindergarten, may use all visible things as emblems and as interpreters of the Word. It may bring to the child those truths "whereon our lives do rest," in this symbolic fashion. "If a man die shall he live again?" is a question which still most deeply concerns the human heart, as it did the man of Uz, so long ago.

The ancient Greek found his answer in the yearly resurrection of nature, and embodied it in a story which is immortal. "The restoration of Persephone from the darkness of Hades to the light, is an answer given from the heart of man, an assurance that death is no more the end of life than is winter the end of the flowers that sleep under its snows." In the seed and the bulb, falling into the ground to die, only to live again in a fairer form, we find for the child the beginning of his Easter story. Nature's parable

of life from death helps him to comprehend the story of the resurrection. Will a child whose eyes have been opened to see the wonderful clothing, every spring, of the barren earth, find it difficult to conceive of the multitude in white robes who live still?

To help a child to look upon a crawling caterpillar as holding the promise of a beautiful winged creature, is to lead him toward the realization of the meaning of the words, "If ye then be risen with Christ, seek those things which are above." Without some such symbol, the text is meaningless.

In his book of "Mother-Play," Froebel shows how some of the most abstract truths may be felt by the child through the visible representation. "To give a child a truth too early, in words," says Rousseau, "is to plant seeds of vice in a pure mind." But the truth may be given symbolically, long before it can be formulated by the understanding.

The clear stream in which the fish live and move freely, may become a continual gospel for the child, and proclaim to him, as it flows, that in Him we live and move and have our being. The broken window pane, which the little one tries in vain to repair by himself, explains how it is that only the pure in heart see God, who is the light of the world.

The Sunday-school teacher, like the kindergartner, needs to be trained in Froebel's method of interpreting the symbolic language of all outward things. The book itself, which she teaches, abounds in suggestions for the right sort of lessons. From the first announcement of light to the world, in Genesis, to the vision of the city of light in Revelation, it is full of types and symbols. That the beginning and the end of knowledge is to know *God in his world* is its constant theme; "for the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made."

LUCY WHEELOCK.

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A HISTORY OF THE TONIC SOL-FA SYSTEM.

THERE has been among educators, for some time past, a desire to have a method of teaching singing which will produce such results as shall compare favorably with those obtained in other departments of science and art. This desire is especially commendable on the part of kindergartners, because of the importance in their work of music, both vocal and instrumental.

The years passed in the nursery and in the kindergarten comprise the most essential period of life, and all that the child learns during that time is of paramount importance for the future. Viewing the subject from this standpoint, instructors of the young should, for the accomplishment of their purpose, employ those methods in their work which will give to their pupils a thorough understanding of the subjects taught, and the ability to make the knowledge acquired practical.

In teaching singing, that method should be considered the best which regards the subject as of first importance and its signs or notation as subordinate, giving only as much of the latter as is necessary for the present stage of development.

We are told that the first thing which should be taught in music is key relationship. The pitch of a musical sound may be regarded as absolute and also as relative; absolute when viewed independently of other musical sounds, and relative when taken in connection with a governing or key tone. Mode in music is that which gives to each tone of the scale a particular importance which makes of the key tone a tonic, etc. It is the importance attached to key relationship—i. e., the connection between each tone of the scale and the tonic—which has given to the Tonic Sol-fa method its name as distinct from other sol-fa methods. This method is also called the system of the "movable

do," because the key tone, regardless of pitch, is always *do*. If, as Dr. Lowell Mason says, we use the syllables at all, we should have the *do* "immovably" fixed to the key tone; nevertheless this method is included among the "movable *do*" systems.

To be able to sing at sight is considered necessary for singers. At one time the ability to do this was regarded as part of the education of a gentleman; but for various reasons music, so to speak, has been misused; and at the present time comparatively few are able to read music intelligently.

It remained for Miss Glover, of Norwich, England, to invent, and for Mr. John Curwen, also a native of England, to improve and complete, a method of teaching to sing, at once simple and easy to learn, which has for its prime object the teaching of music itself, called the "Tonic Sol-fa Method of Teaching to Sing." In this method the sol-fa syllables are used, but the manner of spelling has been changed, so that instead of the old familiar Italian "*do, re, mi, fa, sol, la, si,*" we have "Doh, ray, me, fah, soh, lah, te." The first letter of the last syllable is altered to "t," so that two of the syllables shall not have the same initial letter. This is done for facility in writing, when only the initial letters of the syllables are used.

In order to preserve musical thoughts it is necessary to have a notation; and it is obvious, that to be simple, and therefore more natural, a method which uses only what is required for the stage which is being taught, has a great advantage over one which requires an abundance of signs at the start, thus burdening the mind with unnecessary things and consigning to a subordinate place the real thing to be taught, which in this case is music.

A reference just here to the early history of the Tonic Sol-fa method will be appropriate.

In the summer of 1891 was celebrated in England the jubilee of the Tonic Sol-fa system, it being then just fifty years (1841) since John Curwen, a young Congregational minister, was solemnly charged by the Rev. T. Stratten, at

a conference of Sunday-school teachers at Hull, "to find out the simplest way of teaching music, and get it into use."

Mr. Curwen had always been interested in the education of children, and some years previous to 1841 he taught a number of children under his charge to sing. Having no natural aptitude for music, he was obliged first to learn the songs which afterwards, with the assistance of a friend, he taught to the children. In order to give a certain amount of stability to their work they endeavored to impart a knowledge of the signs of the notation then in use,—crotchets, quavers, sharps, flats, etc.

For a time the results were encouraging; for they learned that the children, instead of quarreling and doing other things which were not commendable at their play, were heard to sing the songs they had been taught. Their teachers, however, were conscious that the knowledge of music gained did not extend beyond these songs. Mr. Curwen regarded it as pretty, but not as educational.

The height of his musical ambition at this time was to be able to "make out" from notes the songs he would know. With this object in view he sought the instruction of a teacher, who, as he relates himself, "drummed much *practice* into me, but no independent power." In learning intervals he was constantly stumbling, and longed for some plan by which he might detect the small intervals, which troubled him most. About this time a book was loaned to him which described Miss Glover's system of teaching music. At the first reading he threw the book aside, exclaiming that it made music more puzzling than ever; but subsequently he read it with interest, and taught himself and a little child who lived in the same house, to sing with great success, being enabled to sing at sight—which was what he had desired to do for so long a time—in a fortnight. He discovered that the old methods of teaching had presented to him only the shell, not the kernel of musical knowledge. He now understood that the thing itself was very different from its names and signs. He could also fully appreciate that in her teaching Miss Glover taught,

first, music, and then its notation, as soon as that which was taught had been mastered. He discovered that her method, more than other methods, was based on the principles of science; that it was the simplest, the easiest to teach, and the easiest to learn — consequently, the least artificial.

Following up the pleasure derived from the impressions thus received, a visit to the school under Miss Glover's patronage, at Norwich, confirmed them. Among other points of excellence in the singing of the children assembled there, he noted particularly the accuracy of tone; that throughout a long tune the voices did not fall in pitch.

It was after his visit to Norwich that he received the commission from the Sunday-school conference. He regarded the charge as sacred, and did not hesitate to bestow upon it much time in earnest study and practice. The cessation, for a season, of other duties, gave him leisure to test the method by teaching both children and adults, and to promote its use. At the conference, Mr. Curwen, after what he had witnessed in Miss Glover's school, felt justified in stating that an art which the holy Scriptures record as being demanded of all, must be simple and easy of attainment, if one did but understand the way, instead of being complex and difficult to learn. Therefore it was agreed that the method must be easy, true, and cheap, to meet the needs of the people intellectually, spiritually, and financially.

Mr. Curwen modified the mode of writing which Miss Glover had used, in several ways to meet these needs. First he substituted the small letters for the capitals, to save space and time; then changed some of the marks and signs used, because others were more available among printers. But the change which was welcomed by many teachers as most advantageous was the plan which Mr. Curwen adopted for measuring time by placing the accent marks at equal distances from one another. All of the changes noted above gave greater facility in writing, and the last caused the introduction of the sol-fa music paper and blackboard, on both of which the accent marks were printed or painted

at equal distances ready for use, for what Mr. Curwen has styled "musical shorthand." Thus, by means of the sol-fa music paper, many pieces, taken from expensive works quite beyond the reach of numbers of the pupils, were made available, and this paper was gladly welcomed by the pupils. Teachers themselves were also enabled to have a larger and more suitable collection of tunes. Another change was the establishing of a closer relationship with the old notation, by retaining the old names of the pitch notes,—the first seven letters of the alphabet,—which made the transition into the old notation much easier.

We will now mention the principal points of the Tonic Sol-fa method which distinguish it from all other methods of teaching music. In this method the scale is thrown into prominence, and absolute pitch into the background. Miss Glover forbade her pupils even to think of absolute pitch. The sol-fa letters are used as an auxiliary to the staff, and also to form an independent notation. These were the two points in Miss Glover's method which most delighted Mr. Curwen, and he used them in building up his own method. For very many years the sol-fa syllables or their initials had been placed against the notes of the staff, to aid beginners; but Miss Glover believed that they alone were sufficient, and Mr. Curwen adopted her theory.

It was to these ideas rather than to details that Mr. Curwen was indebted to Miss Glover. Although we are told that Miss Glover did not consider Mr. Curwen's development of her plans an improvement, but ever expressed a good-humored disbelief in them, they remained friends, and the spirit of unselfishness and good-will manifested by each of them is worthy of imitation.

That which we owe to Mr. Curwen alone is the theory of the mental effect of tones; i. e., that in singing we do not calculate the distance of one tone from another, but that a consciousness of the independent, definite character which each tone possesses, when sung in relation to the governing or key tone, is impressed on the mind, and compels it to recognize each tone as soon as it is heard.

This idea of the mental effect or character of tones is that which when once thoroughly grasped will give to the Tonic Sol-fa student a power in the realm of musical sound which makes him an independent reader of any musical notation. To this end the sol-fa teacher spends much time in training the ear to recognize tones not only consecutively, but simultaneously; as melody and as harmony.

In teaching the musical scale by this method, the tones are not given in step-wise order, but by chords; which means that the pupil is led to associate the tones which are concordant, and not those which are discordant. In this way he will learn to tune his voice correctly and to keep the pitch. In part-singing this is very necessary, and is an invaluable aid to all students of music. Thus will the pupils learn to *think musically*, as well as to *sing musically*.

In the matter of time or rhythm, that subtle universal essence of all movement, the Tonic Sol-fa pupil acquires a precision which becomes habitual, and which will carry him safely through all the divisions and combinations of musical measure.

We are told that the greatest things are the simplest. Tonic Sol-faists claim for their method that its chief charm is simplicity. We feel constrained to say that had Friedrich Froebel, the father of the kindergarten, and John Curwen, the father of "Tonic" Sol-fa, worked together, each would have been delighted with the other's work; because both labored for little children, and each fully appreciated that what was done for them must be founded on simplicity. The one said, "Come, let us with our children live." The other said, "My object is to make the people of this country, and their children, sing, and to make them sing for noble ends."

EMMA A. LORD.

Brooklyn, N. Y.

CULTURE, CHARACTER, AND CONDUCT.

(The following eloquent paragraphs are culled from various public addresses made during the past summer by Mrs. Sarah B. Cooper, of California. They are here preserved as valuable campaign arguments for the use of kindergartners when compelled to meet the same questions.)

The science of the unfoldment of a human being is the grandest science to which the mind of man ever devoted itself. The art of developing true manhood and womanhood is the noblest art that ever challenged human thought and investigation. Therefore it is, that true educators are the kings and queens of this world; and just so long as Brain is master and owner of this universe, they will continue to be the supreme potentates of earth. It is grand to be an artist in marble. It is grander still to be a fashioner of men. And I rejoice, dear friends, that the regnant aim of kindergarten training is heart culture. We want that sort of education which has in it more of the element of character building. The end of all culture must be character, and its outcome in conduct.

"Conduct," says Matthew Arnold, "is three-fourths of life." When our fathers would conserve liberty for their children and mankind, they "fed the lambs"; they looked to the proper training of the young. We have a vast number of humane institutions for the reclamation and recovery of the wayward and the erring. We have reformatory institutions, prisons, jails, and houses of correction; but all of these are only repair shops. Their work is secondary, not primal. It is vastly more economical to build new houses, than to overhaul and remodel old ones.

Virtue, integrity, and well-doing are not sufficiently aimed at in earliest childhood. And yet right action is far more important than rare scholarship. The foundation of national prosperity and perpetuity is laid deep down in the bed rock of individual character. Let the plodding, the

thriftless, and the unaspiring of any country have the monopoly of peopling that country, and the race will become gradually deteriorated, until finally the whole social fabric gives way, and the nation reverts back to barbarism or is blotted from the earth. Ignorance and lack of character in the masses will never breed wisdom, so long as ignorance and lack of character in the individual breed folly.

"The most delicate, the most difficult, and the most important part of the training of children," says Friedrich Froebel, the founder of kindergarten, "consists in the development of their inner and higher life of feeling and of soul, from which springs all that is highest and holiest in the life of men and of mankind,—in short, the religious life, the life that is at one with God, in feeling, in thought, and in action. What, then," he asks, "must education do? It must proceed as gently and gradually as possible, and in this respect, as with all other kinds of development, work first only through general influences."

Some kind of moral education is inevitable. It is impossible to send the intellect of a child to school, and keep the heart at home. You cannot send one part of the nature without sending the whole. Nay, more, you cannot touch one chord of our curious nature, that the others do not vibrate. There is no such thing as educating one part of the nature, and leaving the rest at a standstill.

Froebel laid great emphasis upon the personality of the teacher. "It is the man or woman that makes the impression on the child, and not the marks upon the blackboard."

It was Thomas Arnold who made the school at Rugby. I believe, with that eminent authority on educational affairs—Dr. Mayo—that no one is fit to become a teacher of little children who has not a deep, patient, enthusiastic love, founded on a religious faith in their spiritual nature as children of God, their moral obligation to God and man, and the mighty issues, private and public, involved in their coming life.

You cannot, says Froebel, do heroic deeds in words, or by talking about them; but you can educate a child to self-

activity and to well-doing, and through these to a faith which will not be dead. The kindergarten child is taught to manifest his love in deeds rather than words. A child thus taught never knows lip service, but is led forward to that higher form of service, where their good works glorify the Father, thus proving Froebel's assertion to be true, where he says: "I have based my education on religion, and it must lead to religion."

Character building in the kindergarten goes forward by means of personal activity in an atmosphere of happiness and contentment. Froebel insisted that education and happiness should be wedded; that there should be as much pleasure in satisfying intellectual and spiritual hunger as physical hunger. And should not this be so? Is it not more or less the fault of methods, when school and misery are closely allied in the thought of the little child? Does it not, as a rule, argue some radical defect in the personality of the teacher, when little children hate the schoolroom?

The kindergarten child must learn to help himself. He must be taught self-reliance. The simple fact of the matter is, all helps that smother self-help are bad. The help of others should be to us what phosphates are to the soil; they should not be *the thing grown*, but they should *stimulate the growth* of the desired thing in us. The work of the teacher is to stimulate, not to supersede. The finding out is the educating power. Only paralytics should be carried. The design of all education is to make men and women to be the sovereigns of their own faculties, the popes of their own senses.

THE KINDERGARTEN AT THE COLUMBIAN EXPOSITION.

THE so-called educational exhibit in the Manufactures Building stands for the greatest compilation of school methods, materials, and records that has ever been massed together. Who shall say, however, that the entire Exposition is not one vast and varied *educational exhibit*? The cutting of many-facet diamonds in the Mining Building, or the majestic colonnade of fragrant tree trunks about the Forestry Building, the composite of races on the Midway Plaisance,—yes, even the tiniest sea-urchin while lazily stretching its arms in the marine department of the Fisheries,—all these are as eminently *educational* as the profoundest tomes of foreign university or bound volumes of public school examination papers. Let us rather call the exhibit in the gallery of the Manufactures Building the exhibit of the schools.

Every state and national building is an object lesson of history, geography, and political economy, a text-book of unlimited resource to such as have eyes to read the story of universal mankind in every individual man's efforts and accomplishments. Horticultural Hall is nature's veritable gazetteer, teaching, first and foremost, the wonder lesson of her unmeasured profusion of beauty and variety. The effects of this vast educational exposition will be felt far down the school years to come, and will permeate and uplift every schoolroom in the land, working on unto righteousness.

The school exhibit does credit to every department of pedagogy, from the kindergarten to the university. We dare say that it does not express the *ideals* of the modern school men, nor present an adequate illustration of the great and good intentions of the average school commissioner or teacher. But this much it does stand for: that result which is ever being aggregated by the law of balance between the

extreme ideal and the possible application of that ideal to environment.

The kindergarten is generously sprinkled in among the more formal but often less attractive exhibits. Thirty-two states of our Union have systematic and extensive exhibits, tracing their school work up from the primary grade. Many of these show how strongly the kindergarten methods have influenced the lower grades. In every case where there are *public school* kindergartens to exhibit, it is done with a certain pride of being progressive which cannot be misunderstood. The following are among the more conspicuous cities which exhibit public kindergarten work: Des Moines and Clinton, Ia.; Lexington and Louisville, Ky.; Boston, Mass.; Grand Rapids, Mich.; Minneapolis and St. Paul, Minn.; St. Louis, Mo.; Rochester, Albany, and Buffalo, N. Y.; Columbus, O.; Milwaukee, Wis.; Philadelphia, Pa.; Indianapolis and La Porte, Ind.

The more progressive state normal training schools show well-organized kindergarten departments. At Greeley, Colo., the teachers are prepared for the public kindergartens which that state provides; the Albany (N. Y.) normal school conducts a training school and a model kindergarten; the state normal at Madison, S. Dak., gives all its primary teachers a kindergarten course, and we find that the primary grades are permeated with the occupation work. Cedar Falls (Ia.) normal school has its full-fledged kindergarten department; also that of Emporia, Kan., and Cook County Normal School, Illinois. There are others also, but these are among those we noted in passing through the exhibit. The rural schools of Utah, North Dakota, Nebraska, Michigan, Kansas, and parts of other states, boast of public kindergartens, while Oregon and Ohio are among the states which have recently legislated optional public kindergartens.

The Indiana state exhibit, under the direction of Mr. W. N. Hailmann, has a most practical display of the kindergarten applied to grade work.

The private training schools which display most charac-

teristic work are those of Mrs. Eudora Hailmann, of Indiana; the National Kindergarten Normal of Mrs. Pollock, Washington, D. C.; the Chicago Kindergarten College and the Chicago Free Kindergarten Association; and the Louisville Free Kindergarten Association.

The composite exhibit of twenty-five deaf-mute institutes reveals the extent to which color, form, and nature studies have been adopted as means of making the mute to speak, while both blind and feeble-minded institutions show the principle—handiwork—practically applied with their youngest children.

Several private schools and institutions—such as Pratt, Workingmen's School of New York city, Jewish Manual Training School of Chicago—show systematic kindergarten work. The large Catholic exhibit is sprinkled throughout with the hand work peculiar to the kindergarten system.

There are four powerful exhibits which are not in the galleries reserved for the schools; one is that of the Cook County Normal School, in the Children's Building, which shows the kindergarten as applied to every grade, not excluding the normal training of teachers. Another is that of the California Mission Kindergartens, which line the gallery of the California Building. Again, the school work of the state of Illinois is found in the state home, where the exhibit of the Chicago public schools is recorded as attracting more visitors than that of any other one city. The fourth exhibit, which stands by itself in the northeast gallery of the Manufactures Building, is that of the Pestalozzi-Froebel Haus of Berlin. The Froebel Verein of Berlin, also the Kindergarten schools of Eisenach and Breslau, have their exhibits, largely in reports and pamphlets, included in the German educational exhibit.

The French mission exhibits include the public nurseries, which correspond in some degree to our kindergartens, though scarcely on such an educational basis.

Canada has contributed a goodly display of public school kindergartens, including the Union School exhibit of Nova Scotia.

The territory of New Mexico has evidence of kindergarten primary work, under the direction of the sisters of charity, who constitute the main teachers of the territory.

New South Wales has record of public kindergartens in Sydney; also Uruguay and the Argentine Republic have exhibits of government kindergartens. In the Russian book exhibit we find a volume on the methods of Froebel, by Roffkovskay of St. Petersburg, also several cases of children's hand work. The printed reports of Finland and Denmark mention well-organized kindergartens under public direction.

The Japanese exhibit of the government schools disclosed the remarkable fact of over five hundred government kindergartens, accommodating 13,809 children, all under the direction of Japanese kindergartners regularly trained for this work. It is not for us to say whether these children schools are according to our standard of good work or not. The government educators of that country have investigated the Froebel method themselves, and we must accept their interpretation as measured by national judgments. In 1885 there were but fifty kindergartens; now there are ten times that number. Text-books are supplied to the female training school at Tokyo, and the ethical, moral teaching is made the substructure of their version of Froebelianism. The expression used by our Japanese guide was this: We believe much in fostering the moral virtues in the school. There are also several mission kindergartens under the direction of American mission schools, but these are not always acceptable to the native educators. The exhibit of hand work in the government schools has much to do with the rice and silk industries, and the materials are peculiar to the country, as they should be. The records and statistics are most complete, and show a growth in modern directions which is not always granted the island Japonica.

All of these displays testify that the various exhibitors, whether they be individuals, institutions, or nations, have faith in the kindergarten system. They testify that the most progressive sections have the *most* faith, and they also

testify that by this faith the old man who has sat upon the neck of our public schools is about to be thrown off, and freedom to be secured.

However interesting the concrete exhibits of weaving mats, bright paper foldings, and clay modelings may be, they must by no means be considered the sum and substance of the kindergarten work. These are but the external signs, the values of which must ever be relative to children and their native environments.

The school exhibit is by no means the only department which has done honor to the kindergarten during the past memorable summer. The active kindergartens in operation—the one in the Children's Building, the other in the Illinois State Building—have been teaching daily lessons of this art applied. The kindergarten section of the educational congresses has carried forth the pedagogic discussions to practical issue, while the literature and general information which have been most generously circulated, the thousands of questions which have been answered, and the infinite wrong impressions which have been righted, all go to make up a sum total which marks an epoch in educational history, since what adds to the spreading of the kindergarten work affects the whole educational world. The commingling of the workers from every city, state, and nation has enlarged not only the information, but also the brotherhood of kindergartners. The year 1893-4 will be a pentecostal year, I believe, for the thousands of little children who in the end are to gather up the essence of all these other great benefits.

AMALIE HOFER.

THE SCHOOLS OF URUGUAY, SOUTH AMERICA.

THE Oriental Republic of Uruguay, South America, has much to tell us of its educational ideals, and brings with its national exhibit a careful statement of what its people have done for the boys and girls, as well as in teaching and training. They most enthusiastically tell us that they have had their Horace



JOSEPH PETER VARELA,
The Horace Mann of Uruguay.

Mann, as well as the republic of the United States. Señor Joseph Peter Varela most certainly has been a reformer with the true principle of education at heart, for out of the movement set on foot by him as late as 1877 has come a school system so entirely on the line of the Froebelian method as to be amenable to all that is newest and best.

The exhibit in the Agricultural Building at the World's Fair is a complete statement, in substance, of the condition of the Uruguay school. Large cases of beautiful photographs show the development of the schoolhouses from the kindergarten to the pedagogical museum, with everything in working order. Although the kindergarten has been adapted but three years as a part of their public school system, they have already begun the manufacture of materials at the expense of the government. The hand work shown will bear careful criticism in most parts. A case of clay modeling done by the children themselves, consisting of seventy pieces, carefully packed and brought to the Columbian Exposition, proves the real appreciation they have of the newer methods. There are fifty specimens of hand work applied in the same practical form, also numerous portfolios of weaving, paper folding, cutting, and designing. Studies in color are limited entirely to inadequate color materials, in which considerable help is needed. There are over seven hundred children in the kindergartens, which is a good percentage when we realize that the entire republic of Uruguay does not contain more than one-half the number of the inhabitants of the city of Chicago. The teachers for this special work were trained in Germany and Belgium, sent over by the government, and have now adapted their attainments to their national conditions and the Spanish tongue, already training many of their native sisters in the beautiful work of the kindergarten. The general training schools are fast turning out teachers, the great purpose being to reduce the number of children under individual training.

The Uruguay school exhibit, near the center north door of the Agricultural Building of the Exposition, has been under the charge of the commissioner, Señor Alberto Gomez-Ruano of Montevideo, with his interpreter. Señor Gomez-Ruano has made known the work and the hopes of his country during the past season, both before the educational congress and the many individuals professionally interested in the records of growth of these less accessible

countries. There is a warm enthusiasm and receptiveness about these Spanish-speaking peoples, which falls like romance upon our clear-cut, ready-to-the-muzzle Americanism.

In a land where the government commissioner of education is known and loved personally by every child in the schools, who on the street is accompanied by their cordial chatter, there must be an element of naturalness which



ALBERTO GOMEZ-RUANO,
Commissioner of Education.

forestalls the so-called natural education. Mr. Gomez-Ruano leaves with us a portfolio of illustrations of their pedagogical museum,—of which he is director,—showing the architecture, decorations, furnishings, and especially the illustrations of the pedagogical sciences, in which are shown methods, complete apparatus, and educational help, collected from all parts of the world. He leaves a cordial invitation to kindergartners and educators who have not already seen this exhibit, to do so at this office. The summer's intercourse between pedagogues of many tongues, illustrating individual methods and all seeking for the inspiration in each other's demonstrations, will weave an international fraternity into the world's schoolrooms, which will mark a new chapter in general history.

HOW FRIEDRICH FROEBEL INFLUENCED THE CHARACTER OF GEORGE EBERS.

THE desire has frequently been expressed that we might trace the actual results of the work of Froebel in the life of his students, and so reach some adequate estimate of this work's efficacy. The *Forum* for August, 1893, brings such evidence in the autobiographical sketch of George Ebers, in which he states the influences which helped shape his character and after-activity. We reprint the following paragraphs, as they convey much of deep interest to educators:

In my novel, "Homo Sum," the anchorite Paulus says, "the mother of every child is the best of mothers,"—an opinion I still hold today. Truly many injudicious and headstrong women are blessed with children, in relation to whom, however, they possess intuitive fostering powers which make the most vicious appear good and the stupidest wise; for the best mother-gift is derived rather from an overflowing love than from any particular state of intelligence, there being also a wisdom of the heart. Thus is the mother herself reacted upon and ennobled. Like a teacher earnestly instructing, many a fervent mother, even though limited in her nature, develops into an excellent educator; and among such my own mother was worthy to be classed with the best, wisest, and most truly beautiful. Over me she exercised a strong educational influence, operating together with that of another with whom I came in contact later in life.

Few, I believe, individually appreciate the enormous hidden force in educational and moral influence exerted upon them by their mothers. Were a college founded for the propagation of morality, its professors would touch only superficially the inner life of the students; it would be, in fact, a superfluous institution; for life itself is just such a school. We begin here like children, understanding such instruction alone as appeals to the heart; and of this every man's mother, like mine, holds the key. Comprehending this, a wise mother should therefore improve every

occasion as a stimulus to an exercise in morality, teaching even by the glance of her eye, as it appeals to the innate love of her child; and this fundamental instruction will take root as deeply as though the pupils were already older, excluding superficiality, from the fact that she can touch the soul to its innermost core. When one leaves the motherly influence, one is already a moral man, or one is not; and of a hundred who are so, ninety-nine, even though unconsciously, are indebted to the mother. . . .

Friedrich Froebel, founder of the Kindergarten, once kept a school in Kilhau, situated in a beautiful valley amid the mountain forests of Thuringia, and thither in my boyhood I was sent. Froebel, in 1813, had taken part in the uprising of the German people against the Corsican conqueror, and had more than once looked death in the face while serving in the volunteer corps of the "Schwarzen Jäger," celebrated by Theodore Körner in his poem "Lützow's Wilde verwegene Jagd." After the declaration of peace, he founded his Kilhau school and called on Lange-thal and Middendorf, his whilom companions-in-arms, to associate themselves with him here, all three electing to abandon personal advancement in order thus again to serve their country in that remote forest valley. Deep religious idealists, as became the hour of a nation's spiritual expansion, these men proposed to dedicate themselves to the growing youth of the country, employing in their work the steadfast natures discerned by Froebel amid the tramp and turmoil of war. While Froebel had been for several years prior to the war a scholar of Pestalozzi in Yverdun, Switzerland, he had at the same time assisted in the completion of Pestalozzi's well-known system. The effort made by Froebel with the youth confided to him was to form true men by a harmonious development of both mind and body, not on the usual lines of education, but through a complete study of the individual, presuming that the richest endowment for life within his gift lay in imparting a tenderness of mind united to strength of character and body. Earnest men and lovers of childhood, they used the simplest forms of our daily life, at work or play, as opportunities for carrying out their principles; even the miniature battles we fought on summer evenings on the crest of some wooded height were made to bear a moral; for an awakening of the intelligence, preparatory to a higher instruction, weighed more seriously under the Froebel system than the success of a mere prodigy of learning.

An institution conducted by such methods represented solid educational force, although to ascribe to this tutelage any special factor in my own development would be as difficult as to define the sequence of each flaky crystal of the falling snow. Nevertheless, I can still trace the enduring mastery over me of that old champion of freedom, Heinrich Langethal; for though he deserted Kilhau as early as my sixteenth year, he coerced my tastes into a path from which I have never swerved. A favorite pupil of Schleiermacher and Friedrich August Wolf, the great philologist and propounder of the "Homeric Question," Langethal attained an unusual scholastic acquaintance with classic antiquity, joining the elect whom the goddess alone permits to enter understandingly into the true spirit of Grecian art. An affection of the eye, produced by camping on wet ground during the war, had culminated, when I first knew him, in total blindness; but the eye of his soul discerned with augmented force and in purer light the pictures and forms so richly thronging his imagination. He knew the whole of Homer accurately by rote, as is attestable by living witnesses; and his interpretation of the Iliad aroused within us a feeling that he too marched with Achilles on the sanguinary field of battle, or was again at home in the palace of Priam. When he elucidated the classics, the very spirit of antiquity emanated from him, and to have read directly from the page, when required by the blind rhapsodist to translate or recite, would have impressed us as a shameful crime, like striking a fallen hero. Using no precautionary rule against deception, he inculcated a respect for truth, impressing upon us that conscience could inflict a more condign punishment than the severest school penalty. When I left school, his epigrammatic parting was, "Be veracious in love," a motto which has guided me in life as the Polar Star guides the desert wanderer. . . .

Among the greatest educational powers are quietude and introspective reflection, which in this progressive age, that tends so strongly to association, are so difficult for all to obtain. Later, when traveling across the desert, I strongly realized my indebtedness to the enforced retirement consequent on my long illness, and which, holding the germ of my inclination, shaped it then into a firm resolution. The energy of health presented variegated inspirations, which rose, like some lovely mermaid on the waters, to disappear again as suddenly when I stretched out my hand to detain them. But in that period of quiet I marked

the first successful retaining of ideas crowding through my brain, with the ability to force a thought to its extreme limit. When traversing the silent desert, the same phenomenon presented itself, and I now learned why the prophets and law-givers of most nations passed into the desert to find there the infinite quiet they sought. Thus Sakya-Muni, the founder of Buddhism, Moses, Zoroaster, and Mohammed conceived their high mission. But where shall the growing youth of today—God defend it from a compulsory retirement like mine!—find such repose? . . .

In tracing the career of others who have done more than I for human progress, the tendency to formulate the best in solitude becomes apparent of each one. Goethe found the quiet of early morning most favorable for composition; the teeming brains of the great physicist Helmholtz and the mathematician Gauss marked as most productive the silent hours or walks abroad in sunny weather; the universe opened to Kant on solitary wanderings; and the famous electrician, Werner Siemens, after being incarcerated in a fortress as punishment for a duel, declared that it was with regret he regained his freedom from an imprisonment in which work and thought had reaped incredible benefit from solitude.

Sheep and geese become restless when separated from the flock; the eagle and lion seek isolation. From quiet and solitude spring the greatest thoughts, inventions, and compositions of art; hence their potentiality in character formation. I hold the theory that the child exerts on the child, as the friction of life on man, the greatest educational influence, while our most valuable acquisition in the time of our development through nature, art, and circumstance is the fruit of hours spent in quietude, desirable for our growing youth and absolutely essential for our future philosopher, poet, and artist. . . .

EDITORIAL NOTES.

During the summer educational congress one department of this work was considered which should be of more vital interest to all wide-awake school men and women. It is this subject of educational journals. The congress session devoted to this discussion was arranged by educational journalists and carried out by members of their own circle. This method of handling the important subject was interesting, valuable, and eminently suggestive. There is another point of sight, however, by which to establish the relative values of the educational journal. It is that of the reader,—of the reader who consciously subscribes for the journal of his choice. If a specialist periodical passes the criticism of its fellow journals, should such be inclined to be candid in their opinions, it does much. If it meets the needs of its known audience,—not the daily, detailed necessity of any one individual, but the essential interests of its group of readers,—it does more. The editor and publisher, however competent, reliable, idealistic, and business-like, are but two factors in this trinity of journalism. The reader must serve as regulator and inspirator. If the latter has merely a passive interest, taking what is given without protest or comment, the vital standard of any journal is diminished.

AMONG the educational journalists whose monthly editorials reveal the man in his words and works, we would name the following: Mr. Henry Sabin, of the *Iowa Schools*, formerly state superintendent of schools, and at present a candidate for the same post; Mr. George P. Brown, of the Bloomington (Ill.) *Public School Journal*, whose reputation as a pedagogue and philosopher has been secured through honorable service; Mr. C. W. Bardeen, of the *Syracuse School Bulletin*, who is traveler, *littérateur*, and historian combined in one, and whose culture of mind is not above the service of the common schoolmaster. Among the recent men who are rising into prominence because of their ideals, and

their fearlessness in voicing the same, we may note Mr. J. E. Wells, of the Toronto *Educational Journal*; Mr. R. J. Guinn, of the Atlanta *Southern Educational Journal*; and J. H. Miller, editor and publisher of the *Northwest Journal of Education*, of Lincoln, Neb. These latter journals voice the honest sentiments of the men behind them; not the vagaries of dreamers, but the substantial facts which they have doubtlessly proven in active lives. Their words are not always rhetorically selected, but they bespeak a discrimination which is bred of inner convictions and inevitable policies. The motto of the great auxiliary congress of 1893 will apply here as it does in so many other vital connections,—viz.: “Men, not things; mind, not matter!”

A MARKED influence is felt from kindergarten training schools which constantly indulge in the fresh currents of thought received through special lecturers from outside their own fold. Where the associations are not prepared to provide these advantages, in many cases the students themselves combine, and meet the expense themselves. This is a certain sign of progressive work, and each year these specialists who make rounds among the lesser cities become more numerous, giving opportunities for special lessons in color, general art, music, “mother-play,” sloyd, form and clay, science, astronomy, piano. There is no longer any excuse for a training school, calling itself such, which does not each year bring in the fresh ideas from the great world of demonstration which is pressing around it.

HOME and family papers no longer fill the bill by bringing crochet patterns or recipes for codfish balls. Their readers demand current events, even matters of religion, education, and politics. The school journal which feeds its audience with the set patterns of routine work will as certainly become a thing of the past. Teachers demand ideals, and prefer them when the text is illuminated by the actual character and life and strong individuality of the writer. Even the journalist must put himself into his work before he can lead his teacher-readers to desire that individuality which should radiate and infuse every detail of schoolroom life.

EVERYDAY PRACTICE DEPARTMENT.

HOW TO STUDY FROEBEL'S "MUTTER UND KOSE-LIEDER."

No. III.

The so-called teacher has as much to do with un-teaching, with tearing down, as with building up. According to accustomed school tenets, she has often to empty the child-flask before she may refill it with the more approved wine of better methods. If this is not feasible, and the child be grown to adult,—that means, to one fixed in certain habits of thought and knowledge,—then she must inject bit by bit her better thought, and let that go on to do the work of displacing the old with the new. This is nature's process, by which all vacuum is avoided, since there is never a moment during the process which admits of a void. Had Columbus been dealing with little children, instead of adults inured to the indisputable flatness of the earth, his voyage eastward had been less the dream of a visionary. When the inspirational desire to become a teacher—*ein Lehrer*—first came to Friedrich Froebel, his ideal of such a master was doubtless after the university pattern,—one of those largely blessed men whose opportunities to infuse the forming generation of young manhood with philosophy, wisdom, and knowledge are golden beyond compare. But step by step he worked backward. From the teaching of young men he sought to work with boys, and finally little children became the objects of his pedagogical research. These in turn led him back from the *Kinderschule* to the home, and he finally paused before the babe in its mother's arms.

Here must begin the work of rational education; that is, the right living, not of one creature by himself, but of companions, one of whom stands ever to the other as the supreme ideal of his soul. The mother and child represent

the relative value of the one individual to another, and the relative growth of man—not afar on an enchanted or desert isle, as the case may be, but in the presence of his fellow men. The equilibrium of the individual can only be found in his relationships; hence we find the opening chapters of this *family book*, as Froebel himself has named it, devoted to the mother and her child.

This is the simplest, at the same time the highest relationship. As the sphere, in the study of type forms, is the unit of simplicity which admits modifications to an unlimited extent, so here we have the typical relationship for our consideration and study. The mother is not limited to national or temporal qualities; she is a type of what mothers may and should be. The child is not a thing of temperament, environment, nor even of specialized physique, but the type of universal childhood, which is supremely *normal* and *sound*.

When Froebel had reached this point in his conclusions, he named the *environment* which he believed consisted of this typical relationship, the kindergarten; out of this, as out of a type form, might grow all the infinite modifications which constitute life and living. It is unnecessary to dwell here upon the sad misinterpretations of this inclusive title, which have embodied themselves in poor “infant schools” all about us. The author’s meaning of this word can in no wise be construed into “a sub-primary method,” nor into a system of step-by-step processes in which the steps are controlled by the teacher instead of the *relative growth* of mother and child.

When the teacher has taken upon herself the relationship of mother,—and the term “relationship” implies a blending of two or more,—all such attitudes as teacher, instructor, tutor, controller, constrainer, and manipulator fall away. For are there not two individuals here to be considered? Is there not a mutual consideration, a growth of the one, though many years older, dependent upon the growth of the other? Instead of *teacher*, she becomes *interpreter*. This is Froebel’s thought of spiritual motherhood.

This is the law of spiritual individuality, which he places as the corner stone of his ethics.

Is this child before me a spiritual or a material being? Is he partly spiritual, partly material? Is he a thing of absolute or accidental potentialities? Is he the result of mortal or divine law? The type-mother in the first picture of "Die Mutter und Kose-Lieder" (page 9, Lee & Shepard edition) is looking upon her child, not in morbid brooding nor in phlegmatic indifference, but in joy and inexpressible gladness. Read the song; it is the *initial*, introductory song to this book, which was the culmination (not the first burst) of Froebel's experiments.

The mother is pictured in unity with her child, breathing back poetry, music, deep religion to the babe in her arms, who has inspired all this in her heart.

Is this mere sentiment? Let each student ask himself the direct question whether all the great art, the music, the poetry to which this relationship of mother to holy child has led, is an external product. Could all this have emanated if the child were a material offspring of a mortal law?

Froebel did not believe that motherhood was indifferent to childhood. To him childbearing was no more physical (in the sense of animal) than child training should be.

The following songs, in which the mother's "communing" with her babe in arms, as he grows on out of her arms, trace the reflections, the feelings, the semi-conscious thoughts of the sound, normal mother. These are not empty sentimental musings, much less resentments over either the added burden accrued by increasing responsibilities, or regrets that her life is swallowed up in the petty details of the nursery; for such mean negations there is no room in the heart of *natural motherhood*. In these songs, through these lines, Froebel seeks to interpret the true mother nature to itself. This is not based on ignorance of true mothers, but upon a devout knowledge which he accumulated through a long experience in many families and homes.

In a hymn of praise, the mother expresses her feelings

on beholding her first-born child. Husband, father, mother, wife, child—all these relationships she gathers together in one:

God and Father, life's eternal source!
Let purity and power attend his course!
Thy children we; one life, one love
Forever binds us below to thee above.

This is but another expression of the same truth which has been voiced all down the Christian ages, and which has recently been put into the following eloquent sentence: "It is our privilege at this supreme moment to declare that man *is*, not *will be*, spiritual."

Again the mother looks upon her child; her overfull eyes trace the perfected beauty of limb and feature, and mark the life signs which permeate his whole being. She foresees the moral courage and strength, the ability to meet all that may come before him. There are no doubts or fears or maudlin qualms over the "terrible responsibility" which is now laid upon her, lest this thing of beauty be suddenly transformed into a thing unrighteous. But following the law of life, which is in God's hand, not hers, she watches it unfold; see, she unfolds with it:

The highest life which in me rules,
Through your pure light I now behold;
When thus daily I cherish and tend,
Fresh joys unto my soul you lend.

Now come the many "serene but powerful" manifestations of child life. The mother gladly welcomes every sign of this growing gift; she sings of the days to come, through her knowledge of the days gone by, and, true philosopher that she is, knowing that the conclusion of her premise can only bring more joy, greater beauty, and nobler aspirations, she cheers on each new response to life's law. Her babe never was a little animal, hence he may not grow into a greater animal; nay, he was and ever will be one of God's human children, none the less inspirational than green glade or rippling brook. Read the last

lines of this song, and see how our ideally practical mother interprets her child's every effort:

Soon among other children he'll find
Food and experience to busy his mind.
These things even now in beginning I see;
They shall all be nurtured in silence by me.

There are many noble sermons in the following two songs, but we can only hint at the most vital points, in this paper. Read them over, and then talk them over with every mother you know. Test and sound this philosophy of everyday spirituality, and prove its practicability in your free or mission kindergarten, where children's inheritances seem incongruous. Note how frequently the mother uses the word "both," as in—

Repose thou calmly on thy mother's breast;
Not thou alone—we both are blest.

This brings us to the last of the group,—the child at its mother's breast, eagerly and yet contentedly taking milk. Is this done in animal instinct, and must mother's fond philosophy be set aside for the time being? Froebel thus interprets:

A native instinct now doth move
The child who knows his mother's love.
As he from her takes daily food,
From her he seeks the highest good.
Mother, not only food he takes from thee,
But, to deep-hidden instinct true,
Fellowship he searches, too,
From mother's heart of sympathy.

These simple songs bring much meaning to such as interpret intuitive feeling, doing, and influencing as spiritual quantities. It can scarcely be the result of mere chance that Froebel places them at the portal of his book of interpretations. They certainly set the standpoint from which he views not only humanity, but the education of humanity. We may not agree with his doctrine in detail, but we must recognize it in order to justly read him and his book.—*Amalie Hofer.*

A COMPREHENSIVE PROGRAM.

(Written for the I. K. U.)

Unity of thought and unity of action are now considered essential requirements in planning and carrying out a day's program in the kindergarten.

The days of disjointed, disconnected, haphazard mingling of gift plays, songs, and games are happily things of the past; so far distant do they seem, that it appears almost incredible that they ever lived and animated a present time.

We congratulate ourselves that now our day is so well designed that one thing is but a continuation or enlargement of another; everything follows in such orderly procession, that one but supplements and amplifies the other.

We do not cease our efforts here; we even extend the connecting link through a week, using the same thought to bind all together. Frequently we enlarge still more. We find the original thought thread serves for a whole month; and how satisfactory such months are, only those know who have felt and seen their awakening influence.

We have all tried this plan. We have found it more fruitful than the same number of weeks' work when each week has had a different story to tell. The child has had more time and opportunity to see the connection of things. It may be that he has had such a kindergarten environment that he discovers, to his great awe and boundless delight, that he is indebted to earth, air, and water for many of his treasured possessions,—so precious that he, as every kindergarten knows, cannot bear to leave them behind him, but fills his pockets with them to overflowing. What an unfolding is this of the secret springs of life! It is no mean return for a month's expenditure of time.

But probably most of us will grant that our efforts have been commensurate with our conviction of the scope of our principal topic, so that its sub-headings have filled not a month, but months. We ourselves then perceive more truly the import and bearing of our subject, and consequently are enabled to place things in their proper relation and connection.

If this be so, then we should see that the subject selected for consideration is a comprehensive one, including a wide range of topics, yet all embraced in one main subject.

Do not fear monotony because one subject is held for such a length of time. It will be anything but wearisome, because there are so many different aspects of it to be viewed; and what has already been seen will give but sufficient experience to comprehend, and consequently enjoy, the new.

Neither need there be shipwreck because of the magnitude of the subject. It progresses step by step, so naturally that it but unfolds itself, revealing its hidden truths only when apprehension has been quickened by truth already become instinct with meaning.

Is it not desirable to so measure forces that they will be presented in their true proportion and proper environment? Is it not also of unmeasured importance that childhood should recognize the close ties of all nature, of all humanity, and be cognizant of their claims and privileges? Can childhood's heart not feel that,

Like warp and woof, all destinies
Are woven fast?

Is it possible to do this in the best way without a long look ahead? Then only can we sketch our program to the very best advantage.

That which presents itself most strongly as the central and controlling power is the one we would select for our principal subject.

So intricate and manifold are the linkings and interlacings of life, that we may rest assured we will never be at a loss for a comprehensive subject, and yet, as is most requisite, one including things well within the grasp of our children. Indeed, the sub-subjects must be those we are speaking of every day, the only difference being—though that difference is a most radical one—that they are so presented as to show their true significance as factors in life's history. Does it seem as though this could be rightly

done, unless the various subjects are from time to time grouped together under some large truth?

Suppose, for sake of illustration, we wish to reach the children through the home. We dwell on the mother's work,—the daily round of duties that each new day brings in its train. While this talk is still proving absorbing, natural phenomena demand attention in the form of ice and snow; the beautiful crystals must be examined when they visit us; the white snow and the glistening icicles will not come at our bidding, therefore it seems imperative that we devote some time to them. With regret we abandon home life, and watch the falling snow instead.

When this subject is ended perhaps we take up minerals, including coal, iron, and silver.

Each subject has been well chosen and well treated, but isolated; no one truth has permeated them all and helped to make their influence lasting.

If the controlling thought had been wide enough to hold all, they could have run hand in hand, or at least one subject need not have been closed for the sake of another.

If the subject chosen had been "The Interdependence of All Things," starting with the familiar home life, how naturally the miner's work would have been carried right into the home.

Every child, even the tiniest, knows how necessary an article is coal in the family economy; and now how it has enlarged his horizon! He knows not only its source, but also how much labor has to be expended before the family coal bin can be filled. He feels himself drawn into union with the miner of the coal, the train hands that carry it to his city, and all the other helpful agencies that may have been mentioned.

The railroad tracks, the cars, the engine, are always objects of interest to the child; but now they assume fresh import as factors in transportation of coal.

This would be an opportunity for making the acquaintance of iron ore. We instantly think of numberless ways of introducing it into the family circle; in fact, it is already

there, transformed into the beneficent stove that holds the coal, the knife that cuts the bread, and—but I'll not weary you by repeating the familiar list.

What shall come next? The very magnitude of our subject gives us liberty.

It is a snowy day. The crystals are unusually fine. Such an opportunity for examining the fairy stars must not go unimproved. They are caught as they fall, and eagerly gazed upon; but we have to look quickly, for the fairy star so soon disappears to give place to—a drop of water.

An observing child brings into kindergarten a giant icicle. It is delightedly commented on. It is so cold to handle, that by common consent it is put in a bowl where all can see it. The giant dwindles slowly but surely, until, when closing hour comes, only a baby icicle remains, and the bowl is half full of—water. Very little questioning elicits many answers, showing how invaluable water is to mother and children, and also to the miner; for the children know it is used in mining operations.

But suppose our snowy day deferred its arrival, and we were talking of that never-ending branch of home industry,—sewing,—when little Susie delightedly pipes out, "My mamma has a thimble to help her; it's made of silver." Well, then, we must find out whether thimbles grow on trees, or how we get them. You see, of course, that silver now binds together animate and inanimate nature in the source of its supply, the power of water, the agency of the miner, and its own utility in the home.

Henry is now the proud bearer of a toy lantern which shows unmistakable marks of Japanese handiwork.

The children admire it so greatly, that the morning talk clusters around it; in the games we board the steamer and sail away to far Japan to visit our strange little brothers and sisters, not neglecting to thank the miner for the necessary coal and steel, and admiring the power and beauty of the great sea waves.

We find so many delightful things that the talk is resumed next morning. The gay parasols and fans, the kites

and dolls, that are brought into the kindergarten make it very realistic and altogether charming.

While we are discovering in how many ways we and the interesting Japanese are dependent upon each other, we also find ourselves fully launched in our spring work. The kite suggests the work of the wind; the tea plant, warmth and sunshine; and the silkworm, the awakening of dormant life.

And so through no intermeddling words of ours, but simply by presenting our subjects in their true connection, the child sees their inherent controlling influence upon each other, and knows *truly*, though in part, that all things are dependent one upon another.

It may seem, on the moment, that this is truly so generous a subject that few others like it can be found; but a little thought proves this false. Take the thought of life as shown in movement or growth: the little seed awakes and climbs to the light; the baby bird flutters its tiny wings, and at last, through effort achieved, gains fuller life; the little child grows as it also uses its powers; and so the thought might be extended to the limit of the vision of our kindergarten babies.

Still another subject might be the certainty of cause and effect. It includes in its inevitable consequences the tiniest as well as the mightiest; all the laws of nature—physical, mental, and moral—are involved and controlled by it.

Thus examples might be multiplied; but the desire is simply to show the advantages of a comprehensive program.
—*Mary L. Lodor, Philadelphia.*

WOOL AND LEATHER VERSUS CHILD GROWTH.

I was glancing over the kindergarten department of an eastern educational journal the other day, when my eyes fell upon these words: "The morning talks for September will be on wool and leather."

Shades of Froebel deliver us! Is this what kindergartening is coming to? Is it not time that we rise up in righteous indignation and protest? What is the purpose

of the morning talk? Is it not to *connect the outside life of the children* with the thought which the kindergartner wishes to have them dwell upon that day? Ought not this central thought of the day to have some connection with the inner, spiritual development of the child? *Wool* and *leather* are very good utilitarian articles, and it is well enough that all children should learn certain *facts* concerning them. But is the accumulation of these wool-and-leather facts the "training of the child's emotions," about which we heard so much at the recent international congress? Will all the facts that can be learned about *wool* and *leather*, even if the precious morning talks of a whole month are given to the task, be "teaching the child to enter into life with a sympathetic presentiment of its meaning"?

Let us suppose, for example, that the little ones of one kindergarten are so fortunate as to live near some trees; and they come to the kindergarten with their hands full of the rich red and yellow leaves of the autumn's splendor,—leaves so beautiful that they have stirred the young hearts and have been brought as treasures to the kindergarten. They must be laid aside; *wool* is the subject to be discussed! Perchance some wise and loving mother has taken her darling to the park, or better still, on a day's excursion to the real country, and the young explorer has brought back a cocoon, or a bunch of autumnal twigs with their cunningly wrapped baby leaves so securely protected from the coming storms of winter. These must be ignored, or, at best, only politely admired; *leather* is the subject for the day!

By no great stretch of imagination we can conceive of another kindergarten in a neighborhood where some building is going on. With eager interest the children watch the masons lay brick upon brick on the ever-growing wall, or gaze with unbounded admiration upon the carpenters mounted high upon their ladders. Veritable heroes are these skilled workmen to the childish heart. But all talk about them must be suppressed. "The morning talks for September are to be upon *wool* and *leather*."

Is it not time that a stop be put to this wholesale issu-

ing of the details of program work? Must not each kindergartner work according to her own children's needs? Let us never lose the thought that *facts* are subordinate to growth in the kindergarten world.—*Elizabeth Harrison, Chicago.*

ROUND-TABLE CHAT AMONG KINDERGARTNERS.

"It is a surprise to me that my children have been in kindergarten a month, and have scarcely mentioned the World's Fair in that time. They have gone back to last year, and are full of exclamations—'Do you remember this, and that?' It does not trouble me, however. My program can wait until they have bridged over the gap of the summer and established themselves in their own 'nests of thought,' as Ruskin describes this home feeling."

"Do you not think that we attempt to begin our so-called *regular* work too soon at the opening of the year? Should we expect the children to fall into our organized plans so readily? Should there not be more time given to the nesting of themselves into our organic plan of work and life? It seems to me that if the entire time from September to Christmas were spent in these gradual adjustments, in which, thread by thread, the kindergartner gathers together her children's past, their temperaments, their abilities and affections,—that the latter part of the year would be more blessed in its fruition."

"I am one of those kindergartners whose ideals are many and lofty, but at times very vague. It was said to me not long ago, that I make too great an effort to realize my ideals. I go so far away from the children to fetch great, fine thoughts; but I do not always make clear to them what I mean. This was a hard criticism at the time, but it has done me much good. After all, why should I strain so to work out a beautiful sequence of materials, hoping thereby to challenge the respect of other kindergartners, when nature herself pours all forms, colors, qualities, and all manner of things about the children without hurting them?"

"We need more old-fashioned common sense in our work. We are so busy 'fetching' up our programs, that we don't half *live* with our children; and yet that is our foundation text. If we did no more than *live* comfortably, happily, and cordially with the children from nine to twelve o'clock, we would do a great deal."

"I have always opened my program with a study of family life, using the bird family as my text. We traced out the home and habits of the birds, in order to picture to the child in a symbolic way his own family relationship. Why not take the cat or dog to illustrate this principle? What do you think about this? The evolutionists say that these animals do not show true parental care. But we would not be teaching the absolute facts, but merely illustrating the family thought,—as a child does when he sees the stars, and calls the large one Papa-star, another Mamma-star, and ever so many Baby-stars!"

"The first day is still a problem to me. How can we avoid so much talking and explaining?"

"That seems scarcely a problem; do not try to tell it all in one day. If the children are shy and quiet let them be so, and you meet them half way, but no more."

"I know a kindergartner who tells a very dramatic story the first thing. She says it sets them to thinking and talking. My private opinion is that it frightens them. It seems to coerce them, take them by surprise, and then she can do anything she wishes with them."—*C. M. P. H.*

PUBLIC SCHOOL KINDERGARTENS OF SUPERIOR, WIS., NO EXPERIMENT.

The First Annual Report of the Board of Education of Superior, Wis., bears every mark of progressive educational intelligence. The fact that this board directs nine public school kindergartens is practical evidence of the above statement. The following report was made by Miss Sara Severance, supervisor of these kindergartens, and embodied in the general report. It will be found full of suggestions

and sound kernel for the many interested in the combination of the kindergarten and the public school:

To some, the extension of kindergartens in the public schools means but a matter of statistics, and it is not without interest that we find such an astonishing number of four-year-olds ready to enter the educational arena. Our state laws are such that the four-year-old infant is legally entitled to entrance into the public schools. But while mere statistics are interesting, to many the chief interest lies in the vital importance of the work—I had almost written “work done”; perhaps it would be better to put it, “work *attempted*.”

To some our work will always seem but the merest child’s play; but to many who can see below the surface, the evolution which brings from the lawless, thoughtless, destructive, home-ruling despot of four or five years a thinking, reasonable, law-abiding, industrious, happy creature, is not so strange or wonderful as it might be. People are slow to see that the laws of nature must underlie all *true* work. The very name given our school—kindergarten, i. e., child-garden—suggests the method of culture.

Each teacher finds it necessary to study and know each child under her care, as well as its home interests and environments. She must know the general laws underlying the development of the human mind. She must possess the intelligence, tact, and good sense to supply just what each child seems to need for the furtherance of its growth physically, mentally, and morally. Our work with the child is many sided; from the first it must be *disciplinary* in the highest sense of that word,—that is, a developing and educating power. Some one else has truthfully said, that “Much of the ‘stupidity’ which we see in children—and even in grown people—is largely the expression of long-continued unwholesome mental discipline; the truth is, discipline is not discipline unless it is wholesome.”

“Beginnings hold the germs of all fulfillments;” and it is here, in kindergarten, at the threshold of life, that the child must learn that true happiness comes only through obedience to law. The child is not conscious of the educational purpose which is ever in the teacher’s mind, but she must secure his self-activity as well as self-control,—not merely spontaneous activity, but intelligent activity. Coöperation must be secured from each individual in the small republic.

The freedom from constraint which is essential in any school for children from four to six years of age, allows

much interference of each pupil with the work of others, hence much distraction of attention. It is often difficult to preserve the perfect balance; but there are kindergartens and kindergartens; and wherever is found not only the spirit of genuine play, glad interest in physical and mental activity, of hearty good-fellowship, but in addition to all this a strong and peaceful inward or atmospheric order, *there* is found the *true* kindergarten; and for such it is that we are working.

But we are living in a practical age, and our first inquiry concerning any scheme of thought or action is, Of what immediate, material use is it? We take the children before they are ready for school life. Our task is to employ and stimulate the awakening minds of the children, and to exert an influence over their entire beings. Ours is the work of preparation. We furnish the connecting link between home and school.

The success of any systematic *teaching* must depend largely upon the extent to which the mind of the pupil has been rendered receptive before the particular instruction began. The purpose of material devised for kindergarten use is to facilitate from the first the perception of outward objects. This is accomplished by the simplicity, by the method, and above all by the fitness of the things set before the child to enable it the more easily to take in form, size, number, color, sound, etc., and by their definiteness, serial order, and connection, to produce *clear* and *distinct impressions*, which shall correspond to the first budding powers of comprehension. They serve to assist the development of the senses in the easiest manner: viz., through the *action of the child*; and in all this the little blocks, clay, paper, thread, sticks, etc., the thousand and one little things used in the small industries of kindergarten, are the rounds in the ladder, only means toward an end, the means being brought down to suit the simplicity of the child's mind. The basis is truth, in whatever form it may be embodied. But kindergarten can never bring something out of nothing. The best tillage cannot raise knowledge out of a mind where nature has not planted the germ. Nor can we, in the short time which we are able to keep those who are put into our care, expect to send forth the ideal kindergarten graduate. In many cases the spring and fall avalanche of four-year-old humanity has crowded into the primary grade the little five-year-olds whom we had hoped to keep another year. Often they must leave to make way for the new ones when they

are but three months old in kindergarten work. You will realize how this may be when you read the figures representing the number left on the roll after promotions are made in the fall, and then remember that some kindergartens will have more than thirty new applicants at the beginning of the fall term. In such cases, one grade must be passed out and on. I know of only two instances, in our city kindergartens, where children have been retained longer than one year.

Though ours is a school of preparation, not of results, I think we may expect the following developments in a normal child who has attended kindergarten regularly for one year—from five to six years of age.

Concepts will have been gained by the constant handling and observing of objects. He will have learned to talk and express himself intelligently. Eye has been trained quickly to detect differences in form and direction. A quick eagerness is excited to learn about objects by which he is surrounded. Thus the very foundation for *reading* has been laid. In addition to this, through the use of stories told by the teacher and reproduced by him, a love for good, pure literature, for the study of history, and the seeds of patriotism have been planted.

He has learned to count to twenty, using objects, and he has also prompt recognition of groups of objects to six.

In his plays of trade life he has become familiar with the halves in one whole, the quarters also; the number of pints in one quart; number of inches in a foot; number of feet in one yard. He is practically acquainted with elementary geometry, in the different direction of lines and angles and the inclosing of spaces by lines. Thus the child gains distinct perceptions of form, size, and direction, and acquires a skill of hand and training of the eye which will be invaluable in future life.

By constant use of them, he has a knowledge of the fundamental forms of all nature, as seen in the ball, cube, and cylinder. He is awakened to a sense of the practical use of mathematics.

The child becomes familiar with terms: up, down, back, front, under, above, right, left; cardinal points of compass; source, direction, and use of clouds, rain, hail, snow, and wind.

In each kindergarten the children make their daily record of weather. Names of days, months, and seasons are learned; also the use of the calendar is taught. Much

attention is attracted to the clock and its usefulness, preparatory to learning to tell time. He studies the usefulness of heavenly bodies, especially that of the *sun*. Some knowledge is gained of different soils, bodies of water, their usefulness to man; interdependence of nations as well as of individuals; national life and resources. All this furnishes foundation of the formal study and appreciation of geography.

In drawing, as in all our work, there is no attempt at *teaching art*; it is used only that we may further impress truths, or see with what degree of accuracy the child has observed and can give outward expression to inward impression; also to give the teacher added insight into the child's mind and native ability. First we teach the length of stroke for steadiness and freedom; then the smaller work with pencil, mat weaving, stick laying, paper folding, etc., to give flexibility of fingers and wrist.

The child has learned all the principal parts of his body, their use, needs, and care. He has learned economy of force by daily exercise suited to his need in the overcoming of physical weakness or awkwardness. This knowledge is shown in the quick, quiet, and easy movements of all parts of the body. Personal cleanliness and neatness are enjoined.

Ability is given to distinguish and name the primary colors, to follow dictation, to concentrate. He is trained to obedience and attention, and a logical, orderly method of thought and work. A love for good music and harmony is instilled.

Is the perfect kindergarten upon earth? No, for the perfect kindergarten presupposes the perfect teacher.

Is there, then, no perfect kindergarten teacher?

No; there has been but one perfect Teacher upon earth, and he knew the *end* from the *beginning*; and it is only as we follow his plan that we can in any degree realize our ideal for each soul in our charge. The *true ideal kindergarten* would bring to earth the love and law of heaven.

ANOTHER KINDERGARTEN PRIMARY.

Kindergartners have long stood upon the bank of a rushing stream which the little people cross with their hands and aprons full of blossoms from the seed planted by Froebel. The primary teacher on the other side says firmly, "These are pretty, but you cannot use them here;"

and too often, when putting books into their hands, she forgets to keep before them the book of nature, which, in their beautiful *garten*, they had been so ready to read. The kindergartner thinks sadly that the flowers they gather so eagerly will be piled upon the bank, while the little ones will forget even the fragrance of the bloom. The primary teacher longs to use the blossoms that made the *garten* so bright, but reading, spelling, and writing—these claim the time. Sometimes she thinks she prefers children who have picked no blossoms, who do not know the freedom of the *garten*, who will go to the work she gives them with no longing to recross the stream.

Gradually the seeds shaken from some mature plant are springing up on the primary side. It grows to look more like the *garten*. This change is noticeable in all the best primary schools of the country. Sometimes, too, the little folks are allowed to go back into the *garten* for awhile every day. The connecting class in National City, Cal., is "kindergarten" in its work and surroundings, while at the same time it does the grade work of the first-year primary. The kindergarten of National City, during the first two years of its existence, was supported by Mr. and Mrs. F. A. Kimball. Adopted by the public school, it remained for three years in no way related to the other departments. This year it was removed to the primary school building, and now the primary and the kindergarten join hands in a connecting class of twenty-two who enter school for the first time, and, instead of beginning at once the routine work of the primary, remain for the greater part of the time downstairs in charge of a kindergartner with whom they carry on the higher kindergarten work. Twice a day they go upstairs for the reading and number work. The rest of the grade work is taught in connection with gifts and occupations.—N. C.

SUPPLEMENTARY READING BOOKS.

The progress made in primary methods in education has brought about a need for reading matter that cannot be found in the ordinary First and Second Readers. We must

have something to supplement our work in science, history, and literature, is the great cry coming from the teachers of primary grades.

When the child's interest has been aroused through the science lesson in a tree, shell, or whatever the subject has been; when he has handled it, expressed it in drawing, writing, painting, or other means of expression; after all this is done, when the time comes to read, he is handed a First Reader. The lesson has nothing to do with what he is interested in or is thinking about; his reading lesson comes to him an isolated thing, and he goes through it mechanically with little or no thought but the form of the word or letters.

Perhaps you could picture to yourself the delight a child would express if handed a book with a lesson on the very subject which has so interested him. It would be as great a delight as eating his dinner if he were very hungry.

Some of the first supplementary reading can be the natural step, using the child's own sentences, reproducing them with typewriter, having them printed, or writing them. Here the child finds the result of his own observations, expressing his own thought in the written sentences; he meets an old friend, and welcomes it. From this step you can take the next easily, and use some of the new books written to answer this need. Among them are "Nature Studies for Young Readers." This delightful book is made up of some sentences children have expressed themselves; it will be a great aid to teachers who have done little in this line, in its suggestiveness. It is one of the simplest of Readers. The "Seaside and Wayside" books, though not always entirely scientific, are good for this reading.

All the following books are good when used wisely by the teacher: "Leaves and Flowers," by Spear; this greatly enhances your science lessons on trees, leaves, the principal flowers of the seasons; "The Stories Mother Nature Told," by Jane Andrews; "Seven Little Sisters," by Jane Andrews; "Cats and Dogs," by Johonnot; "Fables and Folk Stories," by Horace Scudder; Æsop's Fables.

These books must be adapted to the grades and needs of the children. To use them satisfactorily, the interest must first be aroused in the subjects they present. This will result in thought reading, not merely word reading, at the same time cultivating a taste for science and literature.
—*B. H.*

FREE-HAND PAPER CUTTING.

"In the Mothers' Department of the September number of the KINDERGARTEN MAGAZINE is an article entitled 'Scissors, and How to Use Them.' In this article reference is made to the kindergartners having arranged a series of free-cutting exercises. I am very anxious to get hold of such a series, as I wish to use it at once in my school. Kindly tell me where I can get it.—*L. V.*"

The series so arranged by the kindergartners is based upon geometric form, as already indicated in the September number. The first step being spirals, the strength of hand is steadied and at the same time the child is illustrating progression.

The second step is that of cutting simple life forms, in which the underlying forms of circle, oval, square, triangle, or oblong, are modified by some outer addition, such as the apple, other fruits, etc.

The third step is the modification of these forms within the set geometric outline, such as a house front with windows and doors, or a hemisphere which outlines the continents.

The fourth step is that of artistic designs,—such as snowflakes, floral or historic art forms. A series in this department may be developed from the seaweeds and ferns, which present such an unlimited variety of fancy tracteries. A so-called school of work is here suggested, which any kindergartner may work out to her own profit and pleasure. But when adapted to the kindergarten she must use the art of arts,—that of meeting the needs of her children and their environments. A kindergartner in the

far South would not spend much time in snowflakes, nor would an inland circle evolve many sea-life forms. The child will ever guide the kindergartner into the application of this or any other means of expression.—*S. T. M.*

CHILD AND THIRSTY FLOWERS.

This song embodies the same thought of nurture and care which is found in Froebel's "Little Gardener." It may be adjusted to include the potted window-plants during the winter. If you have such, by all means give them into the care of the children,—at first attended by you; but soon leave the children to fulfill their duty to the plant themselves:

Straight and tall in the garden beds
The flowers stood yesterday;
But now they are nodding their dainty heads,
And each one seems to say,

"O Wind, bring a shower of summer rain;
Come, Night, and bring cool dew;
O dear little Child, come back again;
We are thirsty, and wait for you."

Now nod and beckon, for down the path
He comes with a merry call:

"Poor dears, here's a drink and shower bath,—
Fresh water for each and all."

"We'll drink and bathe and grow strong again;
We'll raise our cups to the sun,
And thank the child for loving care,
With blossoms for everyone."

—*Bertha Payne.*

FIRST-GIFT SONG AND GAME.

Red and blue and yellow gay,
Out together come to play;
Blending with them may be seen
Purple, orange bright, and green.
Count them as they stand in line;
See how bright their colors shine:
Red and orange, yellow, green,
Blue and violet too, I ween!

So the rainbow colors bright
 Meet to form the ray of light.
 Gentle ray, come visit me;
 I your cheerful light would see.

One child stands in the ring, and the balls are distributed to six children. During the first two lines of the song, those holding the primary colors come into the ring to play, holding their balls high. The secondary-color bearers follow, and all form in line for the count, which is made a feature of and done by the child in the ring, who then kneels, and the beam of light, represented by the balls held out in line, rests over his head.

If there is to be a second round of the game, each child may present his ball to the chosen successor, and the child in the ring may choose who shall take his place.—*Cornelia Fulton Crary, Poughkeepsie, N. Y.*

SONG FOR OPENING GIFT BOXES.

One—our hands fly up so high;
 Two—these hands on the box now lie;
 Three—and over the box they turn;
 Four—the twist again they learn;
 Five—now out the lid they draw;
 Six—the box is lifted o'er;
 Seven—'tis put at the table's back.
 See our cube, with its criss-cross crack.

—*Esther Gill Jackson, Baltimore.*

A SWINGING SONG.

Ha, ha, ha! free as a lark,
 Up, up, up we go;
 Ha, ha, ha! swift as a shark,
 Down, down, down we go.
 Up, up, up, and down, down, down,
 Now to the sky and now to the ground;
 Through the air in our beautiful swing,
 Like a bird on a tireless wing,
 Oh, oh, oh! and ho, ho, ho!
 Merrily, merrily go.

—*Alwin B. Fowenil.*

A NEW KINDERGARTEN SONG COLLECTION.

"Song Stories for the Kindergarten," by Mildred J. and Patty S. Hill, is the title on the blue cover of the new song book just completed. Kindergartners have long been waiting for these promised songs, which have been demonstrated for several years among the children of the simpler classes. Owing to the necessity which compels a simple and yet living quality in the music for very young children, this collection stands unique and eminently valuable.

A kindergarten song, viewed from the standpoint of music, is one of the most difficult things to write,—certainly just as difficult to construct as a kindergarten story. Old heads do not readily reach that height of "sweet simplicity" which enables them to think as the child, and hence their efforts at writing for children are apt to fall into the Charybdis of drivel or be wrecked on the Scylla of highly complex art.

Many years' experience with the child thought has made clear to me this fact: that there is a childlike trend of tones in key which must give to the writer of children's songs a clew to the construction of melodies which the youngest child can easily grasp and retain; that outside of this childlike melodic progress an effort must be put forth which is beyond the capacity of the average kindergarten child.

Some have made the effort to meet the child's wants by diluting the great masters, somewhat upon the plan of the one-legged—I beg pardon! I mean the one-syllabled—Shakespeare. This, however, has not succeeded. No doubt many melodies, seemingly simple enough, as far as melodic progress is concerned, might be selected from the great composers, but somehow they have a character which would seem to be infinitely beyond the child's thought; and the very simplicity of the melodic form becomes a stumbling-block.

Among all the well-known classic writers perhaps no one embodies in his melodies so much of the real essence

of childlike song as Mozart; but one would have to use him sparingly.

Nor will many of the folk-songs answer; for they are apt to reflect national characteristics in either melodic or rhythmic forms of expression that are not easy for American children, to say the least, to apprehend.

It is not strange, therefore, that one brought up in the atmosphere of the kindergarten would be strongly moved to original construction of melodies which should meet the exigencies of the child's thought in both its musical aspect and the inner meaning of the play or song.

What Miss Bryan says in her preface to this new book, regarding verse, is just as applicable to the song.

She says: "It must be evident that in the selection of songs for different phases in the development of a truth, there frequently will be the need of one to convey a certain impression, a shade different in meaning from any that can be found in the song books at hand; this will lead to the necessity of creating a song, since for conscious, definite work, not every song on the general subject will answer. . . . Every song in this collection was directly inspired by a need for some special expression, and the result in each case was original work or adaptation of the verses of others."

And in speaking of the melodies themselves, she remarks that "The selections have been made not only with reference to their adaptability to the idea, but for the reason that the *intervals are easy* and the music childlike. In no instance has the choice been the result of the music happening to 'fit' the words. On the contrary, frequently when music was found which embodied the sentiment of a desired song, the words were written for or changed to suit the music, and sometimes a change made in both."

The music cannot be judged, therefore, wholly from the standpoint of a Reinecke, but from the basis of a pure music thought springing from the actual conditions of the child mind as found in the kindergarten.

Speaking from this point of view, and the experience of

many years of work with the child mind, the majority of the original and adapted songs in this work seem to me more truly suitable to the kindergarten child than any collection known to me, admirable as many of them are.

Attention should be called to the accompaniments, which are simple enough to be within the capacity of many mothers, but which are characteristic, and so all-inclusive that it is possible for the accompanist who is also a *musician*, to *sing* the whole song *for* the children, with the piano-forte.—*Calvin B. Cady, Chicago Conservatory of Music.*

THE song "Bye Baby Bye," published in this number, is taken from the newly published kindergarten collection by Miss Mildred and Patty Hill, of Louisville. They can be secured by prompt mail through the Kindergarten Literature Co.

A CHILD'S QUESTIONS.

TELL me, you dear little leaves,
Falling so gently down,
Did the old mother tree
Write a story to me,
On your tinted pages
Of red, gold, and brown?
Tell me, you little oak leaf,
Where are the babies now
Of the robin red breast,
That built her warm nest
And rocked them to sleep
On your strongest bough?
Dear little brown oak leaf,
Where do your acorns go?
Do the squirrels take them all,
As soon as they fall,
And store them away,
Or leave some to grow?

—*Juliette Pulver.*

BYE BABY BYE.

Author of words unknown.

Tenderly.

Bye, ba-by! night is come,
 Bye, ba-by! birds are sleeping;
 Bye, ba-by! Moth-er holds thee;

And the sun is go-ing home, Bye, ba-by bye! Bye, ba-by
 One by one, the stars are peep-ing, Bye, ba-by bye! Bye, ba-by
 Lov-ing, ten-der, care en-folds thee, Bye, ba-by bye! Bye, ba-by

bye! All the flow'rs have shut their eyes. On the grass a
 bye! In the far off sky they twinkle, While the cows come
 bye! An-gels in thy dreams ca-ress thee. Thro' the darkness

shad-ow lies, Bye, ba-by bye! O Bye, ba-by bye.
 tink-le tink-le, Bye, ba-by bye! O Bye, ba-by bye.
 guard and bless thee, Bye, ba-by bye! O Bye, ba-by bye.

(From "Song Stories for the Kindergarten," by permission.)

MUSIC, NEGATIVELY AND POSITIVELY CONSIDERED.

To discover the office of music in elementary education, we must, of course, consider the special conditions of the child. Briefly stated, they are these: Man is born upon a physical plane, with the faculty to become a rational, moral being. He is a creature with germ of thought and will power. To what end shall he strive for this development? What means are at hand to aid him? What help can come from within? What comes from without?

Everyone knows that an attempt to analyze the power of music over man is much like an experiment in vivisection, turn on the search light as fully as we may. This is a province where we shall always *feel* far more than we can explain. We shall surely blunder if we look only at one point. Mrs. Browning shows where our error is, when she says: "Very many Christian teachers are wrong in just my sense, who understand life too insularly, as if

"No spiritual counterpart completed it, consummating its meaning,
rounding all

To justice and perfection, line by line, form by form, nothing single or
alone,

The Great Below clenched by the Great Above."

We need to know these spiritual counterparts; for the stream can never rise higher than its fountain, and there must be in the beginning of things, in the first sense training, in the first feeling, knowledge which shall lead to the study and expression of art forms from the best motives which impel us to action.

Froebel makes the way very plain. We need but to find from the "Mother-Play" how a right taste, a right hearing, a right seeing, all stand for a groundwork on which to build the higher taste, the enlarged seeing which is faith, and the spiritual counterpart of the hearing which Christ himself tells us is doing. The Bible and our own human experience constantly speak of this inner connection of hearing and doing. So who shall say that it matters not when and how and what little children hear? Charles Kingsley says that there is music in heaven, because there

is no self-will there. Have we not a definite lesson to learn, then, in our dealings with children,—to use such tones as will call forth the minimum of resistance, the maximum of a willing obedience? Music should call into play—good music does call into thought and feeling—the eternal lesson of life,—self-subordination, self-renunciation,—and should rouse a child to an action which at first may be nothing more than the letting go of self, and yielding passively. But woe betide us if we stop here, if we carry the child no further! for no greater wrong can be done than to leave him to the mercy of an emotion, unguided by thought.

I believe that there are fundamental musical types as reliable for this great purpose of music, as are our typical forms and typical colors; that just as much continuity and strength can be presented to the child through this medium as through any other sense training, with this additional power,—that the right music will serve to govern, as well as arouse those germs of feeling which later become life-controlling emotions. It needs no great technical or scientific knowledge of music to bring this heavenly lesson into the kindergarten, for it is all ready and waiting for us. We need only use discrimination in choice of what lies open to our needs.

With the child's first effort to sing comes an inner demand for the physical relaxation of the sound-producing organs, as well as a balance of power, by which tone can be sustained, which condition is in itself no mean illustration of the law of reconciliation of contrasts. This inner impulse to give and to hold, projects itself fearlessly at first, and by a free expression of tone and movement the kindergarten should soon learn to know something of the characteristics of her children. Believe me, fellow kindergartners, we have not led the child to gain its own experiences along this line, as we have in our work with gift and occupation.

We have formulated and dictated here after a fashion worthy of the condemnation of some of the members of some boards of education and some journalists of today.

When God made man he breathed into him the breath of life; and I cannot doubt that there are in every child vessels which still retain the vibrations of this Spirit, needing only a right environment in which to be again breathed forth by the little human, as it were of himself. Do not let us, in our songs and games, stifle this power of hearing and doing, by too arbitrary a prescription for the form of the song and game. Let the child play with his voice, play with gesture, as he plays with his ball. Let the song and game be the expression of the child's feeling rather than ours; and one word more: do not give words too soon; the open vowels mean so much for the child, though he may not know it! The musical tone of your own speaking voice means so much to him in the matter of willing obedience! I am not asking for any gushing sentimentalisms in addressing children in nursery, kindergarten, or school or home. A child has need to feel the strength and authority of his elders, as well as their tenderness.

See to it that when the time comes to unite word and melody, the words have elements of imagery; and do not let us try to make poetry without poetic ideas to build upon. Each thing in its season. Life would be a queer medley had it no prosaic side; and the children—we all—need the stern lessons of use which this side of life teaches; but our life today offers fifty opportunities for practice of these exercises, where there is time and opportunity for but one lesson from the other book.

We are really learning in the kindergarten what *not* to do; and when one ceases from evil, one may learn to do well.—*Alice H. Putnam.*

THE Martin Luther birthday dates November 10. It may also be called a "thanksgiving" day. Many beautiful photographic reprints of the greatest pictures on the home life and work of Luther are to be had. He was musician, poet, gentleman, orator, and noble father all in one.

ASTRONOMY FOR CHILDREN.—NO. III.

(Written for the "Kindergarten Magazine.")

THE STORY OF MERCURY THE TWINKLER.

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Near the Giant Sun, either early in the morning or early in the evening, one can sometimes see frisky little Mercury, about whom I told you in the story of Giant Sun. The sun keeps Mercury very close to him, so that he may not get into mischief, and when one can get a glimpse of him he appears as a small white star slightly tinged with red. Sometimes he is called the Twinkler, because he twinkles and seems to be laughing at the people who are trying to watch him down on Earth. In fact, it is not at all easy to see him, for he is either up very early in the morning, when most little girls and boys are fast asleep, or very early in the evening, just about the time Giant Sun is thinking about putting on his nightcap and going to sleep. Even then he twinkles so merrily that it is not easy to get a good steady look at him. Besides, Mercury is a very small planet, as you can see from this picture, which shows the difference between the size of the earth, on which we live, and Mercury.

A long time ago, people thought the morning Mercury was one star, and the evening Mercury another; so they called the morning star "Apollo, god of day," and the evening star, "Mercury, the god of thieves," because he stole so much light from the sun. But it was not long before astronomers found out that this frisky little planet was both the morning star and the evening star, at different times. However, he kept his name Mercury, which he well deserves, as he steals more heat and light from the sun than any other planet. He is like a spoiled child, and takes all he can get. If people are living on Mercury, they must be first cousins to the salamanders, who are just as comfortable hopping round in a fire as the little brownies would be playing round in the snow. If we were to leave our com-

fortable little planet Earth, and go to Mercury to live, we would surely find it very warm. When Mercury is nearest the sun, he receives ten and a half times more light than we do; and even when he is at his greatest distance from the sun, the light and heat he receives are four and a half times greater than for us. What would we do if the sun shone ten times more brightly than it does on our earth? We would certainly be scorched and destroyed in no time.



Fig 3
People on Mercury
visiting each other.

The polar regions may be a little more comfortable as a dwelling place on Mercury; and by making a tunnel through the middle of the planet, the people at the north pole could call on their friends at the south pole. It would be impossible to live at the regions near the equator, nor could the Mer-

curials reach the polar regions by taking an ocean trip; for the sun's heat is so great that it would boil any water away. Not only would there not be enough water to float an ocean steamer, but not even enough to float a straw. Everything on Mercury weighs less than it does on our earth, so that the elephant and hippopotamus, which are so clumsy here, would be quite graceful and agile on this planet. However, we ought to feel very pleased that we are not living on Mercury, but on this comfortable planet Earth, for which we are so well adapted. If we find it too warm we can go north; or if we find it too cold we can go south; and we have enough heat and cold to make it always pleasant for us all the year round. If we were living on Mercury, it would not be quite so nice. The seasons on Mercury change more rapidly than they do on Earth, as a year on Mercury only lasts eighty-eight days; so that there are forty-four days of midwinter and forty-four days of midsummer. Then, again, Mercury travels round the sun at the rate of about twenty-nine miles a second, or a hundred times more rapidly than a rifle bullet.

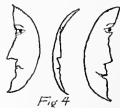
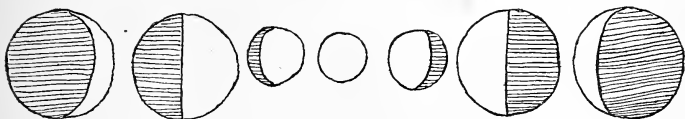


Fig 4
How Mercury changes

Mercury is lighted by the sun's rays, and has phases, like the moon. At first Mercury appears round, like a cres-

cent; then it gradually gets larger and larger till it appears like a round star; then it changes again, as shown in the illustration:



Copernicus, a very great astronomer who lived during the fifteenth century, was very anxious to get a glimpse of Mercury, for he despaired of ever seeing it. "I fear," said this great man, "that I shall descend to the tomb without having seen the planet." And indeed, he who had made the planets the study of his life, died without seeing the first among them. Galileo was able to observe it through a telescope he had invented; but he could not see the phases. For this reason the enemies of Copernicus, Galileo, and Kepler said they must be mistaken in teaching that Mercury and Venus (which also has phases) revolve round the sun. "For," said they, "if these planets revolved round the sun they would change their aspect to our eyes, as the moon does, according as we see in front, in profile, or in rear the illuminated part—the side, in fact, which they turn toward the sun." You see, the old astronomers believed that the sun went round the earth, instead of the earth going round the sun; but even the little boys and girls in our day know better than that, and could teach those old astronomers many things they did not know. But now we must say good-by to Mercury; and next time we shall have something to say about Venus, his next-door neighbor.—*Mary Proctor.*

MOTHERS' DEPARTMENT.

HOW TO SEE THE FAIR WITH THE CHILDREN.

The following happy suggestions were made in one of our city daily papers by Miss Elizabeth Harrison, of Chicago, with particular reference to the school children's week at the Fair. They contain so much that is valuable which may be applied to the reviewing of the Fair during the coming winter, that we reproduce them here for our parents' column.

"Many mothers, embarrassed by the wealth of interesting things which the World's Fair offers, have asked me from time to time to help them decide where to take and what to show their six, eight, and ten year old children. This appeal for assistance has suggested the printing of the following list for mothers who may be somewhat puzzled as to how to best utilize next week's gift of a vacation from the school board. Of course various children will want to see various objects, and some peculiar children will need peculiar guiding; but the average child wants to see that in which his mother has interested him. It is for such I send these suggestions. Many are interested in the historical side of the Fair. Those I would take first to the statue of Columbus, in front of the east entrance of the Administration Building (having previously told them the story of Columbus' life). Next visit the Convent, not stopping for the confusing lot of pictures upon its walls, but to get an idea of the quiet retreat this discouraged great heart found. Sit in the inner court and rehearse the story of the brave, hot, stormy life. The older children might perhaps have the quaint old geographies and maps pointed out to them. But too many impressions must be carefully avoided. Next visit the caravels, that they may the more vividly realize the perils of that daring journey of discovery. End the day by a visit to the Russian exhibit in the armory,

where those marvelous pictures have caught the spirit of Columbus and reproduced it on canvas. This would be enough study for the average child for one day.

"The rest of the time might be spent in some amusement. Let us remember always that a few good and lasting impressions are far more valuable than many hurried and confused ones.

"The next day might be given up to a leisurely stroll through the Horticultural Building, attention being called to the tropical plants and trees which are so foreign to us. The dwarf trees from Japan, the orchids, and a few such curious oddities might be sought out. The Florida Building contains many interesting sea shells, corals, seaweeds, and the like. A visit to the aquarium in the east wing of the Fisheries Building might finish up the day. A view of the Swiss Alps panorama is a treat to any child. I have been asked again and again if the Hagenbeck animal show was not to be included in this list of visits to the curious and beautiful in nature. I will let one of my blessed kindergarten trained mothers answer from her experience. 'Everybody told me,' said she, 'that I must let the children see the trained animals. So one afternoon I bought tickets for the Hagenbeck show. We all went—my husband, my seven-year-old boy, five-year-old girl, and I. Next morning I was attracted to the window by the loud, harsh cries of my usually quiet boy. I looked out, only to behold our dear old Tom, the pet cat who had shared all their joys and their sorrows for years, tied by a string to a stake and galloping round and round in a perfect frenzy of fear, urged on by the whip and shout of my son, while my gentle little daughter stood by and applauded. As they had both been taught to be always tender and considerate toward all that were more helpless than they, I was struck with consternation. Upon my indignantly reproving their cruelty, I found that they were merely reproducing the scene of the previous afternoon as well as they could with the material at hand. My kindergarten training had taught me that the reproduction in dramatic play of the activities

of life was the natural and wholesome effort of children to understand life.' I will only add that another friend was present when some of the animals became unruly, and red-hot irons were applied to them to compel them to submit to the will of their masters. Each parent may judge for himself or herself as to whether such sights ennoble child nature.

"A third day might be given up to a study of the curious habitations of mankind, beginning with the Indian tents and wigwams at the south end of the grounds, stopping for a few minutes before the ruins of Yucatan and the fairly good reproduction of the cave-dwellers. A visit to the pioneer's log hut in the same locality will help the child to realize something of the hardships our forefathers endured. The South Sea Island and the Javanese dwellings will delight the kindergarten child with their weaving. The Japanese temple on the Wooded Island may be visited next. The Eskimo and the Dahomey huts are for the temporary convenience of their inhabitants, and they hardly deserve study. The child who has learned to love Jane Andrews' 'Seven Little Sisters' will find five of the little sisters on the grounds. This day, given up to the study of the races of men, may well end by a walk through our Government Building, where the wax figures so excellently represent the various citizens of our republic. The Smithsonian exhibit in the same building will be interesting to the older children.

"One of the most suggestive as well as profitable visits to the World's Fair would be a day spent in tracing the processes by which the raw materials of nature are transformed into objects of industry and art. A visit to the glass works in Midway Plaisance should be followed by an examination of the rich and beautiful stained glass exhibits in Liberal Arts Building. The Forestry Building is especially attractive in its many illustrations of what trees may be changed into by the skill and thought of man. The Japanese exhibit in this building will attract almost all children. A visit to the sawmills should precede this visit.

In the Mining Building are to be seen the rough ore as it comes fresh from the mines, and every step in its marvelous transformation until it becomes finely finished steel in cutlery and hardware. The Transportation Building will delight the aspiring young heart, as it tells in such an emphatic way the fascinating story of the growth of means of transportation, from the crude ox cart to the resplendent Pullman palace train. The primitive mode of spinning is to be seen in an upper room of the Louisiana Building, and hand weaving and lace making are shown in the Irish village.

"These are a few of the many ways in which a visit to the World's Fair may be made a pleasant and profitable event to children, rather than a taxing, confusing episode, wearying both body and mind and leaving scarcely any definite impression.—*Elizabeth Harrison.*"

A LITTLE TALK ABOUT TAXATION.

Every faithful, earnest mother has beautiful theories about bringing up her children; but it has seemed to me that one is hardly ever able to apply one's theories to one's own children. Your methods might work successfully with *some* children, but not with the ones *you* happen to be loving and training. As a mother told me not long ago—"I thought I would know just how to bring up Kate from the experiences I had with John; but she was altogether different, and I had to learn the lessons all over again."

I do not think that little children should be worldly wise about money. If I could help it I would never have a child hear the expressions "rich people" and "poor people." Let them grow up thinking the *best* is to be happy and good, and not that a great deal of money is the best thing in the world.

For these reasons very little has ever been said before my own little lad about the cost of articles. He has lived in a happy little world, not knowing that there are either rich or poor people,—only that people are good or bad.

About the time he was five years old I began to see that he must be taught that his father earned the money to buy his food, clothes, and toys, and that all things were not showered down without working for them, in order that he would take better care of his things. And, moreover, he was only too willing to give away any plaything which some other little playfellow chose to ask for. Naturally generous, he seemed to think it the easiest matter in the world to replace a favorite toy.

Then the puppy came to my aid.

A friend offered to give him a puppy, and I said he could accept it if he were willing to take care of it and save his pennies to pay the dog tax with. Then of course I had to tell him in as simple a way as I could what taxation meant.

He was devotion itself to the puppy, and not without a pang, I am sure (it is such a delight to a child to spend a penny, choosing from a long shelf full of pretty things), he put away the pennies to pay his dog tax. It was *his* dog, and he seemed to realize that its welfare depended on him.

One day when we were out driving we met a most charming performing bear. He immediately wanted me to get one for him.

"If you had a bear," said I, "could you take care of it?"

"Oh, yes," said he; "it could sleep in the barn with Phyllis; but oh, Mamma, do they have to pay taxes on bears?"

"I suppose they do," I replied. And then he sat silent, thinking. I was waiting for his next thought about the bear.

After some time he gave a sigh, and said: "Well, Mamma, let's not get a bear; for you know a bear is *bigger* than a dog; so the tax would be bigger, and I don't feel like paying any *more* taxes."

A few weeks later we went to call on a friend who had a lovely new baby.

He admired the baby very much, and wished to take it home with him. But while there he came to me and said, "Mamma, do they have to pay taxes on babies?"

"No, dear," said I; "because they are a gift from God."

That evening when I put him to bed I told him that when God gives us anything—a new baby, beautiful sunshine, a sky full of stars, or a happy day—we do not have to pay a money tax for it, only be happy and enjoy it; but that when we bought anything from a man, such as a horse, a house, or a dog, we had to be taxed for it.

Since his experience with his dog he has taken better care of his playthings. Before that he had sometimes been very careless about leaving his velocipede, a ball, or train of cars out in the yard; and I had felt that he was getting old enough to have considerable care, at least of his own playthings. He was very proud of the fact that he was the chief support of the dog, very watchful to see that the best bones were saved for his dogship, and anxious that he should be happy in his new home. Anyone who has ever taken care of a young puppy will know how many times I had to get up in the night and warm milk for it in its first few lonely nights away from its mother. Its little master woke up one night and asked me what I was out of bed for. "Oh," said I, "your dog is crying, and I didn't want to call you, because I want you to have a good sleep."

The next day I heard him saying to a little playfellow, "I tell you what, my mother she's good. She gets up in the night and gets milk for Columbus, my puppy, and don't make me do it 'cause she wants me to sleep and be nice and rested in the morning."

Not only is he more careful, but since our talk about taxes I think he more than ever appreciates the gifts of his heavenly Father which are given so freely.—*Nellie Nelson Amsden.*

SOME LESSONS FROM MOTHER NATURE.

Just think how beautiful this world must seem to little children! As they go about, everything is so new, so wonderful, so attractive! Their inquiring, investigating minds lead them here, there, and everywhere that their little feet can carry them, and each object met with presents to them

a new phase of life. Thoughtful parents and teachers will realize that these early impressions should not be dulled, but strengthened, as the years come and go. Each bird, flower, or even a stone, should be to the childish minds a living thought which speaks of the loving Father who for a wise purpose has created all things.

It is possible for children to gain as much pleasure from simple weeds picked by the wayside as does my Lady Cræsus from her conservatory filled with the rarest orchids. To them the mayweed may be introduced as first cousin to the garden daisy, and, as such, be lifted from the commonplace to an idealized plane of life. It may speak to them a cheery "Good morning," and tell many a story of the happenings in its corner of the world. It may tell how in the darkness it drank in the drops of dew which the cooling night air sent to its relief; of the bees and birds and butterflies that flitted above it in the morning sun; of the songs of merry children as they passed it by on their way to school; and of the whole joy and delight of summer.

Down in the meadow or out on the lawn the clover leaves give to observing little ones an object lesson which is well worth noting. As night comes on the twin leaflets nestle lovingly together, while the upper one broods protectingly over them through all the chilly hours till the dawn. An inspiration will thereby lead Nellie and Katie and Fred to care more tenderly for those who are younger than they.

The leaves dancing upon the trees, or gayly fluttering downward at the will of the autumn wind, have manifold lessons to unfold. Those of the springtime tell of their long winter's sleep as buds wrapped up snug and warm. They tell, besides, of the fairy color-bearers—red, blue, orange, yellow, green, violet, and deep indigo—which the sun sends to the earth, and how each leaf keeps all of these, but the green, to nourish and sustain its life. The leaves of September and October, both the bright-hued and the brown, as they cover the earth from the frost, speak of the providence by which even so helpless a thing as a leaf is

enfolded; and the children will realize that they, more than all else in the universe, are held in that same loving protection.

To most boys, and some girls, too, a stone is only a missile, to be aimed at the first convenient object. When, however, they learn its marvelous history,—how its birth-time dates back to that long, long ago when this world of ours was newly created; that it was not formed by chance, but with wise foresight for the needs of man,—it becomes to them a thing of wonder and reverence. Gathering the pebbles, bits of quartz and jasper, which they find along the way, may thus direct the thoughts of the children toward the Infinite, and they may be led to "Look from Nature, up to Nature's God."—*M. H. Jennings.*

REASONS WHY CHILDREN ARE NOT SENT TO KINDERGARTEN.

There are many most excellent reasons why the children of approving parents are not sent to the kindergarten. One father says, "There is none in the neighborhood. I'd rather have my child in one than not, and would rather pay any amount of money to have him there, than see him toted about forever by nurse Annie."

If you have the money and the inclination, why not start the movement and canvass the field for a new kindergarten? You could open one in your own dining room. Limit the children, if you desire, to a select few; or better still, open a free class in the neighborhood, where a few stray street children could participate with your boy.

Another family prefer not to send their children to the kindergarten in the next block, because of the kind of children who attend, and because the kindergartner herself does not always use good grammar.

To be sure, the little world that goes its rounds in this kindergarten is made up of various temperaments. But this "new education" claims as its chief aim that of preparing the child for life; not Robinson Crusoe alone on an island, but citizens and brethren together. The business world will not always be grammatical, but it will be found largely gen-

ial and kindly. It will be of more importance in those later years if your boys and girls have the power to detect a generous, kindly soul, than to catch the grammatical flaws of their neighbors' language.

"Why do you not send your children of four and a half years to our kindergarten?" was recently asked of two mothers, when the autumn term opened. Both mothers were conscientious in devoting much time to their children; both had lofty ideals, and gave evidence of wishing to do the very best in their power for these babes. To the question each gave, in substance, the same answer:

"My child has an over-developed mind now. She had spasms the other day, and I know the kindergarten would be very bad for her; it is so taxing."

The kindergartner answered: "Your child needs the very thing you are withholding. She needs avenues of expression, and less watching. She is suffering for want of occasions to put outside her overcrowded self. Instead of them, you teach her letters and show her books until she is weary. Give her a handful of clay for half an hour, or leave her alone at the sand table; give her the blocks and the quiet work hour, or the games, so full of natural action, and you cannot fail to have a normal, happy child."

The well-meaning mother answered: "She has daily exercise with the nurse, who takes her for a long walk every day, and I tend to her letters myself."

"The nurse at best is a poor substitute for the companionship of other children of her own age; and the walk, with its many restrictions, *par convenience*, will not take the place of happy games, which supply not only the body but also the heart and soul with truer energy and activity."

One last and always pathetic reason for not sending the children to kindergarten is that justifiable one of hundreds of earnest, intelligent parents, who want but cannot afford it. In far Arizona there is a home, many miles from such a luxury as a kindergarten. The boy has been told all about it, and the parents have read and studied eagerly to provide him with as much as possible of the spirit of it.

The happiest Christmas of the boy's life was over his Christmas tree, made of fringed green tissue paper and decorated with his own handiwork. All of the non-essentials were lacking,—even the candles; but there were the essentials of coöperation between parents and child, and unmeasured faith in childish activity.—*B. H.*

WHAT BOOKS WILL HELP ME?

"Kindergarten Literature Co.—I come for advice. I am a mother with three children; the oldest has gone to school quite awhile, but I have one seven and one four, that I very much desire to teach at home, well knowing that it is not all of education to learn to read, write, figure, etc. We live in the country, and cannot have a kindergartner. I want to know what books I can get that would give me the proper help in the first steps of the work. I am a very earnest worker in all that lifts humanity higher, and well know when is the time to begin. Respectfully.—*Mrs. L. B. S., Denver.*"

There is no one book which will give you instruction in kindergarten methods. The fundamental study of this natural education is that of the *child*. When you have learned to detect the needs and outreachings of your child, then you may be able to apply the methods of paper folding or block building to his needs. For a very young child and a young mother I would recommend the book called "The Nursery Finger Plays." Do not use it merely as a picture book, but learn the nature stories there put into rhyme, and sing or say them *with* the child. This book embodies the facts of the kindergarten work, even though you may not know these facts. The stories appeal to normal children, and in time they learn to work out the little plays with feeling and meaning.

If you have time to study deeper into the work, and if you must choose one of two things, take the KINDERGARTEN MAGAZINE, which will give you the general purposes of the work, and many practical hints for daily study, not of the system, but of your child. Again, Froebel's own book of Mother-Plays, as interpreted and made practical, will lead you on into the study of yourself as well as the child. Miss Elizabeth Harrison's book of "Child Nature"

is a volume of forceful and practical studies of the child, from the standpoint of this book. The "Finger Plays" first mentioned will take the place of a song book as well, as the baby will appreciate the rhythm and gesture long before the words of the story. Send for the new catalogue of kindergarten literature issued recently by the Kindergarten Literature Company, and you will find many valuable and discriminating points on this subject of the right books.

THE PLAY OF THE PIGEON HOUSE.

Little folks always find this story attractive, and it is a pretty sight to see the chubby fingers interlaced or fluttering in the air as do the birds.

The exercise is begun by placing the backs of the hands together and interlacing the fingers, while the thumbs just touch the table. The latter are the father and mother pigeons, the children will imagine, and the eight fingers are their children.

Now come a few words about the dangers to which birds—especially very young ones—are exposed, and then the pigeon house, with the parents on guard near the door, is closed up snug and tight.

With the words,

"I open now my pigeon house,"

the birds begin to appear; and as the little ones recite,

"Out fly the pigeons once more let loose,"

the fingers flutter gayly, sailing higher and higher with the succeeding lines of the stanza:

"Away to the broad green fields they fly;
They pass the day right merrily;
But when they come home to rest at night"—

with this line the bird-like fingers flutter slowly downward—

"Again I close my pigeon house tight;"

when lo! all the birdies are once more safe at home.—*M. H. J.*

GOOD NIGHT.

The angels never say "good night,"
For no night comes in Paradise;
And lilies never close their eyes.
The angels smile, and say "God's light,"
Instead of saying our "good night."
And we shall say what angels do,
When Heaven's gate God leads us through;
Till then—"Good night."

Downward sinks the setting sun;
Soft the evening shadows fall;
Light is flying,
Day is dying,
Darkness stealeth over all.
Good night.

—*M. H. F.*



BOOKS AND PERIODICALS.

"The Center of the Sphere" (a pamphlet, price 25 cents). This is the title of a lecture by Mrs. Mary H. Peabody, which has just been printed by the young ladies for whom it was originally written. The paper deals with the phrase as an illustration of natural law traced to its fulfillment in the processes of human life; as a symbolism which is based upon nature and finds its outcome in society. The sphere is studied in nature, as the form of individual force. Its divisions are shown to be the result of force working from within, producing three exact planes, and these, as the basis of geometric measurement, are considered as representative of the measurement and unfolding of human character. Mrs. Peabody says: "The three planes are these: the vertical, which indicates the connection of the life of any created form with that of the Infinite; the horizontal, which defines the great circle of nature; and that third and last plane, which represents the return of life from nature to God,—the plane of humanity, which mathematically, as from front to back, humanly, from man to man, cuts through the other two at their own meeting place, the center of the sphere." From this basis of mathematics the law of the relationship of the parts to the whole is followed, from nature into society. "The lesson that is given at the center of the sphere is progress, balance of parts, the control of the outside from within." "All principles are taught by means of form, for forms of nature are illustrations of law." The paper, dealing in this way with the first form of the kindergarten, leads from babyhood to manhood, and shows "the eternal verity" of the laws of life, which, under Froebel, have become the first laws of education. A journalist has said of this pamphlet, "It is a paper that any intelligent man would like to read and think about." Whatever can lead intelligent people to consider the real idea of the kindergarten must be welcome to those who already know it and labor for its progress. The pamphlet can be secured of the Kindergarten Literature Co. by return mail.

"In the Child's World," by Emilie Poulsson, author of "Finger Plays," is at last upon the market. It is illustrated by L. J. Bridgman, and arranged as a series of morning talks and stories for a full year. It is substantial and attractive, being a gift book as well as a text-book. Mothers and kindergartners will welcome a new book from the pen of Miss Poulsson, and this one in particular they have been awaiting for over a year. It is one of the few kindergarten books that are bound to live forever, since it is not a recording of developing methods, nor a set program of work, but a pure child's storybook with scientific truth

and deep purposes behind every line. The book is listed at \$2, but in reality this price is low when the real value and quality of each particular is estimated.

"Paper and Scissors in the Schoolroom" is a paper-covered handbook, compassing a practical and systematic course in paper folding and cutting for all grades in the public as well as private schools. The author is Miss Emily A. Weaver; publishers, Milton Bradley Co. The book takes up a progressive plan of work, giving full details and illustrations. Price 25 cts.

"The Classic Myths in English Literature" is a new work, though nominally based upon Bulfinch's "Age of Fable," by Professor C. M. Gayley. It is destined to a wide-reaching usefulness as a school manual. A knowledge of Greek fable can perhaps be acquired only through a familiarity at first hand with the antique; but since few can expect to attain to this, an attractive survey of the whole field, from a literary rather than a learned point of view, with constant indication of the sources of every myth, is of the highest value and importance. Price \$1.50.

"Song Stories for the Kindergarten," by the Misses Hill, of Louisville, is the latest and newest collection of exquisite songs for every day in the year. It is written and adapted by practical kindergartners, is tested by actual use in kindergarten, is a dainty book, which will add to the home library much of the kindergarten spirit, and enlarge to kindergartners their choice of adaptable songs. See review in Practice Department of this number, with song entitled "Bye Baby Bye."

FIELD NOTES.

The Kindergarten Growth in Some Foreign Lands.—The Swiss Kindergarten Verein, of which Herr M. C. Küttel is president, holds its meetings but once in two years. At the last meeting, held at Lucerne, in September, 1892, the following topics were discussed: 1. Will a regular visit of the different kindergartens by members of the general assembly be an incentive to kindergartners? 2. Shall the general association furnish material aid to needy kindergartens? 3. Would it not be advisable to assign to the object lesson a much more prominent place in our curriculum, and thus replace exciting games and the more difficult and exhausting occupations? 4. To what extent are religious influences admissible in the kindergarten? This assembly has the following special aim before it: the spread of the kindergarten work throughout Switzerland, by means of literature and lectures, by the establishing of kindergartens, and by urging the state to establish public kindergartens. It also hopes to gain the union and coöperation of kindergartners and those interested in the work.

The first kindergarten in Holland was organized at Sommelsdyk, in 1859, by Elise Von Calcar. At present the kindergarten is partially instructed at the female normal schools of Amsterdam and Rotterdam, while at Leiden there is a professional training school for "Froebel-teachers." This work has permeated the infant schools of Holland, and instituted free playgrounds for the children. Madam Von Calcar herself has written books on the following subjects: The Hope of the Future for Teachers; Froebel Handwork; The Little Workmen; Froebel Method of Harmonious Development; Make the Children Happy—a handbook for kindergartners; How Fr. Froebel Became an Educator, and What the Children Taught Him. She is at present writing the life of Bertha Von Marenholtz, who was so long a companion to Froebel in his work. She writes, with reference to the partial practice of the kindergarten: "My great sorrow is the imperfect understanding and the voluntary mutilation of a splendid whole, which only can reach its end if it is taken and applied as a whole, but must give only small advantage and imperfect results if it is broken up into fragments."

A unique private educational institute was organized in 1886 in Athens, Greece, by Catherine Lascarida, who was and still is a devoted disciple of Froebel. This school, called *Hellenikon Parthenagogion*, was on the Froebel plan, every grade of work being permeated by this spirit. The mistress of the school has also trained kindergartners who still conduct private kindergartens, and has written a Greek treatise on Froebel, besides several readers and song books. She writes, under the

date of April 12: "Unhappily my countrymen, having been so many centuries under the yoke of barbarian tyrants, are not yet sufficiently prepared to acknowledge the benefits of this perfect system; nor had I means to convince them of its perfection and usefulness, as this could only be done by a general reform of our present imperfect school system."

The Province of Ontario, Dominion of Canada, has sixty-six public kindergartens, which accommodate 6,375 children, with an average attendance of 3,287. Toronto has twenty-seven of these infant schools, with seventy-six trained kindergartners in charge.

The kindergarten is made the foundation of the normal schools of the Argentine Republic, and the principles of Froebel are a regular department of the study of pedagogy.

ALL active kindergartners should endeavor this year to become actively connected with the Kindergarten Literature Company as stockholders. Shares are still available, and with this year's remarkable growth behind us we can foretell the prosperity of this company with surety. Write if you think you will be able to take one or several shares, with which a small installment can be held for future payment. The work of this company has done more during the past summer to spread the kindergarten gospel than that of any one organized body; and as it is a kindergarten motto that all reform should be put on a self-sustaining basis instead of a charitable one, we are happy to report that it is being demonstrated beyond our hope, in the widespread returns that we are now receiving in valuable support and business growth. The policy of this company will ever keep it as a strong supporter of each and every enterprise and branch of the great cause, and as a careful and guarded critic of the movement going on in the world at large in the acceptance by general progress for the Froebelian ideal in education. And above all, this movement deserves whole-hearted and active support from every earnest lover of the kindergarten.

THE California Froebel Society held its regular monthly meeting at 64 Silver street, on Friday, October 6, 1893. The meeting was called to order by Mrs. Dohrmann, president *pro tem*. Minutes of the preceding meeting were read and approved. The sad news of the death of Mrs. Clara Beeson Hubbard was received, and it was unanimously resolved by the society to forward resolutions of condolence to the members of her family. A committee was appointed to draft resolutions, composed of the following ladies: Mrs. Dohrmann, Mrs. S. Johnson, Miss Griswold, and Miss M. Bullock. The committee presented the following resolution, which was adopted:

"*Resolved*—With heartfelt and sincere regret were the tidings of the demise of the late Mrs. Clara Beeson Hubbard, of St. Louis, received by the members of the California Froebel Society, at their monthly meeting,

held Friday, October 6, 1893. California mourns, with St. Louis, the loss of so active and untiring a laborer in the kindergarten cause; and it was unanimously resolved that the deep and heartfelt sympathy of the California teachers be hereby tendered to the members of her family in their great bereavement, hoping that the thought that she has gone to join Him in unity with whom she ever strove to live, may bring consolation to their broken hearts. She who endeared herself so to little ones by her sweet songs and games, has gone to join her voice to the heavenly hosts. Peace to her ashes! Her memory will ever be kept in loving remembrance, and her noble works live after her."

It was also resolved to set apart a special afternoon to be devoted to a talk to the children, commemorative of Mrs. Hubbard, impressing them with what she did for them, how patient she had been through the long years of suffering, and how her noble, unselfish life endeared her not only to children, but to all good men and women. After the business meeting, a pleasant afternoon was spent in play, the subject for the day being "General Playday: Mother-play in this connection." The cabinet chosen for the afternoon consisted of the following: Miss M. Gamble, Miss H. Eastman, and Miss Chase. The games and songs consisted of the following: The Blacksmith, Rain Song, Clock Song, Cart-wheel Song, Ring Song, and The Pendulum. Mrs. Eisner, Mrs. Plisé, Miss Howard, Miss K. Knowlton, and Miss Duisenberg were chosen to serve on the November program, the subject of which is, "Coöperation of Kindergarten and Mother, Mothers' Meetings, Home Visiting."—*Martha L. Bullock, Rec. Sec.*

THE congress of the Evangelical Alliance held its sessions in Chicago during the week of October 10-15. One section was devoted to the practical consideration of the primary Sunday school, from the kindergarten standpoint. This provision in itself betokens progress and practical efforts to reach children's needs, not merely to teach creeds. The chairman of this session was Mrs. E. W. Blatchford, of the Chicago Froebel Association, assisted by the following speakers: Miss Stella Wood, Miss Bertha Payne, Mrs. Alice H. Putnam, all of Chicago; Miss Grace Dodge and Rev. Mrs. Tyndall, of New York City; Mrs. Mary H. Peabody, of Chicago; Miss Analie Hofer, of the KINDERGARTEN MAGAZINE. The suggestions most profitably put forth may be condensed as follows: Religion should never be taught as a dogma to a little child; it should ever be a growth from the natural to the spiritual. The truths of nature should not be shut out from the truths of the Bible. Simple, clear statements of these truths will be understood by children. Idiomatic expressions should be made plain to the child. Hymns and songs must be cleared of unmeaning words. The work done by apprenticed hands is no more acceptable in Sunday-school teaching than in the kindergarten. The child must be studied more. Better no Sunday school than one which gives out false impressions. It is impos-

sible to give the infant class the regular international lessons; these must be administered according to the growth of the child. Kindergarten materials will not create the kindergarten spirit, nor interpret the truth back of things, without a true kindergartner to present them. A most comprehensive paper on the subject was read by Miss Payne, in which she clearly set forth Froebel's interpretations of religious teaching. Such discussions foretell more rational methods in infant-class work.

MR. HENRY WOOD has recently written an essay on "The Unity of Diversity," which is full of meat for kindergartners. It appeared in the October number of the new *Journal of Realistic Idealism*. The opening paragraph is as follows: "The inspirational truth which is permeating modern thought is the essential interrelation of all things. The negative conditions which are so widely prevalent in human consciousness are largely due to the lack of a discriminating sense of the numberless lines of mutual relationship. Emerson, the great intuitive philosopher of modern times, voiced this sentiment in the simple words,

All are needed by each one;
Nothing is fair or good alone.

The law of unselfishness is so fundamental that it is written everywhere. Every leaf, twig, and branch informs us of dependence and interdependence; and every organ of the physical body works unceasingly, more for its neighbors than itself. Reciprocity is the all-prevailing order. In all the varied phenomena of mind and matter nothing stands alone. Selfishness, which is the negative of this universal positive, may be said to be the mainspring of all the woes of humanity. One life permeates all things, and there is no corner of the universe too remote to feel its heart-throb."

THE Philadelphia branch of the I. K. U. held its first annual meeting on October 3, in Association Hall. The reports read showed a gratifying increase all along the line. Miss Mary Mumford, the recording secretary, gave a most entertaining as well as encouraging account of the year's growth of the society, which now numbers one hundred and sixty-five members. After the election of officers for the ensuing year, Miss Anna W. Williams took us in spirit to the "White City," and charmed her audience by her graphic pictures of the Fair as she saw it. Especially interesting was her description of the kindergarten exhibits, culling, as she did, the best from them all; and after listening to her account of the educational congress, she brought us so completely in touch with the tone of the meeting that our regret at our absence was greatly lessened. The marked success of the society is principally due to the able management of our valued president, Miss Constance Mackenzie. We also feel that we have cause for congratulation in the possession of a library, presented to the society by Miss

Hallowell, and which is to be known as the "Anna Hallowell Library."
—*Jean C. Whittlesey, Cor. Sec.*

THE Pittsburg and Allegheny Free Kindergarten Association announces a full schedule for a two years' course of normal training, with three kindergartens for the observation fields of the students, as well as a course of twelve lessons for mothers. The following paragraph tells of the plan of study on the subject of education: The history of education will be given from the standpoint of the history of civilization, with a course of reading, including such books as Quick's "Reformers," autobiography of Froebel, "Reminiscences of Froebel," "Education of Man," Rousseau's "Emile," "Life and Work of Pestalozzi," and other works on educational themes. There will also be given a course of fifty lectures on psychology, with supplementary readings from Herbert Spencer and Sully. Frequent essays upon the various phases of the instruction and training of children, and abstracts of the books read, will be required.

THE Froebel Society of St. Louis held its first meeting of the season September 9, in the assembly room of the board of education. There was a large attendance of kindergarten directors, who listened attentively to a report of the president, Miss McCulloch, of the kindergarten congress held at Chicago in July. The need for closer study of the child, and broadest culture for the kindergartner, was stated to be the vital points for successful results in the work. The annual election of officers then took place, with the following result: President, Mary C. McCulloch; vice president, Lena G. Shirley; recording secretary, Annie Harbaugh; corresponding secretary, Ella Lyon; treasurer, Irene F. Wilson.—*E. L., Sec'y Froebel Soc'y, St. Louis.*

A COURSE of lectures on Goethe will begin the second week in January, 1894, at the Chicago Kindergarten College, 10 Van Buren street, preparatory to the Literary Goethe School, which will be held the week commencing February 20. Mr. Denton J. Snider, the director of this course, has recently published a valuable series of five Studies on the World's Fair, comprising "The Four Domes," "Organization of the Fair," "State Buildings—Colonial," "State Buildings from East to West," "The Greek Column," and a sixth which is now in press, on "The Midway Plaisance." The latter can be supplied by the Kindergarten Literature Company.

THE kindergarten of National City, Cal., is earning money in a homely and practical way, for the decoration of its room. The children, with the help of those in the primary department, and with occasional assistance from an older brother or sister in the other departments, are doing the work of the janitor. Their first money earned in this way went to buy a bust of Froebel, and the next to pay for putting up and draping a shelf, from which he looks down upon his little sol-

diers. They have also bought a piano cover and music stand, and look forward to tinting the walls of the room. The kindergartner is Mrs. Prudence G. Brown.

THE kindergarten of the Buffalo (N. Y.) state normal opened September 11, with twenty-eight little folks, and eight young women in the training class. Only graduates of good schools are admitted, and the course is one year and a half. Miss L. S. Palmer is in charge of both the kindergarten and the normal training class. The principal of this normal school, Mr. James Cassety, has been cordially committed to the kindergarten doctrine for many years, and it is no doubt the result of his earnest effort which has brought about this opportunity for his student-teachers to investigate the work in their home normal.

The following note, dated April, 1893, is from Sharada Saden, over the signature, "Ramabai," addressed to the I. K. U.: "Yes, you may put my name among the workers in the interest of spreading the kindergarten system. We are getting on fairly well. My kindergarten training class is doing nicely, and as soon as our new school building is ready we hope to have a kindergarten for the children, where the newly trained teachers will practice what they have learnt."

THE seventieth birthday of the novelist, Miss Charlotte M. Yonge, was celebrated by her many friends in rather an original way. All who have enjoyed her books were invited to subscribe one shilling, and what is of more importance, a sheet of paper on which was written their criticism of her works, with their names signed below. These sheets of paper, coming from all parts of the world, were bound and presented to Miss Yonge, together with a purse.

THE editors of the KINDERGARTEN MAGAZINE are addressing circular letters to all the live family papers, making a plea for better Christmas reading to be bought for children. Many journalists became interested through our exhibit at the Children's Building during the summer, and have returned home warmly championing the bringing of kindergarten literature to the general home circle. Great advances were made during last summer's season.

THE Grand Rapids Kindergarten Association closed a very successful summer training class September 1, and on September 11 the regular winter training school opened. The work now includes a three years' course, and the students already number forty, eight of these taking the third-year work. Other students will enter later, as they can be received at any time during the year.

"Do you enjoy your school work?" was recently asked of an "ennuied" city teacher. "Oh, I dare say I do in a certain way; but I am always glad to hear the gong at four o'clock." "How about your chil-

dren,—do they enjoy school?" "Oh, they can't wait until vacation comes, they are so glad to have it all over!"

MRS. M. L. VAN KIRK edits the kindergarten department of the *Household News*, published at Philadelphia. It is known as "Mrs. S. T. Rorer's Home Magazine." It is coming to be a frequent department in home journals,—this of the kindergarten. Where should the kindergarten find place, if not in the home?

DON'T fail to send five one-cent stamps and receive for yourself and friends the beautiful Christmas catalogue of the Kindergarten Literature Co. It will be fully illustrated with kindergarten authors, many faces never having appeared before, and will give a special list of children's Christmas books. It is in itself a valuable gift to a mother of young children.

FROEBEL says: "Knowledge gained only through literary instruction, without contemporaneous personal experience, does not suffice to make men capable of the self-government and self-restraint necessary for true freedom." And again, "Formative activity makes each individual know himself."

THE school board of El Paso, Tex., are deserving of much credit. They have this year introduced the kindergarten into the public school, El Paso being the first city in Texas to show such intelligence and enterprise. The board also furnishes a room for a private kindergarten.

A PRIVATE kindergarten under the direction of Mrs. Underhill has been opened in the private home of Mrs. Alice Bierhaus, at Vincennes, Ind. Mrs. Bierhaus is one of those mothers whose conviction that the kindergarten being good for her own children, all should have it.

SEVERAL energetic training schools are pushing to get funds by special means for the purchase of a kindergarten library. We are making a good rate on a complete collection, and anyone interested may correspond. See list on front pages of this issue, revised and annotated.

A SELECT private school has recently been opened at 103 Pine street, Chicago. Several inquiries have come to us for a kindergarten in that district. We trust that such inquirers will note the excellent kindergarten advantages offered here, with Miss Vaughn in charge.

MRS. M. H. BARKER, formerly of Buffalo, N. Y., is now director of a kindergarten training school at Lincoln, Neb., including a large class of the city public school teachers. We acknowledge a forceful paper by Mrs. Barker in a recent copy of the *N. W. Journal of Education*.

MISS SUSAN S. HARRIMAN is principal of the Froebel school at Providence, R. I., which was founded by Mrs. C. M. C. Alden. We are

in receipt of Mrs. Alden's card to the opening exercises of her new work at Los Angeles.

A CORDIAL letter from Miss Mary Lyschinska, of London, announces that she is translating a valuable paper prepared by Frau Henrietta Schrader, of Berlin, for publication in the KINDERGARTEN MAGAZINE.

MRS. LOUISE POLLOCK BUSH is opening a course of mothers' kindergarten study classes at Seattle, Wash. She hopes to organize a model kindergarten library for the use of all interested in this line of study.

MISS MARY E. BURT, author of the "German Iliad" for children, is one of the literary editors of the Ginn Publishing Co., Boston, Mass., as well as otherwise connected with educational pursuits in New York city.

A COLORADO school exhibit at the Columbian Exposition shows a geography lesson objectified in an Indian camp, including noble red men of all ages and conditions, following their historic occupations.

MRS. ANNA B. OGDEN is principal of the Minneapolis Froebel Institute. Mrs. Ogden has been one of those inspired public school workers who never fail to grow on into success amid earnest well-wishers.

A FREE kindergarten at Galveston, Tex., numbers forty pupils. Miss Margaret Wakelee, of Galveston, is kindergartner in charge, and she has three assistants.

THE Thomas Charles Co., of Chicago, has purchased the entire kindergarten supply stock of the W. A. Olmsted school supply company of the same city.

MRS. MARY H. PEABODY is prepared to make lecture engagements before kindergarten normal classes or kindergarten clubs. See her card in this issue.

THE normal department of the Norwich (Conn.) Free Academy opens a kindergarten training class with this year.

THERE were over 50,000 exhibitors in the art-manufacture department of the Columbian Exposition.

ROMAN schoolboys used a wax tablet and pointed *stylus* instead of slate and pencil.

PUBLISHERS' NOTES.

The Nickel Plate.—For the convenience of all our friends to and from Chicago, we make the following important announcements concerning the superior advantages of the Nickel Plate Road, having found it agreeable beyond telling to have had these facts this summer for the benefit of World's Fair guests who constantly came to us for guidance and advice, and at a busy season when time was of necessity cut short. The Nickel Plate Road goes out from Chicago at 7.30 A. M., 2.30 P. M., and at 9.30 P. M., giving all travelers between Buffalo and Chicago a choice of hours, supremely convenient. We give this information for the benefit of our traveling friends who are making points between Buffalo and Chicago. On a direct through ticket this road furnishes accommodations on all the important trains through to New York city, and besides this, issues interchangeable mileage books for prominent points in Michigan, Ohio, etc. To Chicago parties coming and going it is an important item of information that all through trains stop at Twenty-second street and corner of Clark for the convenience of South Side residents, saving the troublesome trip across town to distant stations. We would advise all who have any idea of traveling to or from Chicago, east, to send to T. Y. Calahan, 199 Clark street, Chicago, for full information concerning connections and conveniences on the Nickel Plate Road.

We take great pleasure in editorially expressing our deep appreciation of the courtesies received during the past busy summer at the hands of the officials of the Chicago, Milwaukee & St. Paul Railroad Co. Handling as it does the bulk of the business done in the great Northwest, it has been our experience, and the ringing word of our visiting friends from the West, that in spite of the crowds everywhere, the comforts and attentions over this road have been unparalleled. We recommend it to all going west from Chicago this winter.

Foreign Subscriptions.—On all subscriptions outside of the States, British Columbia, Canada, and Mexico, add forty cents (40 cents) for postage, save in case of South Africa, outside of the postal union, which amounts to 80 cents extra on the year's numbers. On *Child-Garden* the rate of postage is 25 cents per year; on foreign subscriptions and to South Africa, 50 cents.

Always.—Our readers who change their addresses should immediately notify us of same and save the return of their mail to us. State both the new and the old location. It saves time and trouble.

Always.—Subscriptions are stopped on expiration, the last number being marked, "With this number your subscription expires," and a return subscription blank inclosed.

Mrs. E. A. Blaker, of Indianapolis, has put into the market a beautiful Froebel spoon (which please find notice elsewhere). She offers inducements to kindergarten associations to sell it to make money for their own work. We have not yet seen the spoon, but from the sketch would judge it to be quite artistic in effect.

Wanted.—The following back numbers of *KINDERGARTEN MAGAZINE* in exchange for any other number you want in Vols. II, III, IV, or V, or for books: Vol. I, Nos. 3, 4, and 9; Vol. II, Nos. 1, 8, and 13; Vol. III, No. 8. Address Kindergarten Literature Co., Chicago.

Send in your orders early for bound volumes of the *Child-Garden* for 1892-93. There will be a limited number only, and the holiday trade is already beginning to engage them. Price \$2.00. We will bind back numbers handsomely in cloth for anyone sending their files, for \$1.00.

Many training schools are making engagements for next year's special lectures through the Kindergarten Literature Co. We are in correspondence with many excellent Kindergarten specialists in color, form, music, primary methods, literature, art, etc.

Child-Garden Samples.—Send in lists of mothers with young children who would be glad to receive this magazine for their little ones. Remember some child's birthday with a gift of *Child-Garden*, only \$1 per year.

Always—Send your subscription made payable to the Kindergarten Literature Co., Woman's Temple, Chicago, Ill., either by money order, express order, postal note, or draft. (No foreign stamps received.)

Portraits of Froebel.—Fine head of Froebel; also Washington, Lincoln, and Franklin; on fine boards, 6 cents each, or ten for 50 cents. Address Kindergarten Literature Co., Woman's Temple, Chicago. (Size 6x8 inches.)

All inquiries concerning training schools, supplies, literature, song books, lectures, trained Kindergartners, etc., will be freely answered by the Kindergarten Literature Co.

Back numbers from February, 1889, to date, except issues of May and December, 1889, May 1890, and April, 1891, can be had to complete your files; price 25 cents each.

Send for our complete catalogue of choice Kindergarten literature; also give us lists of teachers and mothers who wish information concerning the best reading.

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KINDERGARTEN MAGAZINE

Vol. VI.—DECEMBER, 1893.—No. 4.

THE PLACE OF "ADMIRATION, HOPE, AND LOVE" IN ELEMENTARY EDUCATION.

T. C. HORSFALL.

(Mr. Horsfall, Director of the Art Museum of Manchester, Eng., presented this paper on the Manchester experiments, to the Art and Manual Education Congress held at Chicago in July.)

PROBABLY most of the persons who have given much thought to the subject of education agree in believing that the object which ought chiefly to be sought in elementary schools is the making boys and girls who pass through them into good and useful men and women; that consequently, in the schools we ought to give boys and girls the kinds of knowledge, and evoke in them the modes of feeling and thought, and the habits of life, in which we believe the goodness and usefulness of men and women who are good and useful to consist; and further, that if there be not time to give or evoke all these kinds of knowledge and modes of feeling, thought, and habits of life, preference in the allotment of the time at command should be given to those of the essential conditions of goodness and usefulness which experience shows that most children cannot, or do not, gain for themselves or by help of their parents; while less time should be given to those conditions which, though essential, experience has shown that children can obtain elsewhere than at school.

But though most people who have thought about education would, if this proposition were put before them, say that it is true, the management and curriculum of elementary schools would be very different from those of any elementary schools known to me, if the truth of the proposition were accepted by educational authorities.

For a couple of my twenty minutes let us look at the life of the men and women whom we know to be good and useful, and see in what their goodness and usefulness consist, and what relation exists between the qualities and habits in which we find it to consist and the training given in our elementary schools.

Do all the people we are examining show great achievement in respect of the "three R's"? Do they all spell well, write rapidly a legible hand, speak grammatically, do sums quickly and correctly? We find that many of the people whom we know to be keeping the communities of which they form part from corruption, do not differ from the rest of the world in respect of knowledge of this kind; that many of the best people say, "Between you and I," spell the word "traveler" with one *l* in England and with two *l*'s in America, write a hand which drives their friends wild, and make many mistakes in arithmetic; and we find, too, that there is no more direct connection between their goodness and usefulness and any other subject taught in elementary schools, than exists between the "three R's" and their good qualities.

Further, though most people probably think that the great object of the training given in elementary schools is the gaining of the power to *earn* an honest livelihood, we find that the excellent persons in question do not and could not all of them *earn* an honest livelihood, and that while many of them are very poor, not a few of them are and always have been rich, having inherited the money by which they live, from their parents. On the other hand, we find that they all most strongly desire, if not to *earn* an honest livelihood, to live honest and useful lives; and that though some of them, if deprived of the means they now possess, would very likely starve, they would all then, at least, try hard to earn an honest livelihood.

Further, we see that all these excellent persons have settled habits of doing right things, and therefore are not exposed to strong temptations to do wrong things. When we try to find out why their lives go rightly, we find

that of these people it is certainly true that they live by admiration, hope, and love, and that their lives are good and useful because they are molded by admiration and love of things which are really admirable and lovable. If we seek to get clear ideas respecting the nature of the objects of the admiration and love which keep their lives wholesome, as we must do if we are to be successful reformers of elementary education, we find that all the kinds of love and admiration which decide what shall be the general tenor of their life, in what relation they will try to stand with their fellow creatures, what shall be the occupations of their leisure time, fall into two great classes, one the class of studies of and interests in that which we call Nature,—interest in botany, geology, astronomy, and the other kinds of study of nature,—and in the kinds of art which represent nature; and the other, the class of studies of and interests in man,—interest in his feelings, his thoughts, his action and passion now and in the past.

In order to gain right views respecting the education of boys and girls either of the poorest, the richest, or any intermediate class, it is absolutely necessary to grasp the unquestionable truth that, apart from religion, all the interests which keep human life in right courses belong to one or other of these two classes; that no human being can live a healthy life unless he have admiration and love either of nature or of the best feelings, thoughts, and actions of man. Further, it is necessary to grasp this other truth, that without much admiration and love of nature, it is impossible to gain real knowledge, and therefore true admiration and love, of what is noblest in man. For all the men of finest heart and brain have been deeply influenced by admiration of nature, and it is of course quite impossible to understand and be helped by the expression of their feeling and thought, unless we possess knowledge of and interest in the things which evoked the feeling and thought.

A great picture of landscape, a great poem, or even a book of travels, written by a man who loved nature, hardly exists for those who do not themselves know nature. If,

then, the chief function of elementary schools should be to help to make children become good and useful men and women, whatever else be omitted from the curriculum, every child ought to be made to know that a good and useful life is possible, by being made familiarly acquainted with some very interesting good and useful lives; and unless it is found that elsewhere than in school most children gain the kinds of knowledge needed to enable them to share the thoughts, the feelings, and the habits of life of good and useful people, they ought to be helped to gain those kinds of knowledge at school.

It is certainly very desirable to make school help children to gain the power to earn their living; but it is incomparably more important that it shall make them desire that the "living" they gain shall be used for the maintenance of a good and useful life. Happily, any successful attempt to gain the more important object involves the use of the means which are best adapted for gaining the less important.

There is much evidence to show that many children—I fear I may truly say *most* town children—at present fail to gain, out of school, the kinds of knowledge needed to enable them to share the admiration and love by which alone life can be kept healthy. Twenty years ago an attempt to ascertain the real nature of the contents of the minds of children living in a large town was very carefully made in Boston. Of the report of the investigation, Dr. Charles Roberts gave a summary in the *London Journal of Education*, of March, 1885. It was found that 77 per cent. of the children, who were all at school, and whose ages ranged from four to eight years, had never seen a crow, 65.5 per cent. an ant, 57.5 per cent. a sparrow, 50 per cent. a frog, 20.5 a butterfly; 91.5 per cent. did not know an elm tree, 83 per cent. a maple, 66 per cent. blackberries growing; 63 per cent. had never planted a seed; 61 per cent. did not know growing potatoes, 55.5 per cent. growing buttercups, and 21 per cent. growing apples; 75.5 per cent. did not know what season of the year it was; 65 per cent. had

never seen a rainbow; 93.4 per cent. did not know that leather things come from animals, 89 per cent. what flour is made of, and 50.5 per cent. the origin of butter.

Two pieces of evidence will suffice to prove that a large proportion of the children who live in the large towns in England suffer from the same kind of ignorance. A few years ago Mr. Oakley, the chief inspector of schools in the Manchester district, found in a school in Manchester a whole class of children who did not know what a bee is like or where it is to be found, and in another school in Manchester, a class of about twenty boys in the sixth standard, of whom only four had ever seen a skylark. The children who are growing up in towns in ignorance of all such things as flowers and trees and birds, are ignorant also of all kinds of human work made interesting by beauty of form or color; and the place in their hearts and minds which ought to be filled by feelings and thoughts given by beautiful things of nature and by beautiful products of human skill, is filled by thoughts and feelings given by the grimy surroundings of small, gloomy houses.

Experience has proved that a large proportion of the persons who have reached the age of thirteen, ignorant of reading, writing, and arithmetic, but have before that age acquired a desire to live rightly, have after that age learned as much of reading, writing, and arithmetic as they needed to enable them to live good and useful lives. But experience has also proved that the persons who reach the age of thirteen without feeling admiration and love of admirable and lovable things, seldom make good that defect in after life, however much knowledge they may have gained in childhood of reading, writing, and arithmetic, and are compelled to live comparatively empty and useless lives, exposed to grave risk from the temptations of the senses. It cannot, therefore, be doubted that the all-important function of elementary schools is not the teaching of the "three R's," but is the creation, in children, of admiration and love of admirable and lovable persons and things.

Before I speak of some of the means by which this

terrible ignorance can be removed and children be enabled to gain the kinds of knowledge needed to feed their hearts and brains with wholesome thought and feeling, let me speak very briefly of one set of instruments by which the ignorance *cannot* be removed. It cannot be removed by *words* alone. It is desirable to say this, because, in England at least, the most firmly established part of our system of education is based on belief in the value of the *meaningless word*.

Though all intelligent teachers know it, it has long been overlooked by the controllers of educational systems, that English words are as incomprehensible to English children who hear or read them, if the children do not know the *things* they name, as they would be if they were Hebrew words. A teacher who knows the things can give his pupils some knowledge of part of the meaning which the words have for him; but if both teacher and taught are ignorant of the things,—and many teachers now are town children grown up,—the words are valueless to all but that very small number of children who are incited by hearing a word to desire to know the thing it refers to. The most effective way to give children knowledge of admirable things is of course, as all teachers know, to take the children to the places where the things can be seen to the greatest advantage; to take children, for instance, into the beautiful country is the best way of giving them vital knowledge of flowers, trees, and birds; but unfortunately this way is not open to most teachers.

An incident of which an account was given me by a lady who had been a member of the Birmingham school board, would suffice to prove that there are other means which can be made of very great use. Two children were seen by her standing in a public garden in the town, in front of a foxglove, and one was heard to say to the other, "That's the flower we've a picture of in our school." No doubt the children looked at the real flower because they had seen the picture of it, and would look at the picture again because they had seen the real flower. Of the power

of pictures to give clear ideas I cannot hope to say anything not already known by almost all thoughtful teachers; but I hope to direct attention to a system now in use in Manchester, by which pictures are more fully used than they are, I believe, anywhere else for the purpose of giving children in elementary schools as many clear ideas as possible of beautiful and interesting things.

The system to which I refer is that of the Manchester Art Museum. Sixteen years ago the committee of the museum began to lend pictures to as many of the elementary schools in Manchester as they could then afford to supply; and after ascertaining by experience what kinds of pictures are most useful in schools, they have formed a system of "circulating" loan collections by which they already supply 104 school departments and which will soon be extended to ninety-six more departments. The system on which the committee work is this: Twelve pictures are lent to each school department, and, at the end of a year, are replaced by another set of twelve pictures, and are moved on into another department in the same or a neighboring school. Thus every year each department receives twelve pictures, which have the interest given by novelty for teachers and scholars. The collections lent to schools are divided into two classes: 1. Those for use in the infants' and junior departments; 2. Those for use in the departments for older boys and girls. The pictures of the first division now consist of ninety-six collections, each of twelve pictures. Each of the first six collections contains pictures, all of which are different from those in any of the other five collections; but the other sets of six collections are just the same as the first six. This arrangement is made for the purpose of keeping the labor of preparing explanatory labels, already very heavy, within manageable compass. As six collections, if each remain a year, will keep a department provided with fresh pictures for six years,—a period longer than that spent by a child in one department,—the plan has no drawbacks to its convenience. Each collection for an infants' department contains sixteen

colored plates, framed together, of common kinds of wild flowers; sixteen colored plates, framed together, of common kinds of garden flowers; twenty-eight colored plates, in two frames, of common kinds of wild birds, for one frame of which sixteen colored plates of butterflies in one frame are substituted in some of the collections, and in other collections twelve colored plates intended to show how much beauty of form and color there is in the commonest weeds, insects, etc.; one frame containing colored plates of orchids, intended to give some idea of the splendor of tropical vegetation; one frame of Hofmann's beautiful representations of events in the life of Christ; two frames each containing all the colored pictures and text and most of the black and white pictures of one of Randolph Caldecott's delightful tale-books, or the fine colored pictures and text of one of Walter Crane's tale-books; one frame containing sixteen of the beautiful colored plates of animals from the last edition of Brehm's *Thierleben*; and in alternate collections a large colored picture of such beautiful scenery as even Manchester children can see by walking a few miles from the town, and colored plates of twelve common kinds of trees, and of their branches, foliage, and blossoms and fruit.

Thus in the course of the six years which elapse before the last of the six collections is removed from a department and the first collection returns to it, the children, if the teachers have made good use of the pictures, have become acquainted with the appearance of ninety-six wild flowers, ninety-six garden flowers, a large number of birds, thirty-six trees, many kinds of butterflies, tropical plants, and animals, and some beautiful scenery, and have had their mental picture-making power stimulated by seeing twelve sets of Caldecott's and Crane's delightful pictures, and twenty-one of Hofmann's fine Scripture pictures; and a large number of words which they will often meet with in books and newspapers, and which, but for the pictures, would probably have always been without definite meaning for them, will by means of the pictures have clear meanings and very pleasant associations for them.

Each collection for a boys' or girls' department contains pictures of some of the kinds already mentioned; but as only twelve pictures can be lent at one time to a department, and there are many more than twelve different kinds of subjects of which the committee wish to show pictures to the older children, some of the kinds of pictures can only be included in every other collection, and others only in one or two in each set of six collections. Amongst the kinds used for boys' and girls' departments and not for infants' departments are etchings of towns in Belgium, large colored plates published by Hoelzel of Vienna, which show the effect of the great forces of nature; Langl's plates of great works of architecture intended to illustrate history, large colored plates representing historical scenes; examples of good wood engravings and line engravings, framed together; autotype copies of plates of Turner's *Liber Studiorum*, framed with the Rev. Stopford Brooke's explanations of the plates. No charge is made to a school for the pictures lent to it, or for any injury not due to gross neglect, and the museum defrays the cost of carriage and hanging.

Each picture has at least one explanatory label, and most have several such labels; but before I can describe the labels I must briefly describe the Art Museum, as to connect each picture lent to a school as closely as possible with the collections in the museum is one of the purposes of the labels.

The Art Museum contains a large number of the best pictures that we could get of flowers, trees, birds, and other animals, butterflies, etc., and of examples of beautiful work in which the forms of these things have been used for decorative purposes. It contains also a collection of pictures of many of the most beautiful places near Manchester, intended to give town people a desire to go to the places; collections of pictures of beautiful scenery in many different parts of the world; collections of pictures illustrating the history of painting, of sculpture and architecture; a collection of pictures showing the action of the forces

which have shaped the surface of the earth; sets of plates, blocks, and tools used in all such processes as lithography, chromolithography, wood engraving, line engraving, etching, mezzotinting, etc., with clearly printed explanations of all the processes and of the effects which each can best give, and sets of pictures produced by the various processes; and collections of fine products of the chief industrial arts.

Every picture has a label describing its subject as clearly as possible. A penny handbook, explaining the contents of the museum and connecting the various groups of its contents with each other, a penny pamphlet on "What to Look for in Pictures," and another penny pamphlet which points out the bearing of the study of beautiful things on mental and moral health, are sold in the museum. It is placed in the midst of one of the poorest and most crowded parts of Manchester, and is open every night in the week except Sunday and Tuesday till half-past nine, and it is also open on Sunday afternoon from two till five o'clock. The curator is always ready to explain the collections to children and grown-up people, and various members of the committee often meet parties of work people for the same purpose. The committee encourage societies of work people to hold their meetings in the museum on Tuesday evenings by allowing its rooms to be used without charge.

Now to return to the labels framed with the pictures lent to schools. Each picture has a label which explains its subject and tells that it is a chromolithograph, or a woodcut, or whatever else it may be, and that the way in which it is made is explained in the Art Museum. If the picture be cheap enough to be bought by work people, its price is stated, and often the title and price of a book describing its subject are mentioned; and as frequently as possible, reference is made to the Manchester Free Libraries, the art gallery, the Owens College Museum, the botanical gardens, and the public parks, so that the pictures may give knowledge of, and desire to use, all the resources of civilization which Manchester possesses. The pictures of landscapes have a label which gives some of the reasons for acquiring love of

beautiful scenery; the labels to the etchings of towns in Belgium point out that towns are not necessarily hideous, and ask the children who look at the pictures—future rulers of Manchester—to think how much pleasanter their lives would be if their town were as beautiful as Bruges or Ghent, and, like them, contained trees and pure air; and it begs them to make up their minds that when they are men and women they will help to make healthy life possible in Manchester.

By the use of these labels each collection lent to a school is as far as possible made virtually a part of the museum, and some of the teachers and of the older and more active-minded scholars are induced to come to the museum, not to wander about aimlessly as so many visitors do in art galleries, but to acquire this or that kind of information which the labels have made them desire to gain and have told them they could get at the museum.

Concerts, lectures with lantern illustrations, and other entertainments are given twice a week at the museum during half the year, tickets for which are sent to the nearest schools for distribution among the scholars who have attended most regularly; and in this way the museum is made a favorite resort for a good many children. But we wish the connection between it and elementary schools to be still closer and more useful, and with the strong approval of the Manchester school board, we have asked the education department to allow that, within limits to be fixed by the department, time spent by scholars in the museum in school hours, under the control of a teacher, shall count as time spent in school; and we have promised that, if this be allowed, we will add to the very large number of pictures now in the museum which could be used to illustrate lessons on history, geography, physical geography, botany, and many other subjects, series of other pictures chosen for their fitness to give children clear ideas of interesting and admirable things.

We are convinced that if our request be granted, as it probably will be before long, and an hour or two a month

be regularly spent in the museum by many of the children from elementary schools in its neighborhood, their school life will give them a great deal of the knowledge best fitted to increase wholesome feeling and thought, and to influence for good their habits of work and play for the whole of their lives; and we are convinced also that if this one museum be found to produce this effect on the life of even a few hundred children, other parts of Manchester and many parts of many other towns will soon provide themselves with similar museums; and that the committee of the Manchester Art Museum will be able to feel that they have done something toward winning attention for the great truth, which is the key to all right life and therefore to all right education,—the truth that “we live by admiration, hope, and love.”



THE CHILDREN'S PAVILION.

ON holy errands for the Lord of Love
Sped the glad heralds from the courts above;
And, all unseen, they passed among the throng
Of men who toil, and strive, and suffer wrong.

They saw how Might the crown and scepter bore,
While Love was but a suppliant at his door;
They saw how Greed, with cruel, careless feet,
Trode in the dust Life's blossoms frail and sweet.

They saw how human brotherhood had grown
A radiant dream, for poet's song alone,
While Sorrow's wail and Passion's stormy cries
Jarred the fine chords of all earth's harmonies.

"Master," they cried, "have men forgot the speech
Of that great love thy life was given to teach?
If hearts be mute, and human lips be dumb,
How can on earth thy glorious kingdom come?"

And then they saw, set like a small white flower
That blossoms, trembling, in a woodland bower,
That sends no perfumed breath upon the breeze,
Yet opes its heart to roving honeybees,

A modest temple, with its doors swung wide,
Banners and garlands wreathed on either side,
And children of all nations, linked in love,
As gracious warders set to watch above.

In pictured beauty shone the myths of old,
By loving lips to listening childhood told;
And fairy tales in dear familiar guise
Showed their sweet parables to answering eyes:

The spring's new birth, the winter's silent sleep,
Green woodland arches, cool with shadows deep,
The glowing treasures of the autumn sere,
And all the glad procession of the year.

There stood the names, in shining letters traced,
That Love among her household saints has placed;
Their faces smiled a welcome from the walls,
And sunshine ran like laughter through the halls.

Swift, dancing feet went pattering everywhere,
And merry voices shook the sunny air;
While dimpled babes, with only smiles for words,
In downy cradles swung like nestling birds.

Back to their dwelling in the courts above
Sped the glad heralds to the Lord of Love.
"Master," they said, "in spite of hate and sin,
The radiant dawns of thy day begin.

"Men hold thy lesson in their memory yet;
For in the midst the little child is set,
And by a heavenly wisdom, simple, sweet,
The children's hands shall lead them to thy feet."

EMILY HUNTINGTON MILLER.

Evanston, June 1, 1893.

SOME TENDENCIES OF THE AMERICAN CHILD.

ANNIE BRONSON KING.

THESE is no more pathetic and beautiful picture in literature than that of the old German to whom God had denied any children of his own, walking day after day through the gentle hillslopes of his own country, followed by throngs of happy children.

The country people looked with contemptuous smiles upon his pale, benignant face, his tender eyes, the tall, stooping form, clad in quaint homespun; they saw not that a great spirit had come unto his own; but his own, the little children, knew him.

Priest and prophet of the baby soul, God denied to thee a child in the flesh that he might give thee thousands in the spirit!

The quaint German babies in white frilled caps, that trotted after Froebel, have followed him into another country now. What of the children who in this new world are treading in the paths he made? What of his methods, transplanted from the simplicities and sanctities of German village life to the dusty city thoroughfares?

The Italian baby in its virgin mother's arms has long possessed the love of the world. The placid German madonna has as long held her baby before adoring eyes. It is only very lately that a painter has dared to give to the virgin the face and features of an American woman, and to surround her with angels who look at us with the faces American children wear.

The picture of Mr. Abbott Thayer, an engraving of which appeared in the holiday *Century*, marked an epoch in the development of our country. It fixed a type by which we shall, amid all the cosmopolitan life of America, come to know ourselves. In this dark-eyed woman with the ten-

der face, there are many hints of gracious breeding, and something, too, of the sweet, insistent grace which clung to the Puritan girl. The type of face is akin to that of Raphael's Madonna Sedens. The angels on either side are simple children, very charming and very human.

From the child angel of the old-time painter in its conventional drapery, to these living, breathing, dewy-faced children in their earthly gowns, the change is very significant. Mr. Thayer's angels are idealized children of the type which we are coming to recognize as the American.

As the American child's mother oftentimes now worships for herself cleverness, so she worships for her child prettiness. The Kate Greenaway gowns that swept all our babies into combinations of color that no babies had ever worn before, were types of many things which have conspired to sweep away much of the old ideal of childhood. Purity and simplicity count for less than picturesqueness.

As the mother sought to heighten her own perhaps a little faded beauty by touches of bright color, so she sought to increase that of her child by the use of hues which had been reserved always for mature years. The dewy face of babyhood peeping out from beneath a hat as large as its own mother's, and heavy with drooping plumes, had a certain charm in its incongruity. The hair that had been closely shaven for a generation began to droop in long love-locks about the face. The result was a certain type of beauty, a beauty such as belongs not to childhood, but to later years, when love and longing steal from the heart into the eyes.

We have made our children look like poets. Are we keeping for them the poet-heart?

The love of "the pretty" is accented not only in the child's dress, but in the pictures which it sees of itself, in the books which it reads about itself, and in the conversation which it hears. The child is quick to learn.

"I saw such a nice little girl today," says some one.

"Was she pretty?" asks five-years-old, with absorbing interest.

There are no sage grandmothers now to reply with old-time maxims; and indeed, perhaps it would be impossible to find an American child who would seriously consider the possibility of conduct outweighing appearance.

Next to "the pretty" in daily life and literature and song, "the little" is emphasized. Innumerable are the songs and stories wherein the little birdies and the little kitties play their part. God never made a child with soul so small that it could not take in the idea of a bird or a kitten. We narrow the horizon and pen in the baby spirit by these impertinences of diction.

The beautiful and the grand belong to childhood. The world has not yet dimmed its capacity for understanding them. Keep the little and the pretty for the grown-up people who have narrowed their souls to love them, but give to the children only the beautiful. That is God's way. It is not the man, but the boy,

Who by the vision splendid
Is on his way attended.

We take the baby soul endowed by God with high imaginings, and teach it our feeble fancies.

It is from the little John Ruskin, penned in his corner like an idol by the great book, and set to learn the splendid imagery of the Psalms; from the little Elizabeth Barrett Browning, with her doll clasped in one arm and the "Iliad" in the other; from baby hearts thrilled by the noblest impulses of the past,—that the genius of the future is born.

Not from the fair children who pore above "Lord Fauntleroy" or "Patsy," from whose pretty lips fall trippingly the jingles of our time, shall we have thoughts in later years that brush the stars.

Genius and character are not cradled by the draperies that keep the winds away; not by the thousand charming books that beguile child eyes, nor by pretty mammas in æsthetic gowns; but by hours when the child heart is so alone with God that it learns to think his thoughts; by courage and high hopes, and by the white silences of the night and the language that the stars speak.

Heaven is hid by *portières*. Even our angels no longer come on snowy pinions, but on graceful wings, long curved, of peacock dyes; it is a pretty world, and we are clever people.

But prettiness is not beauty and cleverness is not greatness; and better that the children should never be at all than that they should not be great.

The breath of poetry seems not to linger so much about our fair child daughters with their dark, haunting eyes, as about the down-town child.

"I asked a ragged little tot in the street," said a man the other day, "which she would rather have, the geranium in my buttonhole, or a dime. She took the flower. Nor could I persuade her by big stories of all the nice things she could buy with the money, to change. She only held the flower tighter. But when I asked the up-town boys and girls, they looked contemptuously at the geranium and took the money."

The glory of that scarlet texture woven on some invisible loom by sun and dew, and spread in happy gladness by the plant, awoke no pleasure in those little hearts. In a heavy, drooping jacqueminot most of them would have seen beauty. But the significance of life lies in the number of impressions of beauty that our hearts are capable of registering. They should be like that Memnon statue upon which no ray of light ever fell without calling forth a thrill of music.

It would seem that the great antidote to these tendencies lay in its own nature in the kindergarten. To the fancy the dear German, as some Pied Piper, played so tender and enchanting a tune that all who followed, followed him into the kingdom of heaven.

Simple and tender and beautiful are the traditions of the kindergarten. The blur of softly tinted skies, the peace of German valleys, the quaint and simple children a-tune with nature,—these are the influences which shall leaven our work-a-day world, if only those who take up the pipe of Froebel will care first of all to play upon it with simplicity and sincerity.

For Froebel would have turned as sadly from many of those children whose poses are the prettiest in the kindergarten, as he would from the babies who "do" the skirt dance in hotel parlors.

Only those whose hearts lie as close to God and nature as Froebel's can rightly interpret him. If the little pitcher and the large jar go together to the fountain, it is inevitable that the one should bring away more than the other; but the dimensions of the human soul are not fixed: the little pitcher may become the large jar if it will.



FORETASTES OF WINTER.

The corn is reaped, and stacked in sheaves;

The golden pumpkins lie revealed;

And through a purple haze the sun

Shines softly over hill and field.

In orchards fair, like precious gems

Glowing beneath the deep blue sky,

In great rich hoards the splendid heaps

Of red and golden apples lie.

High overhead migrating hosts

Of feathered songsters wing their flight;

The grapes hang heavy on the vines,

And early fall the shades of night.

Forward and back across stone walls

The agile squirrel makes his way,

Adding new treasures to his store,

Through all the sweet autumnal day.

Long since was heard the katydid;

The nights of frost are here at last;

And with the drooping of the sun

Come foretastes of the winter blast.

—*Selected.*

THE SHOEMAKER'S BAREFOOTED CHILDREN.

EMILIE POULSSON.

(Read before the May session of the International Kindergarten Union.)

BLACKSMITHS' horses and shoemakers' children always go barefoot," says the old proverb, and over and over again has its homely imagery occurred to me as I have found it proved by many an instance.

One of the most famous physicians in New England,—one whose medical wisdom is consulted by seekers from far and near,—says: "Yes, my eldest boy is a great student. He is going to be ready for college two years too soon. He studies within an inch of his life from Monday to Friday, and then, poor fellow, he is entirely used up over Sunday,—has no vitality at all. It's just so every week." All this is said with pride in the boy's intellect instead of shame at his own neglect, and off goes this wise physician to order fresh air and rest and tonics for other people who are suffering from overwork; and we who know his big-brained, delicate boy feel the applicability of the proverb. The leather is there, and the tools, but all are at the service of outsiders. The shoemaker's child is barefoot.

To make a wider application: The Chinese among us, ignored and untaught, if not hooted at, derided, and abused, are the neglected children of us shoemakers who are spending our labor and substance in providing "shoes"—in this case schools and missions—for the Chinese across the sea.

Still another and most striking instance is found in the attention paid by Americans to Ireland's problem of the evicted tenant, while the same distress, only to far greater numbers of people, exists in America unregarded. A full statement of this is given in *The Arena* for December, 1892, in the article entitled "Evictions in New York Tenement Houses." I will quote two or three of its startling items:

"In the great city of New York alone more than twice the number of evictions took place in 1891, in three of the judicial districts into which the city is divided, than occurred in all Ireland in the same year. In 1890, the figures for New York were 23,895 evictions, while the grand total for Ireland was only a little in excess of 5,000."

"Last year the spectacle of eighty of these hapless families living for a week on the sidewalks was the feature of New York's civilization that made English visitors smile in derision, and remark, as one of them did in the Brevoort House, 'Well, Ireland is not as badly off under its English landlords, after all. There an evicted tenant has a fund on which to draw, contributed by Americans.'"

The shoemakers have pitied their neighbor's children and covered their feet with shoes; but alas! the feet of their own children are left shoeless and bleeding.

That kindergarten training is not appreciated as it should be no one can doubt who compares the small number of private kindergartens with the many wealthy families. If we add, as is surely fair, the number of families who, without being wealthy, could afford to send their children to the private kindergarten, we begin to see what a meager proportion of these children is received in the kindergarten.

Everywhere we hear the kindergarten extolled as the saving, uplifting influence for the children of the tenement houses. Pleaders for its efficacy find unanswerable arguments with which to approach every mother and father, every charitably disposed person, every religious organization, and the public at large.

The manual training afforded by the kindergarten is the claim which convinces some; the formation of correct mental habits is easily demonstrated and appeals successfully to others; while the culmination of the other two in the moral growth which the kindergarten nourishes, is the plea which reaches the hearts and purses of many. These considerations appeal to educators, to philanthropists, to all thoughtful people; but even the thoughtless and careless

are often touched by the obvious joy and beauty which the child of poverty finds in the kindergarten. Childhood's title to happiness is granted by universal consent. Childhood without happiness seems too unnatural for toleration.

Owing to all these considerations the kindergarten is growing more and more in favor as a greatly uplifting agency for the children of the slums. Many of the same arguments are just as forcible when the kindergarten is viewed, not as a charity, but as the foundation of the public schools. Through a growing belief in its value it is gradually being introduced into the educational system, and will thus reach most of the children of the land.

But there are still other children who are not having kindergarten advantages, and who should not be deprived of them. In this country of ours, pride ourselves though we may upon having all men equal, and without barriers of rank and class, still we must acknowledge that, to a degree, and inevitably, classes do exist here, though the divisions are not like those of old and monarchic countries. The most democratic spirit will admit that classification is possible on many grounds,—on the ground of character, on the ground of learning, on the ground of occupation, on the ground of money; and individuals would change from class to class according as the basis of classification changed. For instance, all the workers are not among those who lack money; all the learned men are not among the wealthy; many members of the criminal class lack neither wealth nor education; many of the good citizens have little of either.

For convenience sake, we will speak of our people as they fall into three classes,—the rich, the poor, and the middle classes, with the common meaning of those terms. Now the rich people are the shoemakers of our proverb. They listen to our pleas for kindergartens for poor children, they acquiesce in our representation of the need of kindergarten in the public school, they give us help by tongue and pen and purse toward the accomplishment of

both these great objects. Everywhere the establishment of free kindergartens testifies to the interest and generosity of those who have the not-to-be-despised wherewithal which buys kindergarten furniture and materials, and pays rents and coal bills and salaries. But most of these people who give so generously to the establishment and support of kindergartens for the poor children, have yet to learn its importance for their own darlings. The shoemaker's children are barefoot while he is covering the feet of other people's children.

The reasons, I think, are easily found in two misconceptions: the one as to the full purpose of kindergarten, the other as to the peculiar needs of the child in the home of luxury.

The kindergarten is a great child-saving institution. It is a great engine of reform, because it reforms in the truest, most radical way, by preventing the need of reform. That telling, oft-quoted item about the nine thousand kindergarten children of the San Francisco slums of whom only one has ever been arrested, is proof enough that the kindergarten will deplete the prison. Grand as this is, however, a misconception of the kindergarten arises from dwelling upon such results alone, without examining further. The whole truth is far grander; for the kindergarten is not an institution for children of the submerged tenth only, nor for the children of the great middle class only. It is for all childhood, of whatever race or rank, of whatever spiritual endowment or material condition. It is for the child of genius and the child of defective intellect. It is for the child who is reaching out to possess the external world in a normal way by all its senses; for the deaf child, for the blind, and even for the child who is both deaf and blind,—for all of whom the remaining senses perform in a wonderful manner the physic offices of those which are lacking.

The kindergarten is not merely a medicine to be prescribed for certain cases and unnecessary in others. It is like food or oxygen; it is necessary for the sound as well as the unsound. It is development; it is growth. It is the

nurture and culture of all the unfolding powers of the human being.

Kindergartners and all advocates of kindergarten should keep well in view its fitness for universal application, for this is what many people have not grasped. For instance, Mrs. Nabob, who gives liberally of time and money to the free kindergarten in her city, said to me that she considered the kindergarten of inestimable value to the poor children who had such unlovely homes; but that, of course, children in a better condition of life had no need of its ministry of beauty and love. With this still in my ears, the next thing I heard was an exactly opposite verdict from her neighbor, who considered that kindergarten methods were so luxurious, so expensive, that they were suitable only for the children of wealthy parents, who needed the beauty and refinement of the kindergarten because they were accustomed to that sort of thing at home.

We often find this incomplete comprehension of the kindergarten, and an acceptance of it for one class or another because of some particular case which happens to appeal to the observer. The real reason for the adoption of kindergarten for all classes is, that it is the method of nature; i. e., development through self-activity, which the genius of the great educator has applied in the education of the human being, by providing materials and environment upon which and in which that self-activity shall find its most profitable exercise. This reason is as strong for the child in the palace as the child in the hovel. So, speaking of kindergarten in its essential purpose, all children need it for the same reason. Just as the first food of childhood is the same in every land, class, or condition, so their earliest education should be the same. Not until this fuller and truer conception of kindergarten becomes general, instead of the partial idea of its purpose which now prevails so largely among the wealthier classes, can we hope for the kindergarten to be adopted by them for their children.

Nor will this fuller understanding be convincing enough. There is another misconception, as I said before, which is

also in the way,—a misconception with regard to the needs of child nature. These needs will not be met simply by the child's being in a home of culture and luxury. An environment of poverty develops some kinds of evil tendencies, but just as certainly does the environment of riches develop others. How the disadvantages of poverty are especially met by the kindergarten is often told; but the peculiar disadvantages in the proper development of the child of wealth, and how kindergarten would meet them, is seldom considered. With due respect to the advantages which the mighty dollar can purchase, the disadvantages to the child are certainly not to be ignored. In the first place, little Cræsus Blueblood often has as little, and sometimes has less, of genuine "mothering" than the tenement-house child whose mother works for her living. Mother love and mother instinct is not always enough to teach the woman hitherto engrossed in society the importance of cherishing the close union with her child; so the mother frequently relegates too much of the holy duty and pleasure of caring for her child, to the nurse who is so conveniently at hand. This much will be readily conceded, even though we all know many mothers who are devotion itself to their children, notwithstanding that they utilize the services of one or two nurses.

It is circumstances, rather than the mother, which create the undesirable tendencies in these children, and thus lead to their especial faults. Taking little Cræsus at three and a half or four years of age, we find him possessed of a chaotic mass of general information. His alert powers of acquisition have gathered in a great many fragmentary, unrelated, half-notions on a wide range of subjects. The child is helped to organize and unify this scrappy knowledge by the kindergarten training; for in the kindergarten all things are regarded in their relation to one another. The child learns to seek unity, and thus forms the habit of orderly connected thinking which is an essential of mental growth. Nor of mental growth alone. Professor Adler, in his "Moral Instruction of Children," explains clearly how "the

virtues depend in no small degree on the power of serial and complex thinking." His demonstration of the moral defects arising from the "lack of connectedness of ideas," is a forceful warning.

Another disadvantage which besets little Cræsus is, that in his elaborate home he is exposed to such a multiplicity of impression, succeeding each other with such rapidity that each is overlaid by a new one before his consciousness has had time to fix any. This is one of the results of general elaborateness of the home life; but there are others whose manifestations are especially evident.

His nurse is often changed, and he is expected to transfer his affections to the new incumbent and encouraged to forget the old nurse. His toys are too many and quickly replaced by new ones before they have been familiar and dear. Fickleness and caprice, and a restless looking for novelty are thus directly fostered. In the kindergarten is found the influence to counteract these tendencies. There he plays again and again with the same little box of blocks, only eight in number and of one shape. He finds how readily they respond to his fancy, and takes delight in them day after day. He has the same experience with a few sticks, a square of paper, a lump of clay. The new idea dawns: How much can be done with how little? Is not this a reliable idea for him to grasp? Is it not infinitely precious compared with the joyless finding of little in however much one has,—which is the pitiable condition of some of the "gilded youth"? The kindergarten teaches the child the superiority of the pleasure which comes from the use of his own thought and power upon simple material, and prepares him to understand Carlyle's noble thought: "Not what I have, but what I do, is my kingdom." The overpowering muchness of what little Cræsus has, too often crushes his power to do; therefore, that his self-activity should be roused and directed is of priceless importance.

In a household of many servants the child is apt to be in such a relation to them as is false and injurious. The child is allowed to command before he has learned to obey.

He sees himself to be an object of consideration and even deference from these grown people. His untrained judgment cannot withstand this, and the sentiment of reverence, whose first form is in the child's looking up to its elders, is marred in the budding and thwarted in its growth.

As I said before, it is not always the fault of the mother; but the circumstances are too strong for her unaided. Some help she must have. The kindergarten offers this help by its teaching of respect for labor and the laborers, and by showing the child his dependence on the work of all. Its lesson is ever that all live for each and each must live for all; that this is a world of universal brotherhood and mutual service. I admit that this lesson is dangerous to the aristocratic exclusiveness which some branches of the Cræsus Bluebloods prefer to cultivate; but those who learn it by heart and not by rote belong thereafter to the genuine nobility,—to a rank not external and fleeting, but of the spirit and perpetual.

Another disadvantage which the rich child suffers is, that his home life allows such little chance for self-reliance to develop. It is always more trouble to teach a child to do things for himself than to do them for him; and nurses are more likely to work for the present smooth running of nursery affairs than for the later effect upon the child's character. The sturdy pleasure of doing for himself is one of the gains of the kindergarten child, and he soon comes also to the joy of helpfulness. A sense of personal responsibility is aroused also, for the tiny fellow finds himself regarded as accountable for his actions. At home he too often discovers (with that astuteness of which a small child is capable) that the servants are held responsible for his failures and misdoings, even where he alone was to blame.

The children of the Cræsus families are less likely to have companionship with those of their own age than the children of poorer people. The latter are turned out to play, and can gratify the natural instinct of association with their equals in age, while little Cræsus walks along the avenue, lonely and deprived of his rights, however kindly

and sympathetic his nurse may be. Older or younger children in the family do not answer a child's need fully. Social relations with his equals in age and development give him a standard by which to get a true estimate of himself, and a natural opportunity for the growth of justice and unselfishness. Social union is the basis of all culture. The play of children among themselves is especially the basis of all moral culture.

"Without the various relations between man and man, morals and culture vanish; the desire for society is at the foundation of church and state, and of all that makes human life what it is."—*Baroness Marenholtz von Biilow*.

Every normal child has this desire for society. Where is it so healthfully gratified as in the kindergarten?

Let us briefly review these observations. The circumstances of his home life tend to make the child of wealth inactive, superficial, self-regardful. He needs the kindergarten because his home life is against the development of definite related mental perceptions, and therefore against orderly thinking,—an essential of mental and moral power; against the development of his self-reliance, of a sense of personal responsibility; against the development of a power for persistent work; against the development of respect and reverence, and of the idea of supremacy of thoughts over things.

Because these children are like a city set upon a hill, because they will soon be leaders of society and centers of influence, it is all-important that they should receive such an education as has for its object "the realization of a faithful, pure, inviolate, and hence holy life." The kindergarten gives the beginning of such an education. Let us plead that all children, rich as well as poor, have their right beginning, recognizing that it is, first, for all childhood, irrespective of class or condition; secondly, that it provides counteracting influences for the disadvantages which arise from any particular environment.

The kindergarten—the beginning; however strong our faith, we do not trust all to the kindergarten. The plant

may be brought to a beautiful, vigorous growth, with every bud and blossom upon it the heart of a gardener could wish to see; but bud and blossom are only promise. Fulfillment and fruitage depend on the continuance of proper nurture and culture. Nevertheless, the best of care cannot perfect the fruit if the young plant is thwarted in development before or during blossom time.



LESSONS LEARNED FROM THE COLUMBIAN SCHOOL EXHIBITS.

AMALIE HOFER.

MAN, like God, is known only by his works. The school exhibit, as that of every other department comprising the Columbian Exposition, could only be made concrete in the products of the school. These products, like those of any other harvest field, tell the story of seed planting, proper environment and care, and the final reproduction of all these elements in ripened grain. The results of school culture are not necessarily invisible or unmeasurable. The child must and may prove his impressions in noble expressions. The fact that acres of walls were covered with the fruits of the schools of the world does not entirely prove that these fruits grew and ripened from the heart outward. The fact of such a great exhibit does not prove that the hundreds of thousands of children thereby recorded, were being given individual nurture; but it shows the field as a whole, its possibilities and necessities.

It has been hinted in a detrimental tone, that the bulk of the school exhibit was drawing, sewing, and other hand work. One critic has facetiously remarked that if a man from the moon were to drop down upon the American school display, he would say, "These schools are all drawing schools." Such critics have failed to learn the lesson of the centuries,—the lesson that learning, mathematics, observation, *like art*, must be *applied*, must be turned to a purpose before it can be estimated, tested, or represent a value. Even though drawing and manual training have received the lion's share, are they not as good gauges of school progress as any concrete form to be found? Geography, history, language, and arithmetic papers, bound in substantial quartos and placed on shelves in a more com-

pact form, are none the less honored. In order to exhibit these lines of study, it would be necessary to bring the boys and girls who, like sponges, have absorbed their juice.

A work of art embodies in a concrete form all the aroma of the special studies which boys and girls have inhaled and exhaled. What has a growing child, who radiates quite in proportion to his power of absorption,—what has this growing thing to do with numbers or letters, except as they enter into his growth and life, and become tools by which he may measure living quantities?

Another critic says: "The exhibits of foreign countries show that they are not indifferent to the training of the hand and eye, but in the ordinary schools these subjects do not monopolize space and attention." The critic forgets that all we know of manual training, industrial education, natural methods, and modern schooling originated on the continent. Russia first taught us manual training, Switzerland and Germany pleaded for natural methods, and today the representatives of these countries come to America to study our schools. They say: "You have applied the principles we honor; you have made them practicable; you have established such schools as we only dream of."

Is it a slight matter for American educators to defame the effort of the home school, which, because of its greater freedom from shackles, dares to make glaring mistakes in order to test the new order of humanity, which says that education should produce not scholars nor soldiers, but men?

Professor Shinn, of the committee on awards of the educational exhibit, has had an opportunity to make a comparative test of the exhibits of the various nations. In a recent public address he urged that we infuse more of the continental sincerity and prolonged fidelity into our schools, in order to hold our own with that proficiency which comes alone through unstinted application. This advice is timely and may be applied to all American life, of which the schools are such a vital portion. A young Englishman who has spent the six months of the Expositi-

tion in charge of a London art exhibit, declared, in substance, on leaving Chicago: "I have criticised your climate, your crude society; I have wept over your un-English culture and the total barrenness of the art spirit; I have sighed for congenial London circles; all this I have expressed publicly and privately for six months. Now I am going back to all for which I have sighed, but I go with a new sense of individual spirit. Henceforth no man shall override me, force class distinctions upon me, nor lead me by that subtlest of all errors, to underestimate and despise my own humble efforts. This I have learned, have assimilated by degrees here in your Western world, and I would not exchange that bit of knowledge for a university library."

The method of adjudging the educational exhibit has been the same as that followed in every other department, —viz., the single judge system. The following are the names of the judges on awards, who acted individually, and then debated their judgments in committee sessions:

Otillia Bondy, Austria; A. E. Carqua, Italy; E. M. Chucarro, Uruguay; L. L. Dimcha, Russia; Dr. R. Ekstrand, Sweden; Kirsten Frederikson, Denmark; J. C. Heard, Russia; Hilda Lundin, Sweden; Dr. O'Rielly, Great Britain; F. F. Perez, Mexico; Mrs. M. J. Surano, Spain; Mr. Sevanad, Mme. Semetchken, Russia; W. F. Terry, New South Wales; Prof. Weatzolt, Germany; Y. Yambe, Japan. Also the following for the United States: Mrs. Bartle, W. E. Cameron, Mrs. Augusta J. Chapin, Jno. Eaton, Wm. W. Folwell, Mrs. Fair, Mrs. Brozillia Gray, D. S. Jordan, W. R. Smith, J. L. Spaulding, J. H. Shinn, Miss Ella Sabin, Miss Tutwiler.

The results of these judgments are not yet made public, but it is a well-known fact that the judges have sought to find the substantial evidences of the actual school work behind the exhibits. For example, where a school presented the everyday work of each pupil, greater credit was allowed than where a partial percentage of the pupils was represented.

Meanwhile, thousands of teachers, parents, and students have wandered through the exhibits and passed their comments and expressed their conclusions. One has heard sweeping comparisons made between the various exhibits, often without reference to the differing purposes of such. Here is the work of a single private school,—we may say of one individual,—which is advantageously compared with the composite exhibit of a city's public schools. Or again, the work of a foreign country has been estimated according to American standards and possibilities, regardless of the governmental and climatic differences.

Race traits and national characteristics stand behind every exhibit, and nowhere should these be more conspicuous than in the work of the children and youth of a nation. In order to give due credit to such qualities, it is necessary to have knowledge of international values.

This school exhibit has brought together an extensive library of printed statistics, as well as plans and organizations. These official documents have added great value to the exhibits, and have done their part in wiping out ignorances and prejudices which have gathered about their respective lands. Every progressive educator should have secured the collection. The statistics of the educational ministries of Japan and Russia alone have provided the writer with a broader appreciation of the world's progress, and the ability of each nation to work out its salvation. International ignorance will never generate the brotherhood of man.

The committee on awards for this department of the great Exposition, in being selected from among many nations, has accomplished much to establish this true estimate of the relative values of the world's school work. Through a knowledge of the magnificent men and women who have stood for the products of the various schemes of education, we have anew learned the lesson of education's aim and purpose,—namely, that of revealing humanity in its brotherhood.

EDITORIAL NOTES.

OUR Christmas message to the earnest readers of the KINDERGARTEN MAGAZINE is a reminder of the great gift of growth which has come to us during the past season, individually and collectively. The kindergarten cause has widened its borders, has received a host of new workers and sympathizers, and stands this Christmas day as one of the portals by which educators may enter into the Kingdom. As espousers of this cause, let us unite in thanksgiving and gratitude. The favors of progress have showered about us even more than we can measure or count. Let our appreciation of this growth be manifest in more sincere fellowship, in a more candid interchange of opinions, and a warmer, more cordial intercourse among the workers. And in all our growth and enlarged capacities, let us not forget one of the least of these newcomers into the work. The hundreds of young women, some scarcely more than girls, who yearly join our ranks, should have the right of way to our hearts. Let us occupy every opportunity to say the word and do the deed which shall inspire them to ennobled aim and effort. It lies with every earnest kindergartner to fire and kindle a hundred more into sincerity and ability.

MANY inquiries come concerning the Kindergarten Literature Company and the conditions for membership to the same. For the information of such we repeat what has been extensively published among our readers: The Company is organized and capitalized for the purpose of publishing and disseminating kindergarten literature, and also as a central station for answering questions and increasing the public interest in the work. The Company is composed of some thirty stockholders, who in annual meeting have a voice in shaping and controlling the policy of the work. These also elect a board of directors and the customary officers. The list of stockholders is made up completely of profes-

sionally trained kindergartners and sympathizers with our cause, with the definite purpose of holding close to Froebel's ideals all the productions of literature, text-books, etc., besides the planting and working of new fields everywhere.

We earnestly desire that all organizations in this line make an effort to take at least one share of stock before this first year is out, and assist in making it possible for the Kindergarten Literature Company to prove that an *ideal* may succeed as a business venture, and further show forth that organization for educational reform is not an idle purpose.

We would practically suggest that each energetic, live body of kindergarten workers plant one share of stock in the name of their association, subscribing for the same with a small cash payment, the rest to be met in installments. We request correspondence on this matter, and solicit the early attention of all our workers.

This organization is not a private venture, but is of the most vital importance to each individual worker as well as each organized body; and that the kindergarten cause be recognized as a business factor as well as professionally has become necessary, as perhaps few realize so completely as do the prime movers in the Kindergarten Literature Company. The year just closing has already done much to establish this recognition. The unprecedented growth of the kindergarten movement is everywhere acknowledged, and our workers must not lose this opportunity to guide and mold their own cause. The business control of a work should be held by the persons who hold the ideals of it, and those who have already joined the Kindergarten Literature Company fully realize what a strong stroke its organization has been for the cause.

THE well-trained, earnest, and womanly kindergartner has an unprecedented opportunity to do a great work. She may take her rank among the leading women workers of her land. Even though her ambition be not among the

stars, she will still need to be most thorough, most comprehensive in her calling, and most receptive to all that is known as progress. A little training, less experience, and general indifference are not the elements of success in this high calling. As teachers, as parents, as kindergartners, we need, not more methods, not more facts and information at our tongue tips,—but we need more womanliness, higher ideals, and less self-interest.



EVERYDAY PRACTICE DEPARTMENT.

HOW TO STUDY FROEBEL'S "MUTTER UND KOSE-LIEDER."

No. IV.

It is to "souls that are gentle and still" that revelations of great truths come. It is in the moments of uncounted quiet and self-communion that a great book renders up its treasure. Analytical study or compulsory study do not winnow out the sweetest kernels or the choicest grains of thought.

Take your "Mother-Play Book" for a quiet hour, and turn to page seventeen. Allow yourself to search out the illustration of the song entitled "Play with the Limbs." What story do you read in the picture? How many different stories can you find? If little children were looking at the picture, what would they find? What is the central figure in the picture? Why does one-half the story tell of indoor life, the other half of outdoor life? Is baby a passive quantity? Is mother a silent, inactive figure? Has the little lamp no meaning to baby? Why is the mill brought into the picture? Does it tell a story of passivity? And the running stream which turns its wheels, and which attracts the group of equally busy children, holding them by its spell half-way up the hillside?

Why should good mother sing a story as she plays with her baby? Which does the child understand best,—her words, or her frolicsome play, or her generous good-will? Why does she carry him to see the old mill, which, like himself, is never still? What is her purpose in accompanying to the hillside stream the children, who are certainly old enough to take care of themselves? Why is the little group of five pictured as busy, each in his own way?

What is the meaning of other mills, other homes, other mothers, as introduced into the upper part of the picture?

Do you notice the tiled floor in baby's nursery, and the ornamentation of every detail of the furnishings?

In arranging these illustrations, it was the clear intention of Froebel to make them tell the story, which is also embodied in song and motto. A child finds every detail of value and meaning. The moral of the simple nursery rhyme is pointed in the motto, that mother's eyes may not fail to find the meaning in her play. The law of unbroken, uninterrupted activity which every detail of the picture illustrates, is the law of child life, of human life, of nature. Mother in her unthinking play with the child is fulfilling this law. It is the same law which is fundamental to all life. Growth and onward movement are the proofs of existence. Every child of nature, whether seedling or infant man, responds to and expresses ceaseless activity. It is baby's right to be forever kicking and tossing about.

Is mind ever inactive? Mind and man may be at rest, but are never passive. Thought is the constant action of mind, and in the case of the child the deed or action follows the former instantaneously. Hence mother's first lesson from baby is the knowledge of this fundamental principle of his being,—namely, *self-activity*.

The following literal translation of Froebel's motto to this song may throw a varying light upon its simple meaning:

When baby arms and legs throws about,
Mother's spirit of play at once is called out;
This from the Creator she is prompted to do:
 Young though her child,
 She may, deftly and mild,
Through outer things help his spirit life grow;
Through frolic and fun and purposeful teasing,
Deep feeling and thought will some day awaken.

What is the application of the homely *Kose-lied* to a modern nursery or kindergarten? Shall it be transferred literally from some mountain village of the continent to an American metropolis? You answer: child nature has its universal qualities. Whatever has an application to childhood in common, may be safely transferred. Shall we sing

the song as it stands, in our now more and more honored "Mother-Play Book," even though its quaint story paints no familiar picture for our babies? Let us not forget that the *singing* of the story, and the rhythmic play with those plump legs or arms, are quite as important as the words themselves. The words should tell a story, the song should be musical, and the mother's play with the bubbling baby should be truly frolicsome.

The lighted lamp has a charm for all wide-eyed children. The song does well to attach its story to so attractive and familiar an object. What makes the lamp bright? is a question upon which the child verges long before he knows how to ask it. Mother anticipates, and plays that sturdy, stout legs shall tramp out the oil to feed the lamp. The song might be translated to run as follows:

Flip, flap! How plump little legs toss about!
From out the poppy and hemp let's tramp
Oil for pretty, shining lamp,
That it may burn both clear and bright,
While mother-love all through the night
Keeps watch, keeps watch with baby.

Any other song, rhyme, or story which fits the condition of your children, and which embodies their activity, giving it scope and interest, is equally valuable. There have always been many such nursery songs used, from "Trot, trot to Boston," to "Pat-a-cake." They are from hence on to be used not merely as instinctive amusement, but with conscious reference to the daily enlarging capacity of the baby.

The explanation in the back of our book gives Froebel's own interpretation of his purpose in presenting the song. Here we gather such general facts as these:

1. All development comes through activity. The child expresses himself instinctively. The mother hitherto responds unconsciously.
2. Feeling life within, it must be expressed. The mother suggests a channel for this doing.
3. By means of the particular action, if only so slight a thing as pressing his feet against the mother's palms, the child comes to a conscious experience.

This song and its study give us the form of all the others, each of which typifies and illustrates an equally important law in universal life, therefore in child life.

As it will be impossible to handle all of the fifty songs in detail in this series, as we must confine ourselves to the few, it will be helpful to have suggested the groups of songs to consider between the numbers. The unillustrated song entitled, "Falling, Falling," may be readily grasped as succeeding this of the "Tossing Limbs." The latter states the law: self-activity is the necessity of self-expression. The "Falling, Falling," makes a practical and wider application of that law. Trace it out, following the signposts of your individual experiences.—*Amalie Hofer.*

CHARACTER AS APPLIED TO MUSICAL SOUNDS.

In the article of last month a brief history of the method of singing known as the Tonic Sol-fa was given, with such information of the method as was necessary to a proper presentation of the subject.

It is our purpose in this and in succeeding articles to consider the special features which characterize this system of musical instruction, with sufficient elaboration to make them understood and appreciated.

We will choose for our present discussion the chief characteristic of the Tonic Sol-fa method as developed by John Curwen, by whom, as we have remarked heretofore, it was discovered and put into practice: we refer to the theory of the mental effects of tones.

The primary object of instruction in music is the development of musical intelligence. This statement contains much which at first will not be appreciated. The ability to produce certain results without knowing just how and why we produce them, and the ability to produce these same results intelligently, differ very materially. Therefore to be truly musically intelligent is to possess the ability to produce musical results, knowing the why and the wherefore of them.

The inclination to sing is natural to the human race. Among the first sounds which greet the awakening of intelligence in the infant mind is the voice of the mother with her sweet lullaby, soothing his pain and driving away his childish grief. So through life does the power of music influence us.

Why is this? Because music is the language of the emotions, which are closely allied to thought, the source of action, the sum total of which is the conduct of life.

The power of music is a much-used expression; but to be truly sensible of this power we must be able to appreciate wherein it exists. If it exists in the emotions from which proceed thought and action, this emotional language must necessarily portray the various phases or characteristics of the human being.

The alphabet of this language is the musical scale, which consists of seven primary tones. Each of these seven musical sounds or tones must naturally produce an impression on the mind peculiar to itself and at the same time characteristic of that quality of emotion which it portrays.

From among these seven tones one is chosen as the foundation upon which this musical structure is reared. As in material building each succeeding stone bears a certain relation to the first, so in this musical structure, or the scale, each succeeding tone is peculiarly related to the first or foundation tone.

The awakening of musical intelligence begins when the mind has presented to it the Tonic or Doh chord, composed of the three most important tones of the scale,—the first or Tonic (doh), so called because of the peculiar office it performs, the fifth or Dominant (soh), and the third or Mediant (me). These three tones are the strong elements of the scale; the reason why this is so will be given later. The Tonic (doh), which must by virtue of its office be the strongest tone, is characterized as firm; the Dominant (soh), the next in importance, as bright and bold; the Mediant (me), as the calm, gentle, and peaceful constituent of the scale.

These tones when sung with proper expression make such an impression on the mind that in a first lesson the pupil is enabled to tell instantly the character of each tone when it is heard, and to sing the required tone when the character alone is mentioned after the first tone has been given.

To further develop the special features of these tones suitable words are sung to them in short sentences or in phrases, and their characters are brought out more strongly still by the use of words not in sympathy with them; or the suitability of these tones to certain words may be shown by contrast, with the use of tones possessing opposite characteristics.

As music is the language of the emotions, it performs its highest office when united to words; and a more complete union will be established when, as just shown, the music sympathizes with the words, which, springing from the intellectual nature, require certain conditions in order to become more effective. These conditions are supplied through music, and the union of these two natures, the emotional (music) and the intellectual (words), leads to a better appreciation and interpretation of both.

The effects of these tones are still further enforced by a series of signs which form a silent but very expressive language. These signs are made with the hand, and strongly suggest the characters of the tones.

As in the study of painting the eye is constantly trained, so in the study of music the ear is being trained; and if according to this method, so effectively that the pupil will be able to recognize musical sounds with certainty. This is considered by the exponents of the Tonic Sol-fa method as the most important step in the direction of musical intelligence.

This subject will be resumed in the next article, when the remaining tones of the scale will be considered.

As the subject of Christmas music is just now engaging the attention of most people, we would suggest that future songs of this kind be simple and heartfelt, calculated to

arouse the emotions which the season suggests; and as Christmas songs seem peculiarly adapted to little children, they will, if of a suitable character, be more certainly appreciated.—*Emma A. Lord, Brooklyn.*

THE TYPICAL PROGRAM APPLIED TO THE DAILY VICISSITUDE.

II.

For the first month's work in our public school kindergartens this year, we chose the "rock family" for our subject, because of its suggestiveness as a foundation for the subsequent thought that all objective life has vital connection with the earth, and that the rock family, though belonging to inorganic nature, so called, is closely related to all organic forms of life through the substance of rock and soil being interchangeable, and from the bosom of Mother Earth all vegetable and animal life is nourished. The human being has relation to the animal or physical life on the one side, and to the spiritual or God-like life on the other; therefore there is actual, living connection between the highest and lowest forms of life, and our mission should be to live out this vital relationship in the kindergarten, with the motto, Nothing lives to itself alone, but prepares the way for the next stage of progress.

Our aim, from the public school standpoint, is to prepare the children for the primary grades, along practical lines of awakened perceptions of certain qualities of number, form, color, etc., with musical feeling (music is taught in our public schools) and the increasing ability for abstract thought. We are to connect the logical order of the gift work with the subject of the day, week, or month, not losing through our subject this connection of the gifts, but rather letting them interpret our subject, while we, from our kindergarten standpoint, know that we should incorporate these essential qualities of the gifts into the very substance of the thought underlying our use of them. It is not enough to give ideas, no matter how truly they are facts, unless they are living thoughts to the child, and

the mental powers cannot grow except with the growth of the entire nature. We know the "whole child" should go to kindergarten.

The first week we opened we decided to take plenty of time in learning to know one another in the sense of establishing a home feeling, and growing into the perception that we carry our chairs together, move in line, obey signals, etc., because this is the way we find we like. When the talk about the "rock family" began, Clinton, who was with us last year, was asked to tell us if there were other kinds of families besides people's families that he knew of. "Yes, indeed; horses' families, cats' families, dogs' families, camels' families" (some of our children have been to the World's Fair, and camels are fascinating beings to them). Many children are interested in the subject of the camel family.

After the children's mentioning many domestic and wild animals as having little ones and comprising families, and bringing into the conversation some members of the insect world, they were each asked to bring a small stone next day, such as they could find in the street or that lay in their yard. One little fellow said he could bring one "*this big*"—showing the space inclosed within his two arms curved outward. "Oh, not so large as that! Look, children" (and the kindergartner shaped her hands into the form represented for the "ball for baby" in the Poulsson book); "even this will be too big for some of you. Little stones easy to carry are what I want." As a result, numerous limestones gave us quite a collection of this branch of the rock family; and as the members of the family increased on our shelves, and as specimens of quartz, felspar, sandstone, stalactites, lead and iron ore, and a beautiful siliceous rock with great dazzling crystals like veritable diamonds encrusted on its surface, came to take their places among the limestones, the children's interest deepened, and they could see here was a family indeed, with dissimilar members, yet all showing a certain relationship. Clay modeling, drawing, and cutting and pasting were the materials

used for expressing our interest in the rocks in these early days of their coming among us. In what follows, only a small part of what can be done with this subject is given. This, however, is our essential thought: *The rocks are of the very substance of which our earth is composed, and all life is governed by one law.*

Part I—Study Outline for Kindergartner.—1. Limestones: The children can see that these stones, once large pieces of rock, when broken small at the roadside and then spread upon our streets, are crushed by heavy wagons, and finally form part of the roadway.

2. Other stones, giving the idea of the “rock family”: Different colors and appearance. Main division now, those that are smooth, showing no corners, and those that are rough, having many points or corners. Water-worn rocks, and those not so acted upon by water, or the rubbing of the rocks against one another.

3. Aqueous rocks and igneous rocks. The six strata of the rock families. The upper four containing fossils.

4. The Stone Age. Cave dwellers (quaternary strata).

Part II—1. The uses to which men have put various members of the rock family since the earliest times. The implements of flint and stone used by primitive man.

2. The great variety of uses to which we put stone and rock: roadways, bridges, houses, fences, curbstones, flagging, foundation walls.

3. The beautiful pillars and marble floors of some buildings.

Part III—1. Some relations of the rock family: chalk and marble related to the limestones (soft rocks).

2. Sandstone: plaster, slate, clay, mortar, glass.

The First Gift was introduced to all the children at once one morning, when they sat on the circle in one of our quiet times; hands still, feet still, heads still, eyes still and fixed upon the yellow disk painted in the center of the floor. “All can close their eyes.” After a moment, “Now you can open them. What do you see?” “A ball! a red ball!” exclaimed the children. “Can you do what this red

ball does? See, it is rising high and higher." Children rise also. It moves this way, now that way, and the children take delight in following the motions of the graceful ball. "A clock, a bell; a bird, and how birds love to fly!"

Another time the red ball came to them on the morning circle as little Millie Ball in a bright red dress. She had come to kindergarten to have a good time with the children, — to play with them and work with them; and we will like her because she always speaks softly, moves quietly, and tries to do what is right, never being rough or rude, though she loves to skip, and jump, and play she is a bird, a bright flower, the pendulum of the clock that tells us it is time to go to school, and many other things. But now see whom she has brought with her to kindergarten today (holding up sphere of Second Gift): Billie Ball, a little friend of Millie's, who lives quite near her. She thinks he will like the kindergarten too. Do you think Billie looks much like Millie?

"Yes," "No," "He's hard," "He'll make a noise," comes from the children. "Yes, sure enough, he cannot move as softly as Millie Ball; but today he is going to try to do just as Millie does." (Rolling them along the floor, the children rolling back, holding them by their strings, and hopping them along together, the sphere makes more noise than the worsted ball; but the children see that the noise can be controlled, and that *wood* has a different sound from stuffed wool.)

At one of the tables Millie Ball has five little sisters with her, each in a different-colored dress. They play a game. Millie, dressed in red, stands first; next to her comes her sister in the orange-colored dress; then the sister in the yellow dress, and so on, through green, blue, and violet. Millie runs over to one of the children, her next sister to another. When they have all left the row, the kindergartner says, "Who came first?" (Millie takes her place.) "Who comes next?" (Sister in the orange dress;) and they are finally, after some mistakes, ranged as before. "Millie is number one. What number is sister

in the orange dress?" She is number two, and so on. When the children have finished counting the six sisters in their order, we take them away again. "Now let us put number four on the table; number six;" and we skip about. Mistakes are made, but the children are learning the color, with the place where it belongs in the spectrum.

At another table Millie Ball is playing she is a pendulum, and the baby children are swinging their arms, with fists doubled up to represent theirs. The little ones' arms move stiffly, and the kindergartner goes to each to see what is the matter with the works. The "de-energizing" of the muscles is accomplished with many, thus giving more free and joyous swing to the movement.

On the morning circle certain children are chosen, and asked to sit upon the floor looking as much like rocks as possible: elbows and knees angular, like the sharp corners of the limestones. With soft, flowing melody from the piano the kindergartner moves slowly along, representing a stream, and letting her hands drag themselves over the children's bodies that they may feel their contact. "These rocks in the water feel it flowing, flowing, flowing, along, over, under, around them. After years, and years, and years, it smooths, and smooths, and s-m-o-o-t-h-s the corners away." The rocks are very still while this goes on, and all the children seem much pleased with the impression made in this way. When they are asked the next morning "What helps to rub away the sharp places on the rocks?" they exclaim, "The water." "Yes, and they get thrown against one another, too," said the kindergartner, "and they have some of their rough corners rubbed off that way." (Children imitate motion of stones rubbing one another.)

Clinton, Cherry, Eddie, Maurice, Florence, Lillie, Sunshine, and Millie (one of the older girls) are beginning to take the lead in answering questions and giving suggestions and observations relevant to the subject at hand, while Phil is already becoming conspicuous for irrelevant remarks thrown in at all times; and Lenoir, a fair-haired,

innocent-faced child, of most sturdy physique and belligerent tendencies, enjoys pinching and poking his near neighbors. There are a score of children (mostly babies) who are not yet accustomed to the idea of sitting quietly in a chair. These require much of arm and leg movement. "We will all stand. Now we will double up and be as roly-poly as we can, and play we are round pebbles." We curl up on the floor, and twist and turn to get as round as possible. Again, we find our right hands, beginning thus to learn left from right, and talk a little about the mother and father, the sister and brother, with baby, least of all, enlarging the relationship by finding on the left hand—

This is grandmother, good and dear;
This is grandfather, with hearty cheer;
This is the uncle, stout and tall;
This is the auntie who loves one and all;
This is the cousin, pet of all.
Behold the good family, great and small.

And how all the children want to talk at once about *their* mammas, grandmammas, brothers and sisters, and the babies,—all except certain children who gaze intently at you, and whose sensitive faces take on a self-conscious look when directly addressed. These are the children who are receiving intelligent impressions of all that goes on around them, but who are by temperament averse to expression or action. These contemplative but not indolent little ones need such careful treatment, that a wrong method might spoil all. We soon know these children, and refrain from bringing them "before the public," knowing that their time will come, and that unconsciously to themselves they will find the "dreaded public" to be only children like themselves, with sympathy born of community of interests.

But these vacant-eyed children, who, though they look at you, do not see you, or who look out of the window when all else are interested in what is going on in the room,—one of these is a type of his class. "Sam, what are you thinking of?" "I ain't thinking o' nothin'." His wits are woolgathering, and while the others are gathering

wool, he is the lamb who comes back from every mental excursion shorn. These children, of parents not only poor in purse but in intellectual and moral caliber, are hard to reach; but we are not discouraged. It is difficult for them to concentrate the mind upon anything, even for a moment. They have no vivid imaginings; their sense impressions are not keen. Their whole being seems dull and apathetic.

We now have the children arranged for work in three rooms, with one assistant in each room, to about twenty children. The tables are placed in the form of a hollow square, or L shaped. In one room are the advanced children, in another the babies, in the third the middle division of children. Clinton, Cherry, Lillie, Sunshine, and Millie are in the first division. Eddie, Florence, and Phil are in the second, while Maurice, Lenoir, and Sam are in the third division among the babies.

Johnnie Cube came to kindergarten one morning with his little friend Billie Ball (sphere of Second Gift), who had first been brought by Millie Ball (red ball of First Gift). Johnnie Cube lives in the same house with Billie Ball; in fact, he is his brother; yet how unlike they look! Children see resemblance to the rocks, in Johnnie Cube. "A rough rock or a smooth sawn stone?" The latter; they count the cube's faces and corners. Johnnie Cube cannot run like Billie Ball, but likes to sit still or slide on a smooth surface. Next day Sister Cylinder is shown coming out of the same house with Billie Ball and Johnnie Cube. The children are delighted to see that she can run with the roly-poly Billie, and can slide with the stolid Johnnie. She is indeed sister to both; thus all three are related. "They have come to stay now in the kindergarten, and there is a wonderful game they can play. When they spin themselves a certain way Johnnie Cube turns himself into Sister Cylinder, and Sister Cylinder turns herself into Billie Ball; and whom do you think Billie Ball turns *herself* into?" Some of the children exclaim, "Johnnie Cube!" We shall see. (Revolve the forms.) Children notice resemblance in sphere and cylinder to water-worn

rocks, and they find resemblances to these fundamental forms in various objects about them. They particularly delight in outlining these forms in the air, while at the tables they play sawing stone, hauling rock, etc. With the Third Gift stone walls, gateways, houses, chimneys, tunnels, monuments, steps, bridges, etc., are made. These eight little Johnnie Cubes are the children of the big Johnnie Cube of Second Gift; for when they all put themselves together, into the form of big Johnnie Cube, they are just the same size and shape.

Modeling, drawing, and sewing of the ball: Our blackboards are a delight to many of the children. Two of our youngest become so absorbed at the blackboard that it is difficult for them to leave it. The oldest children have their drawing books, and in the combination of lines are learning to master the elements of writing. These oldest children (most of them six years of age) modeled the cube from the sphere by topping, and the result showed care and accuracy. The pasting of circles and squares by all the children is a great pleasure. To some they are the pictures of the ball, or apples, or marbles, while the squares are stone flagging, stone walls, etc.

The six strata of rock were drawn upon the blackboard, showing the igneous rocks at the bottom. Another day a picture of Vesuvius, with the cities between it and the Bay, was drawn upon it, with boats and ships upon the water. After hearing this story of the eruption of the mountain, with its lava and ashes covering the cities of Pompeii and Herculaneum, the children thought they would like to make the volcano at the sand table, one child taking especial charge of it while the others supplied the sand, not stopping until one would have thought it the veritable mount itself. Then the city at its foot must be built. This was soon accomplished by using the Second-gift cubes for the houses. One, a temple, was larger, having several cubes, and finished in a more lofty style with cylinders. When asked what else was needed, one answered "Water," another, "Men." Soon men (Second-gift beads and sticks) were

running toward the Bay, a large pan sunk to its rim in the sand and filled with water, where ships and boats (folded paper) were floating. But now comes the climax. Having secured a toy volcano, it was placed in the crater of Mount Vesuvius, touched with a match, and the fire, flying upward, made it indeed realistic in effect.—*Laura P. Charles, Lexington, Ky.*

(*Concluded next month.*)

THINGS SEEN AND HEARD AMONG THE KINDERGARTEN EXHIBITS.

The Louisville (Ky.) Kindergarten exhibit attracted much attention during the summer. It illustrated the work of one of the free kindergartens of that city, and was largely typical of the work which this association aims to accomplish. We bring this sketch of it to help those who have studied it to retain its points. The plan covered a full year's work, dividing the same into five general seasons:

First, the organizing work, which covered the first four weeks of the kindergarten year: This time is spent in gradually instituting law and order, and the children are allowed to experience the terms and rules which go to secure order. They learn the application of the principle that there is a time and place for everything.

Second and third, the Thanksgiving season and Christmas time are evolved from this first preliminary work, but illustrating in each case some fundamental principle rather than miscellaneous object teaching. The Christmas program has this sentiment at the head: "Happiness is the result of loving forethought." The steps by which the child should learn to interpret this sentiment were (*a*) what the Creator does to make man happy; (*b*) what father and mother do for the children; (*c*) making of Christmas presents, to show what children can do for others. In finding out what the Creator has done to make his children happy, the stars, moon, trees, flowers, and many other beautiful objects of nature are illustrated. These in turn are applied in the decorating of simple Christmas gifts. Among the latter

we find simple articles such as the children can make: the paper bonbons, representing bright-colored fruits and flowers; picture frames, blotting pads with decorated cover, book marks, and letter boxes; some dainty lamp shades of tissue muslins reminded us of the one made by Frau Froebel, with the pressed ferns and flowers placed in between the two layers of oiled paper, the light from the lamp illuminating their delicate stems and leaves. The motto underneath the exhibit of the great winter festival read:

A light snow fell, and the little stream
Ran very slow, as if in a dream;
The windows were covered with lace so white,
While the people slept through the winter's night.

Fourth, the midwinter or after-Christmas season is that calculated for the more definite and formulative work. Again a thought is taken for the point of sight, from which all the details of work are radiated. *Unity* is made the center point, and is considered under these subdivisions: the relation of individual effort to the effort of a community; subordination of the individuals to the community, —the many individuals working toward a common end; and finally, many small things working together can attain a large result. This treatment of the sentiment of *unity* is very suggestive, and is a protection against the tendency toward analysis. Color, form, and number are more directly dealt with in this department. There is a broad hint here, that long preparation produces admirable results. The children are led up gradually, and through life, to an appreciation for the specific properties and qualities of things. Each step is illustrated in many ways, before any deduction is made. Many street lamps light the street, many snowflakes cover the earth, and many rounds make a ladder. Everywhere the purpose is made plain, that the child should be led to rediscover the principle common to life, and the same should never be presented as information.

Fifth, the Easter thought is elaborated in flower and plant study, of which the early spring of Louisville admits.

The series of designs adapted from nature studies to art forms is most interesting and original. The promise of the bud, and its fulfillment in twig, leaf, or blossom, blended both sentiment and works in a most satisfactory manner. The feeling and expectation of the children were wrought out into forms of conventional art. This result could only be reached after a long experience on the part of the children,—experience with use of materials, familiarity with natural objects, and above all else, the effort to express these experiences in works of their own hands.

We found some good applications of paper folding in the California kindergarten exhibit. Among others, a series of borders was designed out of the circular folding. Again, a large form was made up of folded rhombs radiating from a common center, shaded from the darkest point at the center, through several tints, to a light halo around the edge. There were also some excellent splashes of water color in this exhibit, the work of the children, whereby they crudely but truly represented the orange poppy of their golden state. A beautiful, clear color was secured, such as never fails to permeate the child with strong and noble feeling.

There was a peculiar fitness in the fact that the exhibit of the Silver-street California kindergarten told the story of the "Seven Little Sisters." The photographs of this school showed many nationalities, such as Mrs. Wiggin has described in "Patsy,"—pows of variegated hues. There was a coincident in this study of the nations by the children of the many nationalities. The usual kindergarten materials were pressed into the service of telling these stories in a graphic manner. Realistic houses were made of the pine slats laid like boards and shingles, and many a sturdy animal was cut from heavy cardboard and colored to suit the taste, or, better, the observation of the child. Certain graphic Indians revealed how little hands and heads had struggled to overcome the resistance of scissors and materials, and produce the noble red man of their conception.

The Pennsylvania state exhibit of school work we found very comprehensive and well arranged. A unity of method prevailed throughout the work, such as we do not find in newer states. The city exhibits showed in some cases the work from primary to university, including manual training, cooking, sewing, and the kindergarten. The scheme of public school sewing is thoroughly systematized and operated. The time will come when this work will have a more direct application to life and its vicissitudes. Then old materials will be darned instead of new, and patches will be sewed in order to redeem an old garment, instead of being placed into a new muslin to show the stitches.

The Pittsburgh public schools showed a series of paper cutting and pasting in fabric designs. The plaids in Scotch and American patterns, as well as figured calicoes and silks, were reproduced very effectively in the color and cutting. It must have evolved keen observation as well as a study of color effects proportioned to the designs, for the boys and girls who made these paper fabrics.

In the Massachusetts school exhibit we found less kindergarten work than elsewhere, but plenty of substantial volumes and statistics. Some original materials and designs for sewing cards were represented.

In the Egyptian school exhibit we found woodwork, inlaid with pearl and ivory, which revealed a long patience and uncounted hours of labor. Another form of manual training in this exhibit, which traced the peculiarity of the country, was the cluster of reeds sharpened into pens. Again, bronze and woodwork were found dedicated to fantastic gods carved by students.

The exhibit of the kindergarten training school of Mrs. Eudora Hailmann, of La Porte, Ind., showed an industry and subjection of materials which is not found in much other American work. The elaborate designs and progressive patterns in paper folding, weaving, intertwining and cutting, revealed an exhaustive study and effort to produce not only geometric but artistic forms from most limited materials. The black mounting boards, in some cases,

threw the color designs into unique relief. The training of eye and hand is a most certain result in each work.

A group of kindergartners commented upon the geometric sewing illustrated in the Pestalozzi-Froebel Haus exhibit. It is called the Lyschinska sewing, after Miss Mary Lyschinska of London, who claimed that the child should use his needle from the first as he is expected to use it later on. The oiled paper or cloth is used for this purpose, as the stiff cardboard would break in placing the needle through both holes at once. The child is taught to take the whole stitch at once, and thereby learn the proper use of his tools.

A case of one hundred pieces of clay modeling was placed in the Agricultural Building, illustrating the work of the kindergarten babies in Montevideo, Uruguay, S. A. Each bit of cup, or cap or mouse, had the touch of baby fingers. It was without exception some of the most sincere and honest clay modeling exhibited. The Spanish child was not coerced, nor did it imitate the handiwork of others. It told its own crude but natural story, subject to the limitations of baby fingers.

In several instances we traced an effort to alternate the opportunity for spontaneous, free drawing with that of mechanical and geometric work. In the compromises which must necessarily be made in the higher grades, where boys and girls have not had the early advantages in the primary grades, this is a legitimate exercise. The time is fast coming when there will cease to be a war between law and freedom, between discipline and spontaneity, for it will be found that the spontaneously strong teacher will lead her children into self-elected work and self-effort which shall no longer necessitate the teaching of the law. Let the teacher know the law, live it herself, and command the freedom which is the fulfillment of the law.—*A. H.*

KINDERGARTEN CHRISTMAS FESTIVAL.—A TRUE STORY.

A visitor who drops into a kindergarten just before Christmas is quite sure that something is going to happen.

Either some important person is coming or they are about to give some one a great surprise—perhaps both. The children are very coy, and look at a visitor as if to say, "We are not receiving *just now*; at any other time we will be most happy to see you." Such a coming together of heads and whisperings one never sees or hears except at Christmas times.

At the coming festival the mystery disappears. There is no longer a secret to keep.

Each of these mischievous little bodies is like the merry brown thrush, to whom the world is running over with joy.

It was at one of these festivals that the children sang their Christmas songs, the last of which was that lovely one—"Oh, see; the snow is falling fast!" Sure enough, the snow was falling on the window panes, as if to say, "You see, little ones, we're on time. While you have been singing "Somebody is coming," we have powdered the house tops and streets, making ready for dear old Santa." Somebody is coming with him: Jack Frost; "we feel his icy breath!"

There was a huge Christmas tree in one corner of the room, with everything on it that little hands can make.

The mammas looked at the tree as if to say, "There is something there for me, I know." How these mammas do like to get anything their little ones make!

The children had marched into the circle and were about to hop and fly,—anything a bird can do,—when the ringing of sleigh bells set every pair of hands and feet in motion. Such a clapping of hands and stamping of feet, with—"He's coming; he's coming!" But where? There was no chimney in the room. There; there; don't you see? the window is up! It is Santa! Don't you see his long white hair and whiskers, and blue eyes? We know him; he has been here before. Oh, if he would just come in!

Just here a voice, quite unlike any other voice, called out: "Is this a kindergarten? If it is, I want to come in."

In another moment dear old Santa was in the midst of as happy a set of children as he had ever met. While they

were singing "Dear Santa, now we greet you," he was dancing, first with one and then another, and sometimes with a child in each arm.

After a time the piano said, "We must have quiet now; Santa may have something to say." "I have come to this kindergarten," said he, "because I love it, and I love all busy little bodies. You help me. When I'm with you, I feel young and strong, like a child myself. Now I would like to see what you have been doing for your parents. When the children remember their parents, I have more time to look after the little ones." At this the children gathered around their Christmas tree, and bursting into song, they sang:

Oh, see the branches bending low!
We'll lighten them before we go.
Please, Santa, do, before they fall,
Read the names, with love to all.

Say how these busy little hands
Have woven mats in single strands,
Have sewed and folded every day;
Surely we'd rather work than play!

See, papa's shaving case is there,
And mamma's basket, too, somewhere;
And all the pretty things you see
Here and there upon the tree.

They are, dear Santa, all our own,
Made in our kindergarten home.
Love's our motto,— see it on the wall,—
Love for each other, *love for all!*

The presents were taken from the tree and handed to Santa, who read the names, giving each mother her own and Papa's. Then such a time of hand shaking! The mothers looked at each other as much as to say, "I can hardly believe my own eyes!"

The piano spoke again. How these kindergarten pianos do talk! What it said the children understood, and, falling into line, marched onto the circle.

When all was quiet one of the teachers said: "Dear Santa, here in this bag are some presents the children have

made for the Bethel Mission, and here are some baskets filled with candies. These they have made for the children's hospital. They would like to have you distribute them." Just then a little boy with clean face and hands, dressed in calico shirt, pants all too short for that winter morning, and shoes that were worn but nicely blackened, walked up to Santa, who asked: "What is it, my little man?" John was a bashful boy; while looking up into Santa's kind face he forgot all about himself. Running his hands into the pockets of his pants, he brought out a bright new nickel. "And what is this for?" "I want you," said John, "to give this to somebody else for me."

Laying his hand on John's head, Santa exclaimed: "Such a little boy with such a big heart!"

Throwing the bag over his shoulder, with the baskets of candy, dear old Santa Claus said good-by, and disappeared.

St. Louis, December, 1890.

A LETTER FROM PEKING, CHINA.

You will perhaps be much astonished to get a letter from Peking, the far-away capital city of the Celestial Land. You probably have read of the growing work of Miss Howe in Japan and Miss Bartlett in Turkey. There is no reason why there should not be just such an opening in China; and if ever a land needs the influence of the kindergarten it is this land of wooden people. Children are the same the world over, and I am sure, could you see the dear little bright faces, and the joy they take in pretty and bright things, you would feel, with us, the importance of getting an influence in their lives at an age when they can be molded. Mrs. Ament, of our station here, has just returned from a visit to Japan, and I am going to send an article to you, or rather, a paragraph from a letter she has written to a missionary paper. It sets our needs in a more vivid light than I could. She says: "I have just returned from Japan, and while there my feeling about the need of our work for a kindergarten and a system of free kindergartens was confirmed by what I saw of Miss Howe's work. We

have long realized the waste of power in giving the world, the flesh, and the devil an opportunity to plant and nourish bad seed for years before we take up the work of instructing children. We cannot be content with drawing into our day schools girls and boys of seven years. We *must* take the little ones who come pulling at their sisters' dress sleeves, and with the help of all the beautiful songs, plays, and gifts, the occupations of the kindergarten, with God's help we will develop the upward tendencies, and discover his image in these little hearts. To do this great work it needs experienced teachers. But let them understand the situation. There are multitudes of children waiting to be taught; not waiting in the sense that they know for what they are waiting, but appealing to us by the possibilities of their natures and the deadening atmosphere in which they are growing up. There will be for years *no paying* constituency, but free kindergartens are now a part, an *essential* part, of the benevolent work of our cities in Christian lands, and they should be in foreign lands. We need a trained kindergartner, that she may prepare a corps of teachers from among the Christian women to carry on the work in out-stations and in various parts of the great cities occupied by our 'seven churches in Asia.' What Miss Howe has done for Japan needs doing for China. May God raise up another woman full of love for children, no matter what the environment, and with the courage of her convictions! There was never a country which so needed as China the opportunity for individual development of the thinking and inventive powers. Her scholars have for centuries been run into the same narrow mold, by the system of memorizing now in use. For three years the patient pupil learns by rote, with no word of explanation, the various books of the curriculum, after which he leaves the cut-and-dried comments upon these books. And this is called education,—a process which maybe draws out patience and a sort of memory, but little besides. What wonder that there is little investigating, so little reasoning, even about the Gospel when practiced in its simplicity! An intelli-

gent question—how welcome it would be to the faithful preacher, as he stands day after day in the street chapel! But there is no task more difficult to the unaccustomed mind than to discriminate between truth and error, to swing aloof from tradition and usage and look at the merits of a new ethical question or system. With weary pains and earnest prayers the evangelist gathers the company of believers. Let *us* take the *children's* hearts at a time when it is easy to believe, and by love, gentleness, and faith in them lead them by the hand into the green pastures intended for them."

[The above appeal is so earnest that the Kindergarten College gladly offers a year's tuition and every possible added help in the way of preparation to any young woman who is willing to consecrate herself to this much-needed work, and whose church denomination or friends will agree to send to the field. Any communication on the subject may be addressed to Chicago Kindergarten College, 10 Van Buren St., Chicago.
—*Elizabeth Harrison.*]

THE SNOWFLAKES.

1. Out from Cloud Land, one cold day,
Some feathery snowflakes floated away;
Sailed through the air in joyous mood,
Hoping to do the brown earth some good.
2. North Wind met them on their track,
Tried to drive little snowflakes back;
On they fluttered, calling in glee,
"Old Mr. North Wind can't catch me!"
3. Little Jack Frost had been playing around,
Nipping all the flowers he found,
When down to the earth came the flakes so gay,
Looking about for a place to stay.
4. "Here is the spot!" cried the bright little elves;
"We'll help the flowers a bit, ourselves."
So over the flower roots, long before night,
They spread a thick blanket, fair and white.

—*S. J. Mulford, St. Paul.*

ASTRONOMY FOR CHILDREN.—NO. IV.

(Written for the "Kindergarten Magazine.")

HOW THE GOBLINS KEPT CHRISTMAS.

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It was Christmas eve, and the ground was covered with a mantle of snow which sparkled and glistened in the moonlight. The branches of the trees snapped and crackled under the weight of snow, for the feathery flakes were falling thick and fast. Riding on these flakes of snow were



Goblins in the Moon.

some little goblins, who had been invited to attend a grand snowball party to be held in the woods; and no wonder the branches snapped and crackled, as the goblins crowded on to those slender twigs and pelted the goblins below with miniature snowballs! These mischievous goblins did not only pelt the goblins, but also the Earth folk who were passing on their way to the village beyond the woods. One old lady received a snowball right on the top of a fine new bonnet; and when she opened her umbrella to keep the snow off, the goblins clambered on top, until it became so heavy that the poor old lady could scarcely hold it, and she had to close it up. "Dear me!" she thought, "this is a

terrible snowstorm; I must hurry home before it becomes worse." And all the way home those naughty goblins pelted her, till she was covered all over with snowflakes, and looked like a veritable Santa Claus. Soon, however, they tired of this, and one who seemed a leader for the rest, said:

"Goblins, this is Christmas eve; and where shall we spend Christmas day?"

Just then, one little goblin who was inclined to be dreamy, glanced up at the Moon, which was beaming brightly.

"Let us go to the Moon," he said, as if going to the



A landscape, on the Moon.

Moon was an everyday occurrence; and in truth it must have been, for in the twinkling of an eye all those goblins mounted on a moonbeam and went up to the Moon. What fun they had up there, as they scampered in and out of the round holes they found on the Moon, clambering up and down the walls leading to those holes, and playing hide and seek in the shadows. The shadows on the Moon are as dark as night, so that it was not easy for the goblins to find each other. Some of the holes, or "craters" as they are called, were joined together like a string of beads, and the goblins amused themselves by jumping from one crater to another.

As the Moon is so much smaller than the Earth, every-

thing weighs six times less. Therefore the goblins were as light as feathers on the Moon, and instead of walking they could scarcely keep themselves down. Their feet seemed to have wings on them, for they were no sooner down than they were up. Jumping was a very easy matter, and the goblins found that they could jump across from one crater to another, though some were half a mile apart. As for jumping over the craters, that was the easiest thing in the world; and the goblins even scrambled up to the top of some of the highest mountains; for there are mountains in



A crater on the Moon called Kepler.

the Moon, as you will see in the map. They thought it would be very great fun to play at ball with the rocks they found at the foot of the mountains. Imagine how surprised they were when they found that they could throw these rocks six times further than on Earth. This was nearly the destruction of one of the goblins, for a rock was thrown at him from the top of a crater, and had that goblin been a foot nearer, he would have been utterly demolished. You see these rocks weigh six times less on the Moon, and therefore go much further; but the goblin had forgotten this, though fortunately he missed his mark.

What a good time Santa Claus would have had on the Moon! for he could have carried enough presents for all

the little girls and boys he knew, if he had been living up there; but as it is, he has to drive through the air in a snow chariot piled up with good things, and when he finds the houses where good little boys and girls live, he drops his gifts down the chimney, or gets the Wind to blow open the front door, whilst he leaves them in the front hall.

After the goblins tired of jumping over craters, and scrambling up mountains, and throwing rocks at each other, they started on a trip to find the "Man in the Moon"; but he was not to be found anywhere. The goblins climbed up the Apennines and scrambled down the side of a crater called Copernicus; they peeped into crater Tycho, and even ventured into the Ocean of Storms; but finally they reached the Sea of Cold, where they made a wonderful discovery. Right in the middle of a crater they found a frozen image of the "Man in the Moon," and beside him was a board, on which the following lines were written:

"This is not the "Man in the Moon," but what he would have become had he stayed on the Moon. He carved this figure out of the rocks, as a terrible warning to people who want to live on the Moon. He left the Moon because he could not find air to breathe nor water to drink. He could not hear, and worse than all, he could not speak. This would have been the death of him; and rather than live in such a country, he preferred to go to Mars, where he can be found upon inquiry at the Bureau of Information."

When the goblins read this terrible warning, they fell all over themselves trying to escape from the Moon. The alarm was given, and in the twinkling of an eye the goblins were down on Earth again. On their way they met Santa Claus, who was returning home in his snow chariot, and he gladly gave them a lift, till he landed them safely at their home in the woods again.

MARY PROCTOR.

TO LEARN to comprehend nature in the child,—is not that to comprehend one's own nature and the nature of mankind? The love of childhood in its widest sense,—is it not a love of humanity?—*Friedrich Froebel.*

A SECULARIST PLEA FOR SANTA CLAUS.

The following is taken from an exhaustive article in which the myth of Christmas is traced through the history of all peoples to our present time, written by Mr. H. E. O. Heinemann, who is an unquestioned authority on folk lore as well as student of race philosophy:

"And if the children are to be taught to love the Christ who himself stands as a personification of principle, what better method is there to reach their hearts than to tell them of some representative of the Redeemer, whose mission is to make happy all who are good or try to be so; to carry out the promise of love to all mankind, and the weak and helpless in particular? All we accomplish by talking to children about abstract principle is to rob them of the poetry of childhood. We neglect the most important part of education, the education of the feelings, by neglecting to furnish objects on which to exercise the feelings. And when such children grow up, their hearts will be barren, their minds closed to all that is good and great; they will be dissatisfied with everything around them and with themselves. For as their hearts are sterile, so they look upon all around them as equally desert. It is idle to talk about the dangers of filling the minds of children with superstition. With the proper development of the understanding the symbols will disappear, but the good effect they have had will remain through life. Poetry is the life of the child, fancy is its kingdom. Rob the child of these and you kill its heart. No matter what a giant it may become in intellect, the motive power for that intellect, that would propel it in the direction of that which is good and great and beautiful, will be wanting. For however we may flatter ourselves that we are entirely governed by our understanding,—if it is flattering to think we have developed one part of our nature at the expense of the rest,—it still remains true that every thought is begotten by our feelings, that no thought leaves our brains but what is dictated by our heart. Hence the immeasurable importance of the education of the feelings. The feelings cannot be educated by

dry precept, but only by exercising them upon objects external to ourselves; and it is the duty of the educator to furnish proper objects to the child so as to arouse and cultivate the proper emotions.

"Therefore, leave to the children the myth of Santa Claus. He is to them the representative of the Eternal Good, by whatever name the different creeds may call it. It is to the source of all that is good, that the child extends its thanks for the happiness bestowed at Christmas. And if after years of faith in the powerful and benevolent being, the mind arrives at a realization of the fact that it has been believing in a phantom, it will appreciate that love of the parents, brothers, sisters, and friends, which has exerted itself to bring joy to the child for the sole purpose of making it happy, with no selfish object, no expectation of reward, actuated simply and purely by love, by that lofty emotion which is the foundation of the religion preached by Him in whose honor Christmas is today celebrated. And the heart of the child will be filled, in return, with the same lofty emotion that showered joy upon it before it could properly appreciate. The place where, in its mind, Santa Claus stood in all his reverend kindness will be occupied by those emotions and principles of love toward God and man. The lesson that Christmas is designed to convey will be stamped forever on the characters of the men and women who received the lesson in their childhood, and will form the better part of their natures. If those who rail against superstition, if the fathers and mothers who are ashamed to speak to their children of Santa Claus because they are told that children must know the truth about everything and not be fed on poetry and myths, if they really intend, at Christmas time, to inculcate as firmly as possible the lesson of love, and not simply blind adherence to a denomination or a creed consisting of words that will be but half understood unless there is a responsive chord within their breasts, —then let them not deprive education of one of its most potent and beneficial helps by destroying the poetry of childhood and of life."

ROUND-TABLE CHAT AMONG KINDERGARTNERS.

"It is not a question of telling about Santa Claus or not telling about him, which troubles me in my Christmas plans. I know that it is my business to create the desire for impersonal giving. The mystery which always surrounds an impersonal act is the Christmas charm. But is not that a very high form of development?"

"The little book of the 'Christ-Tales' has helped me to present the stories to the children in a gradual advancement of the thought, and to present them in such a manner that the children may draw their own conclusions. If we arouse the feeling of unbounded good-will in the children it will express itself in one way or another. If the children get a conception of a great universal good-will, they will formulate that. They may call it a Santa Claus or the Christ Child or Kris Kringle. The mistake is when we formulate these things for them."

"A mother told me this week that her little daughter has been taught to think of Santa Claus as a dear old man like her grandfather. Whenever she sees a white-bearded man she calls him a Santa Claus. This seems an external point, which should not be emphasized so much as the more essential thought of the giving."

"In the Pestalozzi-Froebel Haus exhibit at the Fair, the Christmas keeping is fully illustrated. Here the children take an active part in the Christmas preparation. They attend the man to the forest or market to secure the Christmas tree. They help place it and decorate it. They share the pleasure of making and giving gifts. In their case the good Empress Friedrich and her daughter come as the recipient givers and distribute gifts. After the holiday pleasure is over, the tree is parted into branches for home decorations, and distributed among the children, while the central trunk is utilized in the woodworking of the institution."

"In selecting materials for your Christmas work, refrain from tinsel effects if possible. Wherever the child's homely

effort can furnish the ornamentation, let that be sufficient. Simple and truly useful articles are always to be preferred, since the after-valuation of them has much to do with the Christmas lesson of giving. There should be an appropriateness in the gift to the person remembered, and conversations about what to give mother, or what to make for John, will in many cases arouse the child's own sense of fitness. Let joy be put into the work, and do not hurry it all up the last moment to such an extent that the pleasure in doing is lost. In the larger kindergartens, where many children are being Santa Claus, the finishing of the work is left to the assistants. Wherever it is possible, have this finishing done by the children or in their presence. The grouping of families of Christmas workers is a happy thought, the same group coming together each time for the Christmas work."

THERE is nothing more certain than that a man cannot know Christ and the fullness of his errand, who lives the life of a hermit. Moral instruction in our schools should fit the child for a life full of activity and of every manly nature. He cannot hope to escape from the evil that is in the world. The tares grow with the wheat; the perishable flourishes side by side with the imperishable. Only by painstaking, persistent culture of the conscience can the child be led to distinguish between that which at the last shall be gathered for the burning, and that which shall be garnered to fill the storehouse of infinite existence. Our duty is with today. I believe it consists very largely in solving the problem of putting the best teacher possible into the little schoolhouses on the prairie, by the cross-roads, among the mountains, and in the village; for there in the district school is to be determined the destiny of the American nation.—*Henry Sabin.*

MOTHERS' DEPARTMENT.

THE PHILOSOPHY OF THE NURSERY.

THE BABY.

I.

The right care of the baby is the "science of sciences and the art of arts," which is Aristotle's definition of philosophy. In this study of the baby we will treat him as an infant philosopher in whose unconscious mind philosophy is to be nurtured and the science of the soul given practical demonstration in the human life. So the care of the young babe seems to us to be of the utmost importance, as his future power for good depends in no small degree upon the wisdom of his parents in caring for him during the first seven years of his human life. It is the period when the psychological atmosphere is formed around the child, and the harmonious unfoldment of his whole earth life promoted or retarded.

Of the prenatal conditions it is not in the province of this journal to speak. This only can we say: when taking up the sacred mission of parenthood the man and the woman should seek to unite the wisdom of the ages with the desires of the heart, the well-being of the child constituting the primal motive, that the young philosopher may come as an invited guest and receive joyous welcome, wholesome comforts, and peaceful surroundings. We know of no better preparatory reading than some of the so-called apocryphal books of the New Testament, which tell the story of the simple, holy lives of the parents of the Virgin Mother. She was conceived without sin; that is, the lusts of the flesh had no part in her conception. It is from these uncanonical writings that the Roman church promulgated the doctrine of the Immaculate Conception, which refers entirely to the conditions under which the Virgin herself was conceived. It was not a *miraculous* conception, but an *immaculate* one. The great artist, Giotto, has made this the subject of one of

his immortal frescoes on one of the walls of the cloister of the Church of Santa Maria Novella, in Florence. The angels of heaven are represented as rejoicing that a man and a woman are found united in marriage who have consciously determined to conceive a child after the desire of the Spirit only, the unimpassioned flesh being the media through which Spirit can manifest itself in absolute purity. Hence the immaculate conception of the Virgin, and through her the miraculous conception of the Christ.*

The young philosopher having arrived and caught his breath, wrap him in old, soft white flannel, and lay him aside for two or three hours, or until deep breathing is thoroughly established; then gently oil him all over with olive oil, and tenderly wash him with a pure vegetable soap, in soft water, at a temperature near his own, and dry him with old soft linen.

The babe's clothing is very important, and should be selected with the idea of his perfect comfort. The simpler the clothing the prettier it is for the young child, for the soul hovers closely about a babe, and beautifies it as no triumph of the dressmaker's art can. In fact, ruffles, laces, and embroideries cover up or cloud over the innate, inborn beauty of the child.

Carefully adjust a band of old, soft linen around the abdomen, which can be the band of the "pinning blanket" as well. Always have at hand an old, soft piece of white wool stuff to wrap the babe in, and undress, wash, and dress it with this loosely wrapped about it, that the surface temperature may be kept as even as possible and always warm.

Over the pinning blanket there is need of only two garments,—two gowns simply made, with long sleeves, one yard in length. One of these gowns should be of French mull, the other of soft white wash-flannel; and for convenience to both nurse and child, fit the mull gown inside the

* This is a favorite subject of the greatest of the old masters, who have immortalized their names by painting the mother of the Virgin Mary, Anna, surrounded by angelic children, who rejoice that one of their number can find, through her, a pure avenue to human life.

flannel one, the two wrong sides coming together, that only a smooth surface may come against the babe's skin. Seams and wrinkles are not conducive to the comfort of the newborn. Until the babe is two months old it needs only these four garments on at one time, besides the diaper and socks, and an old soft shawl to wrap it in.

As soon as our young philosopher is washed and dressed he will need to be fed; and it is to be hoped that his own natural food is in readiness for him. He should be kept near the mother day and night, that she may nurture him with her soul's magnetism, which can best manifest itself through this physical contact in the early years of the child's life.

While the babe should be near the mother he should not be meddled with, not even looked at, beyond the absolute necessities of his helpless state. He has been invited into the household, and should be treated with the considerate respect that is due a distinguished guest. We do not pry open the eyelids of a guest to see the color of the eyes, nor pinch his nose to change the shape of it, nor pull his cheeks, nor chuck his chin; then why, oh, why, mother, do you permit these indignities to be practiced upon your helpless babe? He should be treated from the very first as if he were a Plato, his person and his individuality respected to the uttermost. If you do not respect him, and do not insist that others do the same, be not surprised if he does not respect himself nor you later in life.

The psychological atmosphere that is being formed about the young child assists or retards the harmonious unfoldment of the will; therefore it is very necessary that one strong mind should prevail in the home, and intelligently brood over the souls of the children of the family. This mind should be the mother's, whose soul sphere is provided with everything needful—if she is a true spiritual mother, as was Anna to Mary, and Mary to Jesus—for the babe's physical and mental nourishment; and in this spiritual atmosphere the child will "grow and wax strong" month by month, year by year.

If the psychological conditions are harmonious, the babe will be quiet and sleep twenty hours out of the twenty-four, the first six weeks of its life. It will cry a little, an instinctive method of exercising the diaphragm, expanding the lungs, and strengthening the action of the heart; but the difference between this instinctive cry and one of pain or unrest will soon become apparent to the mother.

The babe should not realize that it is in our bustling world before it is six months old; therefore it should not be kissed, nor squeezed, nor tossed in play, but should be allowed to coo and kick and grow in peace, the wise mother brooding over it almost silently, guarding it with a divinely inspired love, sternly holding in abeyance all foolish emotions. The reasons for all this are that the child's physical health may become firmly established; so the nervous equilibrium must be maintained that he may peacefully grow into his new surroundings; thus he becomes self-centered, later on will become self-acting. Also, because he is a divine entity, an individual soul, and as such is entitled to all the sacred rights of manhood.

Treat the young child as if he were a prince of the house of David and you his queen mother, the custodian of the future ruler,—*king and master of himself*.—*Anna N. Kendall*.

CONFERENCE OVER HOME PROBLEMS.

[All questions of this nature will be answered from month to month by Miss Frances E. Newton, whose work with Chautauqua students in the kindergarten department is well known. Parents are invited to send their queries by mail to the KINDERGARTEN MAGAZINE.]

What makes children restless on rainy, stormy days?

In rare cases it may be due to an extremely sensitive nervous organization easily affected by a change of atmosphere; but usually it is due to far more healthy and natural causes. All out of doors, the illimitable reaches of sky, unstinted liberty to express in action or sound the joy that healthful normal life brings and the life that healthful joy brings,—these are the child's on pleasant days. His whole

nature responds unconsciously to the length and breadth, the depth and height of his environment; 'tis his "natural way of living," and in it his very restlessness becomes rest *at the center*, because he is in harmony with the laws of his being. On stormy days he is "cribbed, cabined, and confined." The four walls of the house seem to imprison his free spirit, and if he be not led to some action which will give him the same *inner* sense of freedom and rest which he feels out of doors, he will rebel simply because he cannot help it; he is compelled to violate the most active principle of his being in force at this time, by being made, tacitly or otherwise, to "keep quiet." This impulse to noise and action is God's finger pointing out his inmost needs. It is his mother's privilege to supply them.

Do you believe in the topsy-turvy romps which men invariably instigate in the nursery?

We heartily commend the nursery romps in which the men of a family take an active part. The only caution which we suggest is that the romps gradually subside into the quiet story or cozy talk before the children's eyes grow too bright or their cheeks too red with overexcitement. Every such good time in that "together" way is an extra strand in the golden cord which binds the hearts of fathers and children together. The influence is twofold: the father's manhood is loftier and purer every time he breathes that child-life atmosphere; and the children feel themselves understood, strengthened, and *completed* in their father's love and cheer.

What kind of "pieces" would you let children speak at school?

We object most seriously to any public exhibitions of children. They are apt to give birth to a painful self-consciousness in sensitive children—in those of truly delicate, appreciative natures; or to over-boldness and egotism in those who have been led by undue praise to look upon any small power in their possession as a means of winning admiration and applause from others. The beautiful flower-like unconsciousness of self, the essence of all true courage,

is destroyed, and cannot be brought back any more than the bloom of a peach that has been roughly handled.

Nevertheless, if the present rules of the school are such that "pieces" must be spoken, let them be on some theme in which the boy or girl is vitally interested, something which he loves so dearly that he delights to talk about it; he will then more readily forget himself.

My boy is too studious, and is only six years old. He draws and looks at pictures and reads all the time. He is getting round-shouldered. Shall we let him do it?

May not your boy be taught in some pleasant, agreeable way that there is a time for everything,—a time to dress, a time to eat, and a time to sleep; a time to exercise, a time to read, and a time to study; a time to work and a time to play? May he not learn that in nature there is temperance in all things? Perhaps he could be influenced to be like some of his heroes who did things they did not like to do, for the sake of future beneficial results. If he could get some idea in a natural, logical way that his future depends upon his present; if you can make that future a real thing to him, he will be more apt to make the necessary present sacrifice of self in order some day to be the man he now thinks he would like to be. Of course his ideals will grow as he grows.—*Frances E. Newton.*

THE KINDERGARTEN FOR THE MOTHER.

I wish all mothers could see something of the *work* in the kindergarten. Many of them go only on special occasions, when they see the children playing games and singing their little songs. And they go away with the idea that the kindergarten is a "lovely place for the children, where they are amused so prettily." They have little idea of the careful study a good teacher gives to each child's character, to the careful following out of traits to observe their motives and effect.

I became interested in a little fellow whom I had the pleasure of observing in my almost daily visits last year to a kindergarten.

I knew something of the family affairs. The father had died when the three children were very young, and had left them very poor. The mother was a woman of fine education,—fine rather than practical,—and moreover, had a voice which gave great promise. Giving lessons from morning till night, anxious that her children should receive a good education, it was more than uphill work for her. In that house jokes were unknown, frolics unheard of.

A wealthy relative sent the little boy to the kindergarten for a year. He was a very industrious little fellow, but so unimaginative a child I had never seen; and as for a joke, he seemed to have no sense of humor whatever, at first. But you may be sure it did not take very long in that flock of bright, sunshiny chicks to develop in him a decided sense of fun and the keenest appreciation of anything in the way of a joke.

The days spent in the kindergarten were for him very bright spots in a life which, I am sure, was rather dull at home. And he changed so from a grim, sober little chap, into such a lively, happy child, that I had more faith than ever in kindergarten training.

It does not take long for a good teacher to discover laziness or the lack of a bump of order. One day I was watching a tableful of little folk who were doing some rather difficult work with the blocks. As I watched them I noticed how attentive some of them were to the teacher when she was giving the directions. There were two children who did not listen, but who watched to see what the others did with their blocks, and then copied. The teacher, whose eyes were watchful of every pair of little hands, soon told them they must work for themselves and listen to her; and then I saw that it was not because they did not know how, but because it was easier to do the other way. In this way children are taught not only to work, but to *work well*, and to *think for themselves*. A friend of mine always declares that her distaste for mathematics came from the careless manner in which she was taught the multiplication table, or rather, only half taught it.

Mother love blinds many to the faults of their children. Often, could they talk frankly with the kindergartner about the children, they would find much to help them in the home training. All mothers wish to make their children good, to build a good foundation for the work in after life; but a mother's life is generally so full of cares and perplexities that she often fails to see the good qualities as well as the ones not so good in her child's character. There are many mothers who are nearly always overwearyed, and so tired from the care of babies all day and babies all night, and the flood of family sewing, that it is all they can do to take care of the little bodies and trust to God for the rest. And to these the kindergarten is the greatest blessing, for the kindergartner goes to her little circle fresh from a good night's rest, ready to develop all that is good in her little flock. So, in a way, the mother receives training from the kindergartner as well as the children.—*Nellie Nelson Amsden.*

SHOULD SANTA CLAUS BE BANISHED FROM OUR HOMES?

It has so often been urged, of late, that we harm our children by cultivating their faith in a saint who does not exist, and then leaving them disappointed, and doubtful of our veracity, when they discover that there is no Santa Claus,—that it has grown to be quite a vital question, What and how much shall we tell our little ones in regard to the giver of their Christmas surprises and pleasures?

That there should be surprises, mysteries, and secrecy, is indispensable to a right enjoyment of this feature of Christmas keeping. Even we grown people are anxious that our gifts should have the charm of fulfilling a wish which the one who receives them was never conscious of having expressed. Children take twice as much pleasure in trifles that come to them unexpectedly, as in greater things they have felt sure of getting.

We also—all of us—feel like giving the mystery, the delightful spirit of the season, a name. It is not that we forget Him whose nativity we are celebrating. It is rather

a feeling, born of the blessed time, of wishing to put away *ourselves* as much as possible. We should like to smuggle in our gifts without appearing on the scene at all, and to turn off any thanks with—"Oh, it was Santa Claus who brought it!" It is this in a great degree that makes the saint precious to us, long after we have learned that he is not a real person.

But when our little tots of three or four come to us and say, "Where do the presents come from?" what is it best to tell them? Suppose we tell them the plain and unadorned truth,—that the presents come from father, mother, brothers, or sisters? Then will follow at once the question, "Where did they get them from?" Now unless we can evade this, and "deceive" them again, it will break up one of our oldest traditions,—viz., that children should be kept as long as possible in happy ignorance that "pennies" serve any useful purpose besides spinning round and round on the table, and falling with a pleasant jingle. It seems to me we should be particularly loath to let any thought of money mingle with their *Christmas* thoughts. Of course this is a matter of feeling, possibly of sentimental feeling. I know I should consider it sacrilege even now to criticise my Christmas gifts, or speculate on what they cost, while many people think it perfectly natural and allowable.

Different legends have solved or increased the problem in different ways. The people in some parts of Germany tell their little ones that the Christ child returns to earth and brings the Christmas tree and presents to good children. With them it is an indispensable part of the celebration to have a manger, with a figure representing the Christ child, under the tree.

This would seem at first sight to be the best way of presenting the matter to our children. It would then be merely enlarging the idea, when they learned, as they grew older, that every good thing comes from God. But perhaps the people who keep most staunchly to this custom, are themselves responsible if we shrink from it. They speak of and apostrophize the Deity with a familiarity and an ac-

cumulation of endearing diminutives that seem to us shockingly irreverent, and make us tremble lest we should lead our little ones to picture the Savior as a wooden doll who comes to life once a year and brings a Christmas tree and presents to good children.

A little one of three or four or five years cannot realize anything except what he sees. When he says his little prayer at bedtime, he understands only that it is some wonderfully sweet verse which it is a privilege to repeat at mother's knee. It affects him as solemn music does, without his knowing why. His religion must consist in loving and being kind to father, mother, and friends. His idea of divine love must grow out of his faith in his parents' love. You can no more teach a child to be pious before you teach him to be good, than you can set him on his legs and expect him to walk, before he is strong enough to sit up. The result will be disastrous in either case. In the former, he will in all probability be a hypocrite; in the latter, he is likely never to walk at all.

Why should he not for a time believe as heartily in Santa Claus as he does in the characters of his fairy tales? Has any boy or girl ever accused us of deception, when he or she became old enough to know that there are no fairies? Did they love the fairies any the less?

Long after they are old enough to understand hard facts, they prefer to take them tucked away in a fable or an allegory. No one ever dreamed of calling Æsop a liar, and no one would ever have dreamed of reading him if he had not stated self-evident truths in a new and attractive way. We none of us think less highly of "Pilgrim's Progress" because we know that "Christian" was not one particular man, but merely a type of Christians in general.

Our Lord himself taught in parables. Are not his teachings the more forcible? Many and unreasonable as the criticisms on the Bible are, has anyone ever exclaimed "How can I have faith when this Man has deceived me? history gives no record of any king's sending his servants out into the highway to bid guests to his table"?

I said before that Santa Claus ought to be considered a personification of the spirit of Christmas. In this way we need never lose our faith in him, for he will never lose his power. And instead of depriving our children of the pretty fancy, I think we should let them keep it as long as they can. They will hardly become skeptical on the subject until they go to school. At any rate, a mother will soon detect it, if the busy little brain begins to wonder if "Santa Claus isn't Papa." If the child in question is as ardent an admirer of his father as most children are, this will be a pleasant surprise rather than the reverse, a new dignity added to "Papa's" many perfections. A few words from his mother will be sure to dispel any disappointment.

And then will come the promise, "Now that you are such a great boy as to have found out who Santa Claus is, you shall help trim the tree this year!" Oh, the delight, to a child, of seeing it all done for the first time! the tree made fast, the pretty globes, candy boxes, and other ornaments, all to be supplied with strings or wire; apples and nuts to be covered with gold and silver foil (to make it complete, there must be the "initiation,"—i. e., a bit of gold foil clapped onto the little novice's nose); then hanging all these beautiful things on the tree! Surely, in the new helper's opinion, no tree ever looked *quite* as nice as this one! And he must hang these gorgeous birds low down, so that little sister can see them. That last sentence expresses it all. The true spirit of Santa Claus has entered into the boy. His delight in Christmas is greater than it ever was before, and the thought that perhaps he, even he, can add to the perfection of what he considers the most perfect festival in all the year, has crowded out any latent feeling of being ill used because there is no Santa Claus, and put something sweet and pure and good in its place.

And so, till we can replace the dear old saint by a better one, let us be true to him, and devote the coming year to instilling into our children the true belief in him and his good works.—*Ida S. Harrington, Hamilton, N. Y.*

THE LESSON OF THE WINTER BOUGHS.

I have been thinking of something of late that has given a great deal of pleasure to children in the past, and which may be of use to some mother who has restless little ones to be amused during the stormy, wintry days.

There is almost always to be found standing by some window of the house a tree whose bud-tipped branches are near enough the glass to be watched by the keen-eyed boys and girls. This tree may be a source of profit as well as entertainment, if the mother wishes.

By November the buds will have donned their winter overcoats, and the little folks will enjoy studying the fall fashions from the window. Each child may choose a particular branch for his or her "very own," and learn from it, day by day, many lessons. The buds may be imagined to have this motto: "Face to the sun, no matter what comes;" and the brave little fellows will excite both pity and admiration as the rough winds toss them about.

Then their characteristics may be noted and commented upon, and the special providence by which they are kept alive cannot fail to impress the childish minds. A very large or conspicuous bud may be considered a special hero, and given a name, and there may be many a story woven about it, as it sways about or taps on the window pane.

By February, a branch may be broken off and brought into the house. Being put into a large jar or pitcher which is kept filled with water in a sunny window, the children will watch eagerly as the buds unfold, sometimes into leaf-buds, and again into fairylike blossoms.—*M. H. J.*

THE child mind is an epoch-maker. When adults look back upon childhood they note what happened on this or that occasion, and chronicle the stages of growth by some special experience. Why not make a Christmas eve a "special epoch" by the reading of some wonder-stirring tale or historical sketch of grandfather's day? Every Christmas brings new gift books. Select the choicest for consecutive reading during the holy week, when the family

is gathered together. The general good-will and cheer of the gathering will be blended with the reading, until all together make an eternal impression,—an epoch. Hans Christian Andersen's story, "The Last Dream of the Old Oak," would blend in with the waning fire of the Christmas log, and create a mood never to be forgotten.—*A. H.*

A SLUMBER-TIME SONG.

Baby and I have wandered
Out 'neath the dreamland tree;
Baby its fruit has gathered,
And some has fallen on me.

By-low, my baby;
The tall slumber tree
Is spreading its branches wide,
O'er you and o'er me,
And two little dreams
That live up so high
Are flying down gently,
To rest in each eye.

By-low! oh, softly
Your dear head droops low;
By-low! oh, softly
To Dreamland we'll go.

By-low! now softly
You fold dimpled hand;
Baby the gate has reached
Of Slumber Land.

—*E. Addie Heath.*

"LONG before the majority of mothers are conscious of the fact, the child's ideas of life, of right, of duty, of pleasure, of usefulness, are receiving a bent which all the education of schools and colleges cannot uproot."—*Emerson.*

CHRISTMAS NIGHT.

Reverently.

Once with-in a low-ly sta-ble, Where the sheep and ox-en lay: A
God sent us this lov-ing ba-by, From his home in heav'n a-bove,

The first system of musical notation for the song. It consists of a vocal line and a piano accompaniment. The vocal line is in treble clef with a key signature of three flats (B-flat, E-flat, A-flat) and a common time signature. The piano accompaniment is in grand staff (treble and bass clefs) with the same key signature and time signature. The lyrics are written below the vocal line.

lov-ing moth-er laid her ba-by, In a man-ger fill'd with hay.
He came down to show all peo-ple, How to help and how to love.

The second system of musical notation, continuing the vocal and piano parts from the first system. The lyrics continue below the vocal line.

Ma-ry was the Moth-er there, And the Christ that ba-by fair.
This is why the an-gels bright, Sang for joy that Christmas night.

The third system of musical notation, concluding the song. The vocal line ends with a double bar line, and the piano accompaniment continues for a few measures before also ending with a double bar line. The lyrics conclude below the vocal line.

FIELD NOTES.

"What is Education?" was the question which Miss Elizabeth Harrison answered in her opening lecture to the Mothers' Class of the Kindergarten College, which began its five months' course of study November 8. She looked into the systems of the Orient, of Egypt, of the Hebrews, of the Greeks and the Romans, and found in each something good, but in none the idea of the perfect unfoldment of the whole nature of man. In China, India, and Egypt a few individuals were highly educated, the masses being entirely neglected. Moses was a perfect giant, and he was trained by the Egyptian priesthood; but his influence was for the good of all, so the Hebrews stand almost alone among ancient nations in calling the masses to righteousness and peace, and to the thought of one God. The Greeks had an ethical system, as is portrayed by Homer, and the Athenians would not allow a man to take out papers of citizenship until he had registered a vow that he would leave his country better than he found it; and in Athens we first find the pedagogue. She recommended all mothers to study Plato's Republic. The Spartans trained the women physically, that they might give birth to strong sons. Rome was the first nation to leave the child entirely to the mother until six or seven years old; but their mistake was in making the whole of education utilitarian. Cicero was the first Roman who taught that the soul came from God and could never be destroyed. Seneca taught that man was a spirit born into time, but for eternity. The great teacher was Jesus Christ, and from him and all the past Friedrich Froebel gathered his ideas and organized them into a system which included the whole nature of man; and he treats the little child as a spiritual being, from God and for God. Froebel stands as the greatest educator, for he saw all life in its totality, and all children as possessing divine possibilities. The kindergarten school is but one step in the education of the child. The soul is the thing to begin with in its individual, racial, and divine development. This lecture was followed by a practical talk on the gifts, and a detailed explanation of the First Gift. Miss Harrison has introduced the Socratic method of questioning into her mothers' classes in order that the mothers may themselves discover the psychological laws upon which the play and work of the kindergarten are based, that they may become independent students of their own children's mental and spiritual growth, and may meet new emergencies with new devices based upon principle. The illustrations given may be good ones of the principle involved, but may not at all suit the new case in hand. The primal motive of the mothers' class work is that each student mother may become a center of kindergarten thought in her

home and in her neighborhood, able to deal successfully with each phase of the child's unfoldment and the obstacles that arise from day to day. To develop individuality and originality in the individual is the high aim of this phase of the mothers' class work in the Kindergarten College, where a three years' course has now become established.—*A. N. K.*

A CIRCULAR from San José, Cal., announces a class for women, in a *new study*,—namely, that of child culture. We quote from the announcement:

"This is an age of study. Women's clubs and classes multiply on every hand: classes in literature, art, history, science; clubs for scientific study of music, physical culture, chemistry of cooking, political economy, scientific charity. One has scarcely a friend or an acquaintance who is not a member of an interesting class composed of bright, studious women. It is the aim of this little leaflet to call the attention of such women to a new study for this year,—*the study of child culture*. 'The study of child culture!' exclaim some of our friends; 'we have no children to cultivate, and we have no vocation for teaching; this study lies out of our domain.' To this it might be replied, that we are interested in the popular lectures of specialists, though we do not intend to become specialists ourselves. We listen to lectures on art, history, and literature, not that we may become artists, historians, or poets, but that we may understand the works of those who are. We may have no wish to spend our lives shut up with microscope and specimens in the study of biology, yet we may be eager to hear talks from those who go deeply into these matters. Our lives are enriched by each great thinker and worker, in so far as we exert ourselves to enter into his life, to think his thoughts after him. We were all children once; each has lived through this experience, so that those who study children, and seek to understand them, often find that they are learning to understand themselves. A child, an immortal being, is certainly as legitimate an object of respectful study as a starfish, or a microbe, or a plant. He is as important as a freshly exhumed hieroglyphic stone, or a bone of an extinct species, and is not he, 'the living poem,' worthy of as careful and concentrated thought as the masterpieces of literature or the languages of foreign countries? Not that we decry research, observation, and study in all these fields. Not at all. We simply wish to express, first, that the scientific study of children is of deep importance; second, that its importance is not confined to teachers and mothers; it should claim a portion of the time of every woman of culture; third, it is an interesting study, and not dry and heavy, as some suppose." Mrs. Morehouse Lawrence is conductor of these classes.

"Flowers and the Children," was the topic of a paper prepared by Mrs. A. F. Hofer, of Salem, Ore., and read before the floricultural society of that place. The following paragraph will illustrate the argument of the paper:

"But more important than all this is that the child learn early in life the perfections of nature and the beauty of its works. Do the man-made names and botanical appendages make the lily more pure or the violet more sweet? Let us rather keep the children free from these bugbears and allow them to imbibe unconsciously the higher lessons taught by the blossoms so pure and simple. Show the child that a flower never bloomed that was not perfect in form and harmonious in color. They can be taught at one time the commercial and æsthetic value of flowers. Let the children have seeds and plants of their own, no matter how small the garden plot, that their thoughts may work with nature and thus become as chaste and pure as her blossoms. Teach them the wonderfulness of the Creator through contact with his richest gifts. Let them learn that only by the aid of his light and power is it possible for us to have these beautiful surroundings to inspire us to nobler and higher impulses. We all remember with joy the happiness of our childhood days, and of gathering the flowers of the field. We knew to a day when the wild crocus would bloom, and the lapse of time between the appearance of the anemone and that of the violet. We needed no guide to direct us to the mossy beds and shady nooks to witness the uncurling of the delicate fern. From the opening of the first spring bud to the gathering of the harvest of nuts and mottled autumn leaves, can you recall a day spent in the fields and forests that was not one of purity and peace? The recent observation of Arbor Day by the children of our public schools, only leads to the higher suggestion of cultivating flowers about the school buildings. This can be most successfully done, both indoors and out, with good effect, not only from the acquirement of knowledge by the children, but by the higher moral discipline involved. As the larger portion of the school year is during the winter months, the greater attention in this work should be applied to plants that can be successfully grown inside, as they can be made a great source of pleasure the year round."

THE members of the Froebel Society of St. Louis, at the meeting held October 28, had the pleasure of welcoming and listening to Miss Amalie Hofer, of Chicago, who addressed them on the subject of "Right Relationships." "Every man should find his premise," was the opening pregnant sentence of the speaker; and the thought which seemed to be the underlying meaning of these words and permeate every part of the theme, pointed the necessity that each individual is under to find *within himself* that power of heart and mind which shall make him a force for good in the world, and then to exert it. This adjustment secures "right relationships." To women, to whom the spiritual education of the race seems specially intrusted, the message comes with particular emphasis. "What is civilization?" asks Emerson. "The power of good women in the world." If we could all feel the force and responsibility of that answer!—*Sec'y Froebel Society.*

THERE are persons who are natural teachers. There are more who absorb the professional spirit easily from only the slightest contact with those who possess it. But these are unfortunately few in comparison with the whole mass. The overwhelming number need a comprehensive and intelligently laid out course of instruction, and constant intercourse with trained teachers and with other students in a professional atmosphere. Experience, home reading, institutes, circles, and lectures, serve to keep teachers at the front of educational activity, but for the purpose of making teachers they cannot take the place of a regular course in a professional training school for teachers, which is such not only in name, but as much in fact, as the medical and law and theological schools are professional training schools for those established professions.—*Hon. A. S. Draper.*

THE Colorado Kindergarten Normal School, under the superintendence of Miss L. E. Spencer, resumed its work in September. There are twenty-four students,—ten seniors and fourteen juniors. These young ladies have the privilege of practicing in the Wilfred, the Arthur, and the South Denver kindergartens, which are now a part of the public school system. Many of the graduates of last year are successful kindergartners in Colorado and other states. Mothers' meetings are held in different parts of the city. A club has been organized for primary teachers and kindergartners wishing to pursue their studies. An association has been lately formed in Cheyenne, for the support of a kindergarten, of which Miss Richard, a graduate of the class of '93, is director. There is a good prospect for a pleasant and successful year's work.

THE Chicago Kindergarten Club has issued its prospectus, which includes an annual report, the matters of organization, list of members, also a directory of the kindergartens of the city. The first regular meeting of the club was called to order by the president, Miss Frances Newton, Saturday, November 4, with a good attendance. The series of lectures brought before the club by Professor F. Starr, of the University of Chicago, promises great practical profit to the members. Special course ticket or single tickets may be secured by others than regular members. The social features of the club will be largely extended during the coming year, and the enthusiasm of old and new members promises a profitable winter's work. The club meets at Lincoln Hall, 66 and 70 Adams street.

A PRIVATE kindergarten, though small, exerts an influence as important as that of the largest free school. If young kindergartners will learn the lesson of patience, and instead of changing their field of work so often, hold fast to one location, greater benefit would come to them as well as to the community. We congratulate every private kindergartner who can show a record of three or more years at the same post. Miss Axtell of Pittsfield, Mass., announces her third year, with enlarged

capacity and assistants. Also the Misses Johnson and Alcott announce the fourth year of their kindergarten at Port Chester, N. Y. Miss Alice Butchart has opened her fourth year at Duluth, Minn.

THE regular monthly meeting of the California Froebel Society was held at 64 Silver St., Friday, November 3, 1893. Miss A. Pelham was chosen to fill the chair, and the meeting was called to order. The members of the society were then formally notified of Mrs. Dohrmann's bereavement, in the recent death of her husband, and a committee was appointed to frame resolutions of condolence. A motion to adjourn, out of respect to and sympathy with Mrs. Dohrmann, was unanimously carried. The next regular meeting will occur on Friday, December 1, 1893, the subject under discussion to be—"Modeling and its Value; What and How Shall we Model?"—*M. L. Bullock, Rec. Sec.*

THE Alumnae Association of the Chicago Kindergarten College began its work of supporting a free kindergarten in September of 1889, in the Bohemian district of the city, at Halsted and Twelfth streets. It has continued to carry on this work ever since. The association has increased its membership to about forty-five active members. One of its aims is to encourage a spirit of friendliness among all the students of the college, and several receptions are given from time to time during the college year, to the members of the college.—*Nellie A. Lloyd, Secretary.*

MISS CARRIE S. NEWMAN has recently opened the first kindergarten in Vancouver City, British Columbia. She writes: "Much curiosity seems to have been aroused, and I am anxious that the parents should gain a true knowledge of the system." Miss Newman's ambition is a worthy one. There is no excuse for mistaken impressions of the work or its value going out from the kindergarten itself. Every new field should be entered as holy ground, and every step of that entrance should be counted as a lesson to the "curious people," of what the true kindergarten is and is not.

Wanted.—Vols. I and II of the KINDERGARTEN MAGAZINE, at \$3 apiece. Anyone wishing to part with these first volumes can secure the prompt payment for the same. Public libraries are demanding the bound volumes, in order to possess the complete file of the publication. Let us know at once if you have such, of which to make disposal.

REPORTS of clubs and societies, which are desired for publication in this department, should be mailed to reach the editor by the 15th of each month, in order that they may appear in the magazine of the following month. These reports are valuable to the fellow workers, and keep an interchanging interest in the work far and near.

* MISS EVA O. FARNSWORTH, of Minneapolis, has worked out a set of architectural building blocks, which, if brought into the market, will

make a transition step from the kindergarten over into the grade school. The creative power of the kindergartners is developed as well as that of their charges by this transforming method.

EVERY kindergartner may become the central sun of a social planetary system, through her intelligent enthusiasm and sincere convictions substantiated in a good, wholesome kindergarten. It is not reserved for the few to be successful, but each of the least may be in proportion to her self-abandon to the work.

MRS. EDWIN SAWTELL addressed the Women's Educational Union of Brockton, Mass., on the "Moral Value of the Kindergarten." After the lecture questions on every phase of the subject were answered. This is often the best part of such an occasion, since it brings out both sides of the question.

THE article entitled "Shoemaker's Barefoot Children," which appears on page 276 of this number, gives the friends of Emilie Poulsson a different view of her powers, both of writing and thinking. She is well known through her nursery rhymes. She now gives the world a sermon.

THE women of Wayne, Penn., are organizing for study and work to the profit of their home making and keeping. They meet regularly to read and discuss matters of child training. A handful of earnest women can create an influence in a community which is unlimited in its force.

THE Golden Gate Kindergarten Association has recorded 16,242 children during the past fourteen years. The past year has enrolled, all told, 3,318. Mrs. Cooper is now preparing her fourteenth annual report, and says, with her native fervor, "Our work goes bravely on!"

PORTLAND, Me., has had the pleasure of hearing and seeing Mrs. Kate Douglas Wiggin. The author's reading netted to the purse of the free kindergarten \$200, and to the audience who welcomed a fellow Maine woman, great pleasure and profit.

MRS. P. S. KNIGHT, a graduate of the Grand Rapids Kindergarten Association, has organized a study class among the parents of Salem, Ore. This work is supplementary to the regularly organized training class already existing in Salem.

THE paper prepared by Miss Heerwart, of Germany, on "Froebel's Religion," which was presented and discussed at the Kindergarten Department Congress during the past summer, will appear in pamphlet form during the winter.

THE female seminary at Charleston, S. C., has a well-equipped kindergarten department in charge of Miss Schleppengrell, who promises to be one of the leaders in the Southern work. She is also organizing a study club for parents.

THE November meeting of the Philadelphia Society of Froebel Kindergartners discussed "A Day in Kindergarten," with the apple as the objective point of interest in examination, story, poem, hymn, games, and modeling in clay.

IS THE faculty of memory of enough importance to have three-fourths of all the time spent in school devoted to its development?—*William Hawley Smith.*

MISS AMALIE HOFER spent a week recently among the schools and kindergartens of St. Louis. A fuller report of this visit will appear in our next number.

GEOGRAPHY, as a science, was introduced into Europe by the Moors about 1240.

THE Chicago school board now fathers twelve public school kindergartens.

LONDON, Ont., has eight public school kindergartens.

BOOKS AND PERIODICALS.

THE simultaneous appearance of two such books as "In the Child's World," and "Practical Suggestions for Kindergartners," emphasizes the need which teachers have long felt for a volume of practical assistance and guidance in their work with the children. They must know their materials or text-books, in order to take charge of a roomful of children. But how to apply this knowledge to the children has not always been a matter so easily acquired. "In the Child's World," by Miss Emilie Poulsson, has been looked forward to many months. It has arrived in time for the kindergartner's Christmas stocking. And a welcome gift it will prove, in that it combines storybook, science, history, morning talks, list of books for reference and study, as well as suggestions enough for many months of school days. The subject matter of the book is classified according to the seasons and the school year, supplying suitable materials for the individual kindergartner to embody in her program work. A thread of purpose runs through the entire collection, binding together the parts into a story of the seasons. The original matter by Miss Poulsson herself is full of her native touch, including adaptations and revisions of many familiar rhymes. In the case of "Lisa and the Birds" she has translated a quaint Norwegian story. The "Old Fashioned Rhyme" is a parody on "This is the House that Jack Built," and runs:

This is the tree of the forest;
This is the ax, whose steady blows
Cut down the tree of the forest.

In this happy manner is traced the entire process by which strong tree becomes strong house; at the same time is applied the fundamental rule of the kindergarten, which urges that school work lead more and more into processes, never merely an examination of unrelated objects. The stories from Miss Poulsson's own pen, many of which have never been published before, reveal a knowledge of child nature as well as a thorough experience in how to make the most vital impressions upon him. A joyous and sweet undercurrent characterizes the individual tale as well as the whole volume. This in itself is the essence of the kindergarten doctrine. There is no greater or more wholesome moral to point than these of joyousness and sweetness. The practical suggestions at the head of each chapter give much general information to the kindergartner, as well as hints as to methods of talking *with*, not merely *at* the children. Many old familiar tales are retold, often retouched to advantage, such as "The Golden Touch," "The Honest Woodman," etc. The illustrations, calculated to let additional light into "The Child's World,"

will be of great interest in reading the stories with the children; they are simple and direct in their references to nature and man's activities. Every mother or teacher who has enjoyed the privilege of making her own scrapbook, gathering here and there the bits which have charmed or instructed, will appreciate the labor and the discriminating judgment which has been thrown into this volume of many scraps. The teacher who has no time for making her own collection will appreciate this book, which has been culled with special reference to her exigencies. The child who loves his "great, wide, wonderful world," will love this book also, which on a rainy day can still take him out into the woods, into other lands, often carrying father and mother with him on his journeyings.

"Practical Suggestions for Kindergartners," as announced heretofore, comes published by its author, Jeannette Gregory, of St. Louis. It is a large volume, behind every page of which we find a sincerity and conviction which cannot other than secure a permanent value to the book. Miss Gregory is one of that group of vigilant St. Louis workers which has made such lasting impression upon American school life. In the effort to bring out a book which should reveal to teachers the psychological law of their work, and at the same time put into their hands the tools and methods for operating this law, Miss Gregory assumed a great undertaking. The fidelity to her twofold purpose has presented to the kindergartners a volume of infinite suggestion and worth. As the author states, the plan of the work here recorded is that applied to children of six years, such only being admitted to the kindergartens of St. Louis. This must be borne in mind, since it admits of and necessitates much more organized work than the little nursery kindergarten with babies of three and four years. The introductory remarks of the author clearly set forth the purpose and point of view of the subject matter. The index covers the following general departments: Talks on the songs of Froebel's "Mutter und Kose-Lieder"; Talks on animals, birds, and insects; Talks on plants and flowers; Talks on general subjects; Stories, including fifteen typical stories; An appendix of practical directions, such as the arranging of charts, selection of materials, room decorations, etc. One hundred and thirty-eight pages are devoted to a detailed model program, including the proper divisions of time and the proportionate balance of work, play, and chat. In spite of the elaborate detail, the unity of the plan is fully sustained, and Froebel's education of man is elucidated: namely, that the child should be led to know himself as a part of a great organic world, through his daily dependencies and relationships. No special value is claimed for any one part of the material or work, other than as these are turned to the one purpose of revealing the child to himself. The individual kindergartner is expected and urged by the author to substitute her own application of this principle and adjust the detail plan to fit her environment and neces-

sity. We congratulate Miss Gregory upon her laborious but sincere work, and frankly believe that she agrees with us in saying that no one book can ever take the place of systematic training or experience. The price of the volume is \$3, and it can be secured through the Kindergarten Literature Company.

"Child-Stories from the Masters," by Maude Menefee. This book will be ready for the holidays of 1893-94. It is one of the greatest attempts of this age to give to the child the greatest themes of the masters, introducing the youngest readers to the masters through the door of interpretation rather than fact or fiction. Some of her stories have appeared from time to time in our magazines, and have won the highest expressions of praise from those who are looking into the child's needs for pure and classic literature. We can only say for the book that it is bound to take its place among the permanent works of art for children. Price \$1.50, bound in white cloth and gold, and laid paper; most durable and elegant.

A NEAT pamphlet in white and gold comes bearing this title: "Professional Training; To What Extent is Symbolism Justifiable in the Kindergarten? Two addresses before the educational congress of 1893," by Mrs. Eudora L. Hailmann, of La Porte, Ind. These valuable papers will be of advantage in this form for future reference and study. The sincerity of Mrs. Hailmann in all her work is well known, and hence her statements will be read with great interest.

"The Friendship of the Faiths," an ode by Louis James Block, appears in pamphlet form, inscribed to the International Congress of Religions. Published by C. H. Kerr & Co., Chicago. Mr. Block is known as a philosopher-poet, and this addition to his productions is cordially welcomed by his many friends.

THE following books are received: "The Psychology of Childhood," by Frederick Tracy, D. C., Heath & Co.; "Boston Collection of Kindergarten Stories," published by J. L. Hammett, Boston. (Price 60 cts.)

PUBLISHERS' NOTES.

"Mother Goose in the Kindergarten," by Fannie S. Bolton, which will be ready by December 1, 1893, has already a large and eager demand. The book will be put on heavy rope manilla paper with scarlet and black letters, and made in a manner most durable. The illustrations are the work of the author, who gives them to show how any mother or teacher can express in crayon whatever jingle the children may love to repeat. The edition will be very small, and made especially for this Christmas time. Price in boards, 75 cents; in cloth, \$1. Send for it to the Kindergarten Literature Co., 1207 Woman's Temple, Chicago.

There are only about one hundred copies of Vol. I of *Child-Garden* to be had. They are now bound, and partially exhausted. We desire to give our readers the first chance at purchasing them. Price \$2.

The Christmas Catalogue of the Kindergarten Literature Co. is just ready. It contains portraits of the most prominent kindergarten writers, many of the faces never having appeared before.

The price of Miss Poulsson's "In the Child's World" was given in an edition of our catalogue as \$2.50. It was a mistake in our advices, which have since changed to \$2.

An energetic lady kindergartner in Wichita, Kan., has sent this fall 112 subscribers to *Child-Garden*. There is nothing unprofessional in the work of introducing this beautiful magazine, and half the profit goes into the workers' hands.

Send for a bundle of sample copies of *Child-Garden*, and put it into the hands of as many children as possible, for a Christmas gift from their parents.

Wanted.—The following back numbers of KINDERGARTEN MAGAZINE in exchange for any other number you want in Vols. II, III, IV, or V, or for books: Vol. I, Nos. 3, 4, and 9; Vol. II, Nos. 1, 8, and 13; Vol. III, No. 8. Address Kindergarten Literature Co., Chicago.

Send in your orders early for bound volumes of the *Child-Garden* for 1892-3. There will be a limited number only, and the holiday trade is already engaging them. They are handsomely bound in silk cloth, and make a very attractive volume. Price \$2. We will bind back numbers in cloth for anyone sending their files, for \$1.

Many training schools are making engagements for next year's special lectures through the Kindergarten Literature Co. We are in correspondence with many excellent kindergarten specialists in color, form, music, primary methods, literature, art, etc.

Child-Garden Samples.—Send in lists of mothers with young children who would be glad to receive this magazine for their little ones. Remember some child's birthday with a gift of *Child-Garden*, only \$1 per year.

Always—Send your subscription made payable to the Kindergarten Literature Co., Woman's Temple, Chicago, Ill., either by money order, express order, postal note, or draft. (No foreign stamps received.)

Portraits of Froebel.—Fine head of Froebel; also Washington, Lincoln, and Franklin; on fine boards, 6 cents each, or ten for 50 cents. Address Kindergarten Literature Co., Woman's Temple, Chicago. (Size 6x8 inches.)

All inquiries concerning training schools, supplies, literature, song books, lectures, trained kindergartners, etc., will be freely answered by the Kindergarten Literature Co.

Back numbers from September, 1888, to date, except issues of January, May, and December, 1889, May, 1890, and April, 1891, can be had to complete your files; price 25 cents each.

Send for our complete catalogue of choice kindergarten literature; also give us lists of teachers and mothers who wish information concerning the best reading.

Bound Volumes.—Vols. IV and V, handsomely bound in fine silk cloth, giving the full year's work in compact shape, each \$3.

A Sensational Story has attracted attention lately, but as a matter of fact the public has also devoted time to things substantial, judging by the unprecedented sales of the Gail Borden Eagle Brand Condensed Milk. Unequaled as a food for infants. Sold by Grocers and Druggists.

Foreign Subscriptions.—On all subscriptions outside of the States, British Columbia, Canada, and Mexico, add forty cents (40 cents) for postage, save in case of South Africa, outside of the postal union, which amounts to 80 cents extra on the year's numbers. On *Child-Garden* the rate of postage is 25 cents per year; on foreign subscriptions and to South Africa, 50 cents.

Always.—Our readers who change their addresses should immediately notify us of same and save the return of their mail to us. State both the new and the old location. It saves time and trouble.

Always.—Subscriptions are stopped on expiration, the last number being marked, "With this number your subscription expires," and a return subscription blank inclosed.





MADONNA AND CHILD. by Gabriel Max.

KINDERGARTEN MAGAZINE

Vol. VI.—JANUARY, 1894.—No. 5.

EARLY EDUCATION THROUGH SYMBOLS.

I.

MARION FOSTER WASHBURN.

BEFORE taking up the specific topic of this paper, "Early Education through Symbols," it seems fitting that we should examine somewhat into the general use and meaning of symbolism. When we have found what it is, and what its peculiar value to the individual, we can the more easily apply it to the little child; for it is a truism that that which we would teach, we must first know ourselves; and I suspect that there are some of us who have never realized the part symbolism has played in our own lives, and who therefore fail to recognize its importance in all development. Who has not discovered that on attempting to teach a little child to draw or sew, one had to examine into the way that oneself held the pencil or the needle, and so for the first time made the process conscious?

In this paper, therefore, I propose first to discover how much and what symbolism has done for us, and then to judge of its value to the child.

Symbol, says that obliging lexicographer, Mr. Webster, who has helped so many embarrassed essayists to begin their papers, comes from two Greek words,—*sun*, with or together, and *ballo*, to throw; and it means "the sign or representation of any moral thing by the images or properties of any natural thing;" also, "an emblem or representation of something else;" or "a letter or character which is significant."

You will please notice the breadth of this definition. It is not perhaps all that might be desired in some respects, for the expression "a moral thing" is, to say the least, unenlightening; but at any rate it gives us scope. The derivation of the word is more satisfactory; a symbol is the putting together of the thing and its meaning. This is, I take it, the exact significance and right use of a symbol. It shows "the existence of an internal in an external."

It does not leave the things of this world, things of sense merely, disconnected with things of the other, the inner world; but it shows that in the truth of sense lives the truth of spirit; that in and through the material lives the immaterial, which was in the beginning with it, and without which was nothing made of that which is made.

The use of symbolism is more widespread than is perhaps usually recognized. Many have said that they knew nothing about symbols, while at the very time they were using them. For all language is a symbol; and not a natural, but an arbitrary symbol, like the symbols of algebra. You remember Webster defined a symbol as a "letter or character which is significant." The letter S, that crooked quirligee, is an arbitrary symbol of a certain sound, which sound might be represented by any other kind of mark, as indeed it is by different peoples; for instance, the Greeks sometimes write it, of course, like an *o* with a handle to it. This symbol again, in combination with three others, just as arbitrary and unreasoning, we have accepted to mean the word "self," and this word again to stand for the wonderful, complex, incomprehensible idea of the self,—an idea written differently, yet not thought so differently, in every little petty division of a language under the sun. Although the double combination of artificial and forced symbols which takes place in the writing of a language might justly be considered as clumsy a use of symbolism as any that could be devised, yet think of what infinite value it is! Without it we should have no further communication with each other than that which takes place between the untaught deaf and dumb. Yet in written language, even of

the baldness of a mathematical proposition, or the aridity, as of mountain peaks above the verdure line, of Hegelian categories, there is a double use of symbolism, and symbolism of the most forced and artificial kind. There is first the symbol of the letter, and then of the combination of letters, or word; and this, as we well know, bears no organic relation in its resultant meaning to the meaning of its various parts. Thus the letters of the word "self" indicate, indeed, its sound; but the transition between its sound and its meaning is as violent, as apparently unreasonable, as the relation between its appearance and its sound. We have made speech so much the vehicle of our thought, and used writing so constantly to indicate speech, that it often requires some thinking to prove to ourselves how purely arbitrary the whole performance is. Children see it. They continually ask: "Why is this a shoe?" "Shoe, shoe, shoe," my little boy repeated the other day, over and over, "I don't see why they said shoe. Why didn't they say cat or pudding?"

Well may he ask, and we with him. There is a why, but what is it? I take it, we are all content to assume that there is a reason for everything. What is the reason of this universal parallelism? Why should all peoples express thought in sound which bears no immediate organic relationship to it, any more than touch, or taste, or smell, or heat, or light? and then, when they reach a certain phase of development, express this sound again to the sense of sight? Here is a curious thing happening,—an idea, soundless, intangible, not evident to any of the senses, translating itself into something that touches the ear, and that, again, moving out, through the fingers, into something that touches the eye. Why? Why doesn't it stay thought, and communicate itself as such, without the clumsy and insufficient medium of sound? Why, moreover, if it uses sound, does it use it so differently in different places? Why is the thought of the Chinese utterly unintelligible to you and me in its written form, though entirely germane to you and me in its entity?

These are difficult problems, and not to be settled in a limited paper. The most we can do, in this time of symbolizing together, is to discover that we *are* symbolizing, and to be convinced that there is a reason why, and to look later for that reason, at our leisure. In the mean time, I am going to tell you what I think is the reason. You probably will fail to agree with me; but that will be productive of a more vigorous discussion afterwards, which is, I believe, desirable.

I think we use symbols because we half recognize, unconsciously, that things of all sorts,—pen-scratches, chopped-up vibrations of air, all our senses, and all the outer world, are here as containers of spirit, exactly as our kitchen utensils hang shining on the wall ready to contain anything with which we may choose to fill them. This world and all that in it is, is here for use, and for the use, not of the dead, but of the living. A pen-scratch by itself, without meaning and without life behind it, could not exist; but if it could, it would be dead. By itself, it would be silly and useless; made by a living hand, moved in obedience to a living will, inspired by a lofty thought, that pen-scratch may move the world and alter the face thereof! Not, however, if the will is an unreasoning will or the thought a thought which will not bend itself to be contained within the prescribed form. If a Shakespeare or a Dante, even a David or a St. Paul, should take up his pen, think high thoughts, and will his hand to move through some eccentric orbit, more equal to the inspiring thought than the set characters of the alphabet, he would not succeed in communicating his thought at all, any more than the feeblest child who scribbles a page full of crooked lines to tell papa he loves him. The thing that makes a language of any value is the consent of many people to bow their individual wills to the will of the majority, to submit to even unreasonable caprices, like the caprices of our English spelling, for the sake of being in a position to communicate. I want to emphasize that the consent of a large number of people is necessary to make a symbol of value; and the larger number of people so con-

senting, the greater the value of the symbol; as for instance, the English language is a higher means of communication today than ancient Greek, not because the Greek language is less flexible and rich than the English,—for some of the highest thoughts of which the human mind is capable have been voiced in Greek,—but because today fewer people consent to use the ancient Athenian tongue. If Goethe had written in Greek, he would probably have died unknown altogether by this time. Since he is mellowed a little by age, some few scholars might have found him out, and have vainly entreated the world to read him, as they entreat it to read Sappho in the original.

So a symbol, to be of value, must be accepted by large numbers of people—*the larger the better*. Hence arbitrary symbols—as letters, words, and algebraic signs—are of *less value* than universal symbols, which reach home to all people, and have reached home through all time.

We do not any of us need to be convinced of the value of language, nor even of symbolic language. There are some of us who consider higher thinking that form of thinking—the philosophic—which dispenses with the use of images; but most of us turn a cold, deaf ear to philosophy, and a warm and willing one to poetry. Why does poetry move us more than prose? Is it its form and rhythm, its jingling repetition of words that end alike? or is it that subtler thing,—its use of symbolism? Every poem is full of symbols; every line teems with references to the natural world as an explainer of the spiritual.

At various times in the history of the world, learned men, having discovered the value of symbolism, through their experience of what the world of nature can teach him who will listen, have attempted to construct what may be called a human system of symbolism; and hence we have the extraordinary sculptures and paintings of the old Oriental temples and caves, of the Egyptian pyramids, of our own Indian and Aztec relics. This using of pictures of objects, natural and unnatural, to indicate spiritual truths, varies from the crudest imagery to the most elaborate. We

have the hundred-breasted goddess—nourishing mother—of the far East, and the careful hieroglyphics of the valley of the Nile; and strange to say, it is the crudest of these systems which most easily interests and affects us. Or, to be more accurate, that system which most nearly approximates nature, which is the least artificial, and has the least of the man in it, means the most to us. Why?

(Concluded next month.)



OBSTACLES TO KINDERGARTEN PROGRESS IN OUR LARGE CITIES.

ELIZA A. BLAKER.

(Mrs. Eliza A. Blaker, who has superintended the substantial growth of the public school kindergartens of Indianapolis, speaks with authority on the above practical subject. This paper was prepared for the International Kindergarten Union Congress.)

THE obstacles to kindergarten progress in large cities are manifold; but after a careful sifting, they may be classed under two heads,—namely, the hindrances arising from a lack of knowledge of the purpose of the work, and a wrong impression of the necessary expense. Upon the solution of these is dependent the early and permanent establishment of the practical phase of the kindergarten idea.

The kindergarten as a part of the public school system is the only avenue to reach all classes of children. In order to pave the way for this, and to lessen the number of barriers that naturally arise where a new department of educational work is not generally understood, time must be given for the information of the public mind. There are two avenues through which to accomplish this purpose,—two avenues which represent the extremes of society,—the free or charity, and the private kindergarten. These in turn have mountains of obstacles to surmount; but many of the difficulties may be overcome if the first step be wisely taken. The right organization of a system of free kindergartens is dependent upon a few earnest, persevering, and well-informed persons, who, working among their friends, not only create an opinion in favor of the cause espoused, but in this way constantly widen the circle of workers, until enough are deeply interested to form a society.

Then follows the careful selection of an executive board and the appointment of a superintendent or organizer.

The latter must be a thoroughly educated and cultured woman, possessing executive ability, discretion, tact, and an especial training for the work. She must have the qualities of mind and heart which ever keep her in touch with child life, and an enthusiasm to which is added the power to make the theory clear to the public through speech and press and practical work. Her personal discouragements must not become a hindrance to the labor of the executive board. The superintendent, being especially prepared for her work, with a high ideal of its purpose and an ever-living faith in its value, should be the source of encouragement to every member of the society.

The following are some of the mistaken views which tend to hamper kindergarten progress: that the expense is too heavy for the number of children reached; that the kindergarten unfits the child for the duties of school; that the children are too young to leave home; that the system is good enough for the poor, since it furnishes a place of shelter, etc.; that the kindergarten is a school, and it is wrong to give children regular instruction previous to the age of six; that the eyes of children are not in a condition to be employed in kindergarten occupations before the seventh year; that the auxiliaries of the free kindergarten, such as food and clothing, tend to pauperize; that the expenses could be decreased by keeping the salaries low, because it does not require much ability to play with little children. These attacks arise from ignorance of the subject, and they point to the line of work that must be done to bring the opposers into a right understanding of and sympathy for the Froebel idea.

By way of answering some of these objections, it may be stated that it has been our observation that it costs less than two dollars a year to keep a child in a free kindergarten. This amount includes such items as luncheon and aid in clothing. What if it cost three times this sum? Would it not be economy and wisdom to aid the child in the habit-forming period of his life, to strengthen the foundation?

One of the most formidable obstacles to overcome is the low salary, which prevents many a well-adapted person from becoming a kindergartner..

Clothing given to a destitute child of the free kindergarten need not engender poverty, if it be given on the condition of regularity in attendance except in cases of sickness.

Again, the kindergarten is not a school. Its very name denies such a statement. There is abundant testimony, however, to combat each objection.

The meetings and the classes for the pleasure and instruction of the mothers, both of the private and free kindergarten, serve as a strong ally in aiding the overthrow of prejudices against the system and in furthering the direct work of the kindergarten.

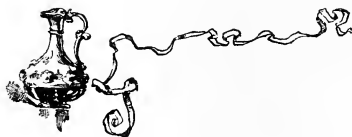
The kindergarten system thus reaches into the home through the training afforded the younger children and the mother; but the work does not benefit the family as fully as it should, nor does it embrace every opportunity for overcoming opposition, until it establishes the domestic training school, with its miniature and practical departments of every phase of housework. The latter opens its doors to the older brothers and sisters once a week, and at nine-thirty A. M. This gives the children time to help at home before the hour of opening. The pupils are held responsible for the daily practice of the weekly lessons in bed making, etc. Under a Free Kindergarten Society and with a normal training school, the additional expense of the domestic training departments need not be heavy. Kindergartners should not allow a chance to escape them for the elevation of the family and for the testing and explanation of the value of the work.

Obstacles are to be overcome, not alone in the solicitation of money to support the system, but in the gathering of the children for the kindergarten.

Although the Free Kindergarten Society helps to pave the way for the permanent establishment of the public school kindergarten, its work will never cease; for is not

the neglected, the poor child, of less than four years, to be trained and housed and fed? The friendly visiting, too, must go on. Some provision must be made to keep, as much as possible, school machinery *out* of the public school kindergarten, and the mother-heart, the home feeling, *in*.

In laying stress upon the value of the charity phase in preparation for the public kindergarten, care must be taken not to lose sight of the private kindergarten and its great responsibility and worth; for out of the self-sacrificing pioneer labor of the latter has developed the free kindergarten. The work of the private kindergarten cannot stop. The three phases of the Froebel system are necessary to reach all classes and to form a circle of kindergarten training.





DELSARTE INTERPRETED BY ONE OF HIS DIS-
CIPLES.

MARI RUEF HOFER.

DURING the last half century it has been the good fortune of America to bear upon the pages of its guest book two noble names,—Froebel and Delsarte,—the inception of whose ideas into old methods are revolutionizing the educational world.

With charming frankness and *ingénue*, we have hospitably received and encouraged these pioneers of new thought. We have as fearlessly sifted and tested their ideas, metaphorically “trying them on,” pruning the worthless and retaining the good.

This scoring process has been applied to the Delsartean system of physical development in our country, which has been so largely investigated during the last ten years.

The detail and application of the Delsartean system is sufficiently well known. Its methods, however inadequately rendered at times, have been gratefully received among

teachers of all classes, suggesting new elements of beauty in their work and lives, strongly opposed to old angularities and awkwardnesses.

It has had its exponents, good and bad; its interpreters and misinterpreters; but through all the movement there has been such a constant progress toward a truth to be revealed, that it has attracted and held the attention of our ablest thinkers and workers.

Through the new happiness of the rhythm of our bodies, we began to realize the hunger of our hearts for art,—the desire for the beautiful to be brought into our lives.

In this spirit we welcomed the graceful interpreters of the Delsarte system, as inspired beings who were to restore to us the lost art of personal beauty and repose. We were charmed by the graceful waving arms and the lithe and sinuous movements. We have passed safely through all the phases of this movement, from the sentimental attitudinizing and statuesque posing in Greek drapery to the other extreme, the semi-scientific basis of combined muscle and emotion. Between these two has stood the interpreter, on the intellectual basis, finely poised in her differentiations, holding the balance of common sense with the well-defined logic of the principles of Delsarte.

The Delsarte fever, or craze, is over. Its artificial constituents have fallen away. Only to its most earnest and sincere seekers has its truth become revealed, and, as they have understood, has it become embodied in their lives. Of these it may be truly said: "They have found and are living in the poise of Being, and radiating out from this vitality the powers God has given them."

The art of life—the art of living graciously, beautifully, serenely, yet vitally—is becoming understood among us. We are beginning to look more to the true interpretation of ourselves as a necessary accompaniment to daily duties. We are beginning to question deeper and closer into the meaning of Delsarte the *man*, as we move in the rhythm of his theories.

Is not art in the *inner, nature* sense, such as interpreted by Millet, Corot, or Ruskin, the secret of his thought?

Would he not repudiate—as we must feel to do when we learn better things—the over-scientific, analytically inclined work which largely represents the Delsarte training of today?

Is not art—real art, whose mellowing influence is beginning to touch us on all sides—as different from this conception as the downy pink flesh of a child from a hideous skeleton?

Such a consideration of Delsarte, from the words of one of the masters of its artistic interpretation, we would like to present to our readers, many of whom, standing in the intuitive presence of the child, and in daily touch with the wellsprings of his action, will feel their peculiar power and truth.

Mr. Edmund Russell says: "I believe that Delsarte is the connecting link between Froebel and the 'new education.' He would train the 'Froebel instinct' into the conscious acting and being man. Delsarte is the tuning of the instrument by which to bring the life within into relation to the world without, thereby leading to a higher unification of man.

"Everything we do is an act. We open our eyes, we breathe, we walk, we bathe, we eat, we clasp the hand of a friend; our whole life is a series of personal activities. With animals, savages, primary people, these personal activities are the whole life, and their constant execution gives them naturalness and ease and charm. Their personal observations are not contemplative, and call for no unnatural nerve concentration, contraction of brow, or concentric turning in of their nature to fix itself upon thought. Their life is a natural radiation of being, embodying in circles their experiences,—living, loving, learning, and growing in harmony and completeness.

"The baby opens his eyes; he lies for a long time drinking in the light and color around him. Each day the eyes take in a wider circle. It is some time before the head next

moves in the succession, and very far before the neck lifts the head; then the trunk is added, and the shoulder, elbow, hand, reach out for the object.

"The child sees things as a whole. Its first enjoyment is the thrill its breathing sends all over its body; and its enjoyment of light, air, and color as one with it, and all its little breathings and ecstasies, are as unified as the forces that hold the planets together. The breathings and turnings and spiral movements are not to give us higher grace, but higher life and a continued and further-reaching power of expression, adequate to the emotive impulse within.

"The body must learn to do; then only thinking becomes incarnate, and then it is that personality stands for influence and does work in the world. It is not the action, but the beautiful doing of it, that makes it complete. Wash dishes as an accompaniment to your soul thought. Our education now consists of separating, dividing, naming objects, and intellectualizing our being until we no longer live in the frank wholeness of the Italian fisher boy, but in a concentration of thought so intense that our whole being seems to lie in the contraction of a little cell or fiber between the eyebrows.

"Turning without, instead of within, we must get back by art this lost kingdom of God-given expression."

In reference to a physiological basis for our work toward art results,—the bane and curse of all modern schools of art,—Mr. Russell's words are very strong and to the purpose.

"The study of bones must only come when we are filled with the wonders of body expression, with its harmonious and divine mission as mediator between the God within and the universe without.

"If I were to interest you in a piece of decorative material, artistically speaking (unfolding a piece of texture), I should first call your attention to its beautiful harmony of color, to the subdued gold of the background in relation to the rich brown of the figures. Then I should speak of the beautiful pomegranate pattern,—a conventionalized

pomegranate, not a real one. A decorative design is not a botanical lesson. Even in giving you a botany lesson I should send you out into the fields to first study the gesture of the flower, the harmony of its color and form; for that is, after all, what makes the flower. The child does not see or care for the detail, or the structural processes of its growth. It is only conscious of delight in its beauty.

"To return to our design:—the great good of the lesson to you would be to excite in you a higher appreciation of beauty, a stronger desire to have beauty in your own life; above all, to show the harmony which is the beautiful, and help you select and arrange the things that come into your own life. Beauty does not depend upon external value.

"When you purchase a chair for your room, be sure that it bears some relationship to the general furnishings, and especially let it speak something more of its owner than the fact of a goodly bank account. Relate the garments you wear to yourself. Let them speak something of your character, your personality. Buy a gem because it suits you, not because it will tell how rich you are.

"We must train man to the synthetic use of his power throughout. His work is not to create the universe, but to create himself. He has been given the power to build himself. Scientists look upon him as the crowning feature. There is no other physical climax. All evidence reaches its highest in man, and Delsarte teaches us that man's era has just begun, and the next step is to lift him to the archetypal,—the man made in the image and likeness of God."

In conclusion, Mr. Russell outlined the three great groups of the Delsartean theory of development, which, classified and organized in this way, will help students to better understand the paths of their own development.

"1st. Relaxing exercises to shake off old contractions and prepare the body for the study of motion. The beginning of nervousness is contraction; the beginning of congestion is disease, which in turn is the beginning of all ugliness.

"2d. Then come floating curves and spirals, to unify the body and promote personal growth through reflex action of physical harmony. Most people stop here, and try to weave these beautiful movements into life. The real life expression has yet to follow, from the impulse within, moving through a free body.

"3d. The study of the laws of expression, which subordinate these motions to meaning. This is attained through the law of succession, the flowing of movement from one rhythm to another."

Mr. Russell illustrated the third point in the greeting or hand shake of one of our Oriental World's Fair visitors as an undulation of his whole being. His emotion radiated itself through speech, voice, through the glance of the eye. The action traveled from his emotive center to the shoulder, elbow, wrist, hip, knee, ankle, in one succession of courteous gesture. Compared with this, a curt, impassive American greeting with the accompanying poking out of a wooden hand attached to a wooden arm, is an insult. He believes we have much to learn from the natural but physically happy condition of the savage.

In relation to the games and life of the kindergarten, the kindergartner must understand motion and the laws of motion, as the basis of her work. Never make unnecessary motion. Never make motion for motion's sake. Keep to your great Froebelian, Delsartean principle of radiation from a creative center, and you will not only fulfill God's great natural law of development in man, and fill with joy and delight the life of the unfolding child, but bring about growth and results, as spontaneous and fresh as the eternal source from which they spring.

THE PLACE AND VALUE OF SONG IN THE KINDERGARTEN.

CONSTANCE MACKENZIE.

(Read before the kindergarten section of the International Congress of Education.)

THE song seems to claim a place for itself in every nook and corner of the kindergarten. It is appropriate almost everywhere. It welcomes the children into the morning ring, and accompanies, with delightful freshness, the subject of the morning talk. It leads them in the march and through the games, and follows them to the tables. It introduces the gift, and closes it. It brightens and lightens the occupation, making the informal busy time a glad union of voice and finger exercises. And its last friendly strain dies away only as the kindergarten is left empty of children at the session ending. Other reasons aside, its place is assured because the children love to sing; and this love of song in childhood leads me directly to the second heading of my paper,—What is the Value of the Song in the Kindergarten?

To start with reasons physical, for the value of the kindergarten song, we may draw attention to the chest development induced by good singing. To achieve its best results, the physical training of children should possess an interest to them entirely outside of the development of the body. Gymnastics, as such, have no place in the kindergarten. In the song this condition of good physical training is met to the extent of the song's possibility.

The child learns to sit and stand with back straight and shoulders well back, not formally, but with the understanding that it is the song's requirement and preamble. The action at once tends to broaden and elevate the chest. So also does the habit of deep breathing, which, as the children learn to sing well, they unconsciously adopt. There, too, is

the development of the voice, a result not alone of depth of chest, but also of the interest of the children in interpreting the sentiments of the song-story. And the children's interest in the story, and the delight in the music, form the foundation of all that is valuable in their singing. There are reasons manifold for the value of the song in the kindergarten, from the point of view of the child's unfolding intelligence.

The song offers one of the most attractive means of emphasizing all that is received through the talk, story, game, gift, occupation. It is an ever-varying, ever-pleasing repetition of the child's knowledge, and an always popular means of following up new experiences. The rhyming, measured language impresses itself upon the childish mind as prose can seldom do. It is to him the language form most readily retained and most delighted in. It is furthermore, when chosen as it should be chosen,—with a due regard for its literary and artistic value, for the most fitting and the most exquisite in wording and music,—a means of training in fine taste, surpassed in opportunity by nothing else in the kindergarten.

The child who has learned to appreciate beauty of word language and of tone language is, to the extent of his appreciation, both a poet and a musician; and in being both or either he is intellectually greater—and morally greater—than he was before the unfolding in him of the æsthetic sense. Bad music and paltry rhyme are dying out of our kindergarten song books. It is hardly possible nowadays to hear, as I have heard, of Mary's lamb, that he "waited patientlee about, *lee* about, *lee* about," in order to accommodate words poor enough in themselves to worse music.

Moreover, the good song offers to the child a standard of expression in language and music especially valuable while he stands on the threshold of expressive power, and is then permanently impressed by the earliest examples brought to his notice.

The chief and estimable value of the song lies not, however, in the physical nor in the intellectual, but in the moral

training it affords. The song is the uplifting of the spirit. Its effects are as various as the ever-changing childish moods. Well and judiciously used, it is a means in the hands of the kindergartner of creating moods. Harmful influences may be confronted and overcome, good ones strengthened, by the right song in the right place, sung as it should be sung. Weariness and irritation are changed into a sense of peace by the introduction, without preface or preparation, of a soothing song without action. Dullness and heaviness may be dissipated by an unexpected dash into a stirring bit of music. And many are the quietly pointed morals—not too evident, but sinking all the deeper because undisturbed by direct allusion—of which the song becomes the happy vehicle.

Music is, as we know, essentially an appeal to feeling; and when we wed fitting words to fitting melody, so that between the motive of the one and the motive of the other there shall be no discrepancy, we shall have laid a direct avenue of approach to the child's sympathies, to his better and more refined instincts. The road to reverence lies through the feelings, and to it the song leads the way. It winds by way of sympathy and respect for the lower forms of life, lifting itself up to a tenderness for the human in life, and in and through the human it sees and reaches the divine.

Take a song like the following, to observe how a child's reverential feeling is first stirred:

The alder by the river shakes out her powdery curls;
The willow buds in silver for the little boys and girls;
The little birds fly over, and oh, how sweet they sing,
To tell the happy children that once again 'tis spring!

When a child shall have learned to feel the sentiment in such a bit of musical poetry, and to recognize a loving relationship between himself and the alder, the willow buds, and the little birds; when he shall have begun to stretch out in friendly greeting to things and people not himself,—he will have taken the first step in religion. And as he keeps on singing the song again and again, and adds others

of the same uplifting tendency, with music that also elevates, the sentiment of reverence deepens and widens, until by and by it embraces all that he can know of what is true and good and beautiful.

The answer to the question as to how far the dramatic element should enter into the song, can be broadly stated in three propositions:

First, the subdued song, with the thought turned inward, should be sung without further action than may be expressed by undisturbed attitude, as in the winter prayer:

Loving Friend, oh, hear our prayer!
Take into thy tender care
All the leaves and flowers that sleep
In their white beds covered deep;
Shelter from the wintry storm
All thy snowbirds; keep them warm.

Here the only unforced action is the lifting of the head in appeal. If further gesture be introduced,—such as an imitation of the movement of the storm, or of the covering over of the flowers,—the simplicity and unity of the song are marred, the thought is distributed among the objects for which the appeal is made, instead of being centered upon the One appealed to, and the intended effect of the little hymn is destroyed.

Proposition second: The song that tends to project thought outward—the song of joyous, leaping action—needs action in its expression, as in the well-known bluebird song:

I know the song that the bluebird is singing
Up in the apple tree where he is swinging.
Brave little fellow! The skies may look dreary;
Nothing cares he while his heart is so cheery.
Hark! how the music leaps out of his throat!
Hark! was there ever so merry a note?
Listen awhile and you'll hear what he's saying
Up in the apple tree, swinging and swaying.

In such a song as that, the child is living among things external. "Up in the apple tree" lifts his hand with it. The listening attitude of the hand to the ear, or the finger lifted and the head turned, are almost instinctive, and the

cradling movement in time to the music goes by itself as the birds tip the branch. The charm of the words, the swing of the rhythm, the catch of the music, set him "swinging and swaying," until he is a bit of nature, at one with the rapture of the outburst of the song. If we here separate gesture so instinctive, from the singing, we check the child and spoil the song. It is in songs of such character that children most naturally select their own form of action, because they feel it so keenly in the blood. Let them choose. Encourage choice, and adopt the best they propose.

My third proposition is, that songs requiring movement so violent as to interfere with natural breathing action should be acted out only by those of the children who are not singing. This proposition should be laid down as a principle. There are many songs which in their suggestiveness call for quite violent movement,—movement delightful to the children and of great physical value. Such gestures may be employed by half of the class as a sort of a Greek Chorus, illustrating objectively the story told in the song. In no other way is violent gesture for a moment to be considered, unless one would counteract all physical benefit derived from the act of singing.

Every song, no matter how classified, calls for interpretation through the movement of the muscles of the face. The intention of the song should transfuse the countenance of the child; its very spirit must shine through its eyes. But this expression is pernicious in the extreme if it be "put on." The song-story and the music must be felt, or it ought not to be used at all; for unfelt expression is utterly false and artificial.

Thanks to the sunshine,
Thanks to the rain,
Little White Lily is happy again,

sing the children. It will not do to say to one dismal-faced little songster, "James, look happy." One cannot look happy to order—not honestly happy. And with feeling of any kind that is not honest we want nothing to do. But if one says for the class generally, for James to hear, "I can

see that Mary is a happy little lily; see how her face shines," then James forgets himself, ceases to be a child, and enters wholly into the fresh gladness of the flower. And at once the feeling will show in his face.

While care should be taken that no song that does not suggest action should have action thrust upon it, one should be equally observant not to discard gesture which the very nature of the song almost compels. I have heard singing rendered lame and lagging, because the kindergartner missed the impulse in it striving to push outward into action. A suggestion from her would have animated the singers and have wakened the song into life.

Finally, I would urge that, be the song what it may, no gesture be permitted that does not mean something, that does not add to the song's value as a means of expression, and that is not natural. I have seen songs so crowded with movement that not one gesture could be clearly and definitely finished. I have seen marred by gesture songs which would have been tenfold more effective had they been sung quietly, without action, as both words and music demanded. And I have seen songs made ridiculous by misfitting everyday words to gestures that the child would never use in like connection in everyday life; as in some of the songs of greeting and of farewell:

Good-by, happy work;

Good-by, happy play,

with both hands outward thrown as each good-by was said, in farcical exaggeration of expression.

I have hardly begun to plead the cause of the song in the kindergarten; but it needs no special pleader. Other things have their place, but the song belongs to all times and places; and at every time and in every place it has its special hundred-sided value. It is the very breath of the kindergarten. And it behooves us all to see to it that our children breathe in only the fresh, pure air of the best we have in song.

ST. LOUIS, HER KINDERGARTENS AND SCHOOLS.

AMALIE HOFER.

IT is twenty years since the first kindergarten stake was driven into the public school system of our country. It was the semi-southern city of St. Louis (whose people are far famed for their unstinted cordiality and open-handed hospitality) which first opened a door, however slightly, to the newcomer education. As is ever the case, a certain keenly convinced individual, who has experienced and proven this conviction into practicability, turned the knob of the door.

As is known on two continents, Miss Susan E. Blow secured permission from the school board of St. Louis twenty years ago, to utilize a public school room for an experimental kindergarten. She threw the full force of her womanly energy into the experiment, and by means of undaunted perseverance and intelligent demonstration, this first trial kindergarten attracted the earnest attention of the school men of St. Louis, and was destined to become the nucleus of an extended and eminently vital school system.

In less than a year sufficient proof of kindergarten efficacy was gathered, and the superintendent of schools, then Wm. T. Harris, recommended to the board of education that the kindergarten be incorporated into the school system of that city. Five kindergartens were opened to the urchins of St. Louis, whose numerous response has repeated this necessity until today almost every public school in their fair city has its inner temple for the little ones. This progress has not been without attending difficulties and labor pains, and the change of interpretation which made the law to provide schools only for children over six years is still one of its obstacles. This, too, will be met as the

understanding of child nature grows apace, and as men and women of power reach so great a distance from their own childhood as to see its possibilities in perspective.

The growing necessity of kindergartners and assistants in the care of the children was early met by the opening of a normal training class by Miss Blow herself. It was in these early days that an impress was made which still stamps itself upon all Western kindergarten effort. It was in the pioneer struggle in this direction that the staunch workers were called forth who today are carrying forward the principles then revealed. One who lived during that time of inspirational zeal, and experienced the awakening which ever flows from a formative period, has said with emphasis: "Those were indeed pentecostal days!"

A wholesome, homelike atmosphere prevailed in the various kindergartens which we visited. At the Marquette school we found a baby visitor whose birthday was being commemorated by the sixty or more children, whose goodwill and admiration radiated through song and greeting to meet this future candidate for a place among them. On the wall of this same kindergarten we found a collection of so-called "home work." This consisted of pieces of hand work such as sewing, drawing, crude carpentry, etc., which the children had devised and executed at home. The kindergarten explained that every effort was made to encourage spontaneous industry at home, in order that the children might not only more fully appreciate mother's and father's work, but that self-effort and coöperation in the home might be generated.

Much of this work was clearly a reproduction of what had previously been done in the kindergarten; but in every case the materials used were the crude findings of the children. In several cases these materials were adapted and utilized in a most ingenious manner.

An instinctive desire "to be busy" pervades the child, when he sees mother working about the home. It should be the aim of education to direct this innate desire into self-elected work. It is a great step to direct it by pre-

scribing tasks; another and nobler step, to inspire the child to find his own work.

It was interesting to note that in the very building where this lesson of coöperative usefulness was being inculcated, there were neither chairs nor tables, and scarcely floor space sufficient for the children who demanded admittance. Nevertheless good will and fellowship reigned, and dry-goods boxes were crowned with busy hands and attractive materials.

Again, we were ushered into a long room well filled with children whose efforts to overcome native unkemptness and original earthiness were only too visible. Here we found an unbounded good will, which sang us songs both lustily and tenderly, and which welcomed as comrade a much-soiled street pigeon to a home among them. Such experiences brought to little children in the name of education bring tears to the eyes of the staunchest adherent to those old-fashioned days of the rule of the ferule.

The Stoddard school is an unique structure, with generous court and surroundings. A portion of the building has served in the past as a religious chapel, but is now dedicated to the holy work of elementary education. The kindergarten, which the principal of the school candidly confesses to be the plum of the altogether excellent pudding, has an attractive room in the center of the building. A flood of light entered the ornamental windows from three sides of the room. The worktables were here arranged in the form of two horseshoes, the kindergartner standing in the opening, faced by the semi-oval of attentive children.

It is evident that school people as well as other connoisseurs are seeking out the appropriateness and fitness of things. Several of the special kindergarten buildings in St. Louis are veritable caskets for their precious jewels. One is shaped with many cheerful windows in a half-circle, securing a most effective light for the busy children and kindergartners. Another building is octagonal, giving attractive wall spaces which were decorated with the children's handiwork. Again, we found stained glass windows,—one

called the Froebel window, and another dedicated to the memories of Miss Susan Blow.

An unique charm prevails in every kindergarten, and no class of people is so susceptible to its indescribable power as are kindergartners themselves. Every song and story calls up reminiscences of other children and their gathering impressions. Every passing word, every glance from child to kindergartner, every expression of enthusiasm coming from the young cadets which warms the surrounding atmosphere into generous good will, all the signs and countersigns of childhood's own inimitable unfolding,—all these qualities contribute to that composite charm before which the initiated lay down their worldly all.

As we passed from one kindergarten to another, we found cordial greetings and welcomes everywhere. Children, like poets and artists, carry their hearts on their sleeves, and respond to every touch, be it but the gentlest approach of a stranger.

A hearty coöperation was noticeable between directors, children, grade teachers, kindergartners, principals, and officers of the board. This internal family spirit is to be commended, and is sufficient to counterbalance lesser faults and failings.

The confidence placed by Superintendent E. H. Long in his large corps of workers is revealed in the unconstrained daily atmosphere of the schools. Mr. Long, after being associated in this work for many years with Dr. Harris, succeeded him as superintendent of the schools, and has not failed to follow out the pattern set by his predecessor. He is cordially committed to the kindergarten cause, and his annual report never fails to present the principles of Froebel to his constituency. The chapter on the "Universality of Kindergarten Principles" has been reprinted in pamphlet form from his official report for 1891-92. Together with a previous pamphlet on the "Relation of the Kindergarten to the Primary School," this document makes a most convincing argument in furthering the work.

The colored public schools of St. Louis bear testimony

that organized educational effort with the colored people of the South may be made substantially fruitful. These results have been possible in St. Louis as nowhere else, because of geographical and historical precedents. We visited thoroughly two of these schools, entirely attended by colored children, from the kindergarten through the upper grades, with principals, teachers; and kindergartners all of the same race. The cordial dignity of the latter was marked, while the orderliness of the children was irreproachable. The only married woman retained in the service of the St. Louis School Committee is a colored kindergartner, whose innate power and grace could not easily be replaced.

Everyone has heard of the St. Louis Manual Training School, and of Professor Woodward, who has stood so many years as the enthusiastic pioneer in this direction. A visit to the school under his own escort proved highly interesting and profitable. The informal class work, whereby a group of twenty or more boy students gathered about their respective instructors, whether in a lesson of scientific investigation or literature, or in the shop applying the principles of the smithy, was a pleasing prophecy of the school of the future. The subject studied will then be of such all-engrossing personal interest to students, that visible rules and regulations, bars and devices, will be relegated to the attic like other useless and outgrown matters.

The new high school building on Grand avenue is an attractive and generously proportioned structure. The internal life of the building is even more inspiring, since it is composed of the youth, vigor, and faith of fifteen hundred young men and women. Mr. Louis Soldan, as principal of this center of animation, has an enviable privilege, but one which his native culture and scholarship, combined with sincerity and warmth of character, will by no means fail to fulfill. During a recent visit to this school by a party of distinguished guests, the entire family was filed into the spacious auditorium to listen to the impromptu eloquence of several of the foreign visitors. Their hearty rounds of

applause were unmistakable signs of spiritual as well as physical culture.

The exhibit of the St. Louis schools at the Columbian Exposition called forth much comment, and was granted several medals by the committee on awards. The exhibit was complete in that it covered the work from the kindergarten to the university, including normal training of teachers. Several original departures from customary lines were noted in this exhibit. The kindergarten department was well represented, but the critics who made a comparative study of kindergarten exhibits were forced to admit that this work from the hands of six-year-olds could not be judged from the average standpoint.

Chroniclers who point to St. Louis public school kindergartens as arguments in favor of the introduction of similar sub-primary departments elsewhere, do not always bear in mind that these children are six years old, and therefore less formative than the so-called kindergarten children of three, four, or five years. In arguing in behalf of public school kindergartens, it is always wise to condition the existence of the latter to the *proper* management of the same. In St. Louis this requisite is now fulfilled in the freedom and scope allowed the supervisor and directors of the kindergartens.

Miss Mary C. McCulloch, who has been supervisor of the kindergartens, subject to the school committee, for ten years, is an energetic, earnest woman, whose unstinted and intelligent enthusiasm for this work with the children has done much to sustain the public interest and support of the same. There are now ninety kindergartens under her supervision, as well as a normal training class which enrolls for the current year seventy-four cadets. The normal training covers a two-years' course of work, the satisfactory completion of the first year's work entitling the student to a certificate for paid assistantship in the public kindergarten. The completion of the second year's work secures a diploma for director.

The instructors of the kindergarten normal class at pres-

ent are as follows: Miss McCulloch, instructor of gifts, "Mutter und Kose-Lieder," songs and games; Miss Mabel A. Wilson, program work, Froebel occupations; Mr. Wm. M. Bryant, psychology; Mrs. Haydee Campbell, in charge of colored assistants and students, in gifts and occupations.

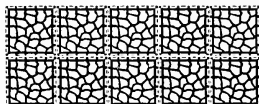
The St. Louis Froebel Society was organized in 1887, and enrolls for the current year sixty-five active members and nearly two hundred associate members. This society has regular sessions on Saturday morning, for the purposes of further culture and closer intercourse. On the morning of October 30, it was my great privilege to meet and commune with this society; nor shall their professional courtesy and hearty welcome soon be forgotten. The kindergartners of St. Louis are a recognized factor in all educational and intellectual influences of that city. They have free access to the city library, with a special room set apart for the books of their department. The kindergarten library numbers 210 selected volumes, besides two regular subscriptions to the KINDERGARTEN MAGAZINE. This is an important item in the progress of the society, and one which it would be wise for every other kindergarten union to duplicate. It is not always practicable for individuals to hold a complete set of books, nor are those of specific interest to kindergartners always obtainable at public libraries. A small circulating library can soon be instituted by the coöperative effort of a central society.

Kindergartners of St. Louis, you may well become proverbial for your perseverance and zeal. You have labored vigorously and uninterruptedly for twenty years, and have a worthy harvest garnered. Your eternal vigilance has not been in vain. You have lifted the educational *status* of your entire community, thereby giving a new standard for the schools of the world; you have evolved a new race of young womanhood, and have secured, by your uncounted effort, to thousands of children the opportunity for expansion and expression. You have been the faithful "vigilantes" of our now speedily evolving cause. Such keen and

whole-hearted effort may never subside into ways of complaisance or self-satisfaction.

May I offer a word of advice to travelers? Enter a city by way of its homes, its nurseries and kindergartens, its schools, rather than its commercial gates, and you will never fail to find delight, expansion, and inspiration.

Nov. 5, 1893.



EDITORIAL NOTES.

The new year, 1894, scores the Kindergarten Literature Company a one-year-old. It is as lusty and active as the creatures of the same age in other well-known species. The self-activity of this child of the kindergarten movement is eminently working from within outward, and will follow such natural channels only as open in the way of all true forces. It does not choose its ways or its work, but it aims to fulfill every next opportunity which the growing necessity of the cause demands. The child has infinite resources of activity. Educational progress offers infinite scope for the exercise of the same.

THE world does not expect men and women to put themselves into their work. Individuality in business methods is an old-fashioned notion. The "policy of the firm" has long since come to take its place, and the business manager has become the mouthpiece of the company in all difficult decisions. The corporation of many firms has become so great a body, that many heads are necessary to decide every point, and thus the mighty decisions of the majority are kept properly impersonal. In these days it is the exception to find a large firm which reflects the personality of its members. Much more exceptional is it to find an extensive business enterprise bearing the stamp of the head of the firm. One of these exceptional cases is that of the Ginn Co., publishers. The undeviating effort of this firm has been to provide the highest standard of literature to the primary schools, and the classics to the youth of our land.

This standard and policy of the publishing company has been established by its senior member, Mr. Edwin Ginn, who has edited many of the classics with his own pen, and in many practical ways worked out the problem. His personal conviction that good literature is food which makes

boys and girls grow in the right direction, has become the basis of his work as publisher. His business has thus become the outgrowth of an earnest effort to benefit humanity. Every department of this business takes men and women into account, quite as much as the commercial ends which are ever sought to be gained through such means as flesh and feeling.

Mr. Edwin Ginn is well known as a philanthropist of the rational school. He writes concerning a late enterprise: "I am very much interested now, as I have been all the way along, in organizing great combinations for the relief of the poor; not in giving them a dollar, but in taking from their necks the feet of those people who, in their earnest struggle for existence, are pressing them to the wall. I want to see what can be organized in various cities to help them to a comfortable roof over their heads at the same rate of interest that we who are more fortunate pay in money, and that they shall have as good bread to eat as we do, at a relatively low price, and that their fuel shall not cost them so much as it now does because they cannot buy more at a time. These are the three great lines that I am thinking about and trying to work in."

Men and women who not only dream of being benefactors, but who put their dreams into sound, sane, and substantial practice, are the great educators of every age. While the great work of relieving the adult goes on, the equally great work of setting the children's faces toward the light is also proceeding. Mr. Edwin Ginn is cordially committed to the work and possibilities of the kindergarten, and has stood as one of the first of the school men to say the word and put out his hand in its behalf.

EVERYDAY PRACTICE DEPARTMENT.

HOW TO STUDY FROEBEL'S "MUTTER UND KOSE-LIEDER."

No. V.

The Song of the Wind.—As in the study of music, so in the study of any serious subject, the practice hour is of the greatest importance. The singer may not compass difficulties merely by listening to his master. He must make every effort to surmount them by singing them. Any point of knowledge gained is proven in the reproduction or expression of the same. In your study of this book of natural philosophy, it is well to practice the expressing of the thoughts thereby suggested. A truth is doubly yours when shared with another. It is most certainly assimilated when you give it out in your own words, in your own way.

There are two modes by which this expression may be made,—the spoken word and the written word. The latter has come to be a more ready means of expression than the former. It is students' custom to write notes and essays on all topics of study. This is helpful to yourself; add the spoken word, and help some one else. Seek to *tell* the good thought that has come to you, to your next-door neighbor.

Take the picture on page 21 of your "Mother-Play Book," and read its story in a consecutive and relevant manner, so that anyone listening to you may get its meaning. Tell it so that these may see the whole picture, even though the book is not open before them. When you have caught the general truth embodied in this simple incident, and see its application to everyday life,—to anyone's practical experience,—go and tell it to some mother, whose peculiar right it is to know of these things. Do not keep the seed thoughts you find, carefully concealed in your corner cupboard; bring them out into the light of everyday living and doing.

It is truth withheld and concealed and personalized which men have come to call mysticism and subtle philosophy. The kindergartner, of all students, knows the value and nobility of free expression.

In our study of last month we found that the child's kingdom is one of incessant expressing, doing, being. This Froebel calls natural activity, (*Selbst-thätigkeit Kraft-äusserung*), spontaneous, involuntary expression. The child is the center of this kingdom, from which radiate a thousand forms of activity.

What do we find in our lesson of today, which substantiates the former statement? You who have studied the picture, sung the song, and retold the story,—say, what added meaning have you found?

•Yes, you find *movement* everywhere. The children, their playthings, the fowl of the barnyard, the trees on the terrace, the weather vane on the far steeple,—all tell the same story of animation. On every side there is a flutter and chatter and mysterious swaying. We feel the touch of the breeze upon our foreheads. We rush out into the souging wind; we toss our arms; our locks free themselves from conventional order; and we are lifted into that freedom-mood which children know so well and so often.

Now we have responded to nature's touch, and like the children, a hundred questions rush to our thought. What is this something which surrounds us, which includes us and the swaying trees and birds and steeple vane in one mysterious embrace? Whence comes this strange fellowship with rustling bushes, with moving windmill and sweeping clouds? What is the power which makes all things move? What is the unseen, hidden cause behind all this movement and activity?

Instinctive questioning is a proof of the child's and man's search for truth. As you read Froebel's own explanation (page 165 "Mother-Play and Nursery Songs") of this simple but inspiring incident in every child's life, you again learn of his method. This method is to begin in *the near*, and reach out into *the far*. Your own child at this mo-

ment may have a crude windmill in his hand. It is your opportunity to help him experience the truth that so surely as he sees the movement which delights him, so surely is there a cause for this movement. Again, you see a group of boys, struggling and tinkering all day in their efforts to fly a disabled kite. What fond hope holds together their patience and perseverance? The lad who holds the reel of twine tells you with shining eyes. He has experienced the power and force of that invisible thing ordinarily called the wind.

In innumerable similar incidents you see men and women and children, even animals, testing the cause by ever and again repeating the effect. Froebel would have this great instinct recognized and satisfied, that the divine demand on the part of little children may never become a piteous wail to "*Please* let me see the wheels go round."

Through natural experiences the children of the world learn to look behind every effect for the inevitable cause. Nature becomes the great effect of the one great Cause. It is a lesson the ages have sought to learn, through repeated generations of seasons and humanity.

Is there a different causation behind the various objects in our story of the wind? Is each thing moved by a special or a common power? Can you tell from the details of the picture which way the wind blows? Of what import is it, that animate, inanimate, natural, conventional, great and small, high and low things,—things far and near,—are all moved by the same force?

What truth do you formulate from this series of suggestions? How can you apply the same tomorrow morning in your kindergarten? Could you take the same lesson into your primary Sunday class and benefit the children? What songs, stories, games, or industries do you know, through which you might help the child to express this instinctive search for truth? Do you appreciate the charm and mystery of this familiar song (music as well as words)?

I saw you toss the kites on high,
And blow the birds about the sky;

And all around I heard you pass,
Like ladies' skirts across the grass.
O wind, a-blowing all night long!
O wind, that blows so loud a song!
I saw the different things you did,
But always felt yourself you hid;
I felt you push, I felt you call;
I could not see yourself at all.
O you that are so strong and cold,
O blower, are you young or old?
Are you a beast of field and tree,
Or just a big, strong child like me?
O wind, a-blowing all night long!
O wind, that blows so loud a song!

There is another phase to this lesson of the weather vane. As you re-read the motto you find a hint of why our children imitate the things in movement about them: for the same reason that the boy waves the flag or plays at steam engine,—that he may experience, test, and estimate the force by which things *go*. The baby on your lap sees the weather vane turning hither and thither. He puts up his chubby hand to do the same, that he may produce the same result, you now know. Every effort to imitate the action about him is an effort to answer his own unspoken questions, an effort to understand the why and wherefore of life. Name as many incidents as you can recall, from the experiences of children about, who instinctively seek to know by doing. What proof have we that adults follow the same law?—*Amalie Hofer*.

THE STAR FOLK.

Shining through the dusk and dimness,
Glittering through the film of night,
Fell a star beam, till it rested
At my feet its shaft of light.
When lo! a thousand tiny star folk
On this wondrous shimmering strand
Glided down to earth from heaven,
And chased night's shadows from the land.
—*Lesley Glendower Peabody*.

SOME INTERESTING NATURE TRANSFORMATIONS.

A veritable Christmas box of dainty creatures from the woods arrived among our kindergartners recently, through the kindness of Miss Susan Blow. As the birds and lowlier creatures and artistic vases were one by one exhumed from their cotton wrappings, expressions of undisguised delight escaped all who saw them. In an accompanying letter Miss Blow writes:

Avon, N. Y., December 2, 1893.

I have been feeling for a long time that our kindergartens could never approximate to Froebel's ideal until we should carry out his suggestions with regard to excursions into the country. An interesting experiment in this direction has been made this fall in connection with the Normal School Kindergarten in Boston, now under the charge of Miss Mary N. Waterman of St. Louis. Remembering Froebel's insight that productive activity stimulates observation, it seemed to me important that the children should be led to make objects out of nuts, burs, twigs, etc. This idea was germinating in my mind when Miss Bloecker returned to me from her summer vacation. She became at once fired with the thought, and has, I think, developed some very interesting results. She is very quick to observe analogies of form and very ingenious in using them. I think she will develop a new and profitable kindergarten occupation. The following list of the materials she has used may be helpful to others who wish to experiment in the same direction:

1. The maple tray is made by pasting a thoroughly pressed and dried leaf upon soft cardboard. A narrow margin of the cardboard is left around the leaf. This margin is slashed at regular intervals and turned up. The cardboard may either be gilded or left white.

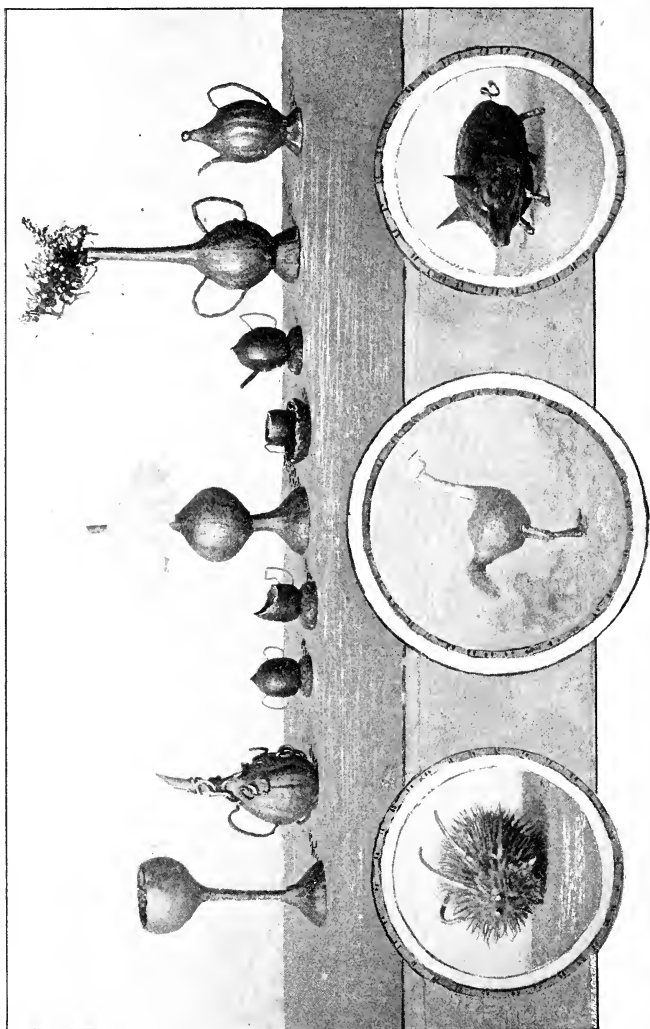
2. The acorn tea set requires no description. The sugar bowl, teapot, cream pitcher, and teacups are combinations of the acorns and their dainty saucers. The handles and spout are made of broom straw.

3. The turtle is a raisin, with cloves inserted for head, feet, and tail.

4. The teasel animal is rather generic than specific. We class him among the hedgehogs. The stems of the teasel furnish his legs; his head is a small thistle, which is riveted to his body by black pins which at the same time make his eyes.

5. The body of the pig is a butternut; his ears are locust thorns; the legs budding twigs; the tail a grape tendril. The ears may be either riveted to the head with pins or fastened with fish glue. Small holes for inserting the legs and tail may be made in the body with a heated hat pin.

6. The meadow lark is a milkweed pod with a maple seed for its head.



7. Thus far no natural object has shown so many possibilities as golden-rod galls. Only those who have carefully observed these curious growths can realize their varied adaptations. The pitcher sent you is a golden-rod gall just as it grew, with the addition of grape-tendrils and decorations. The vase is an unchanged gall, mounted upon another gall cut through the middle. The lamp and goblet need no description.

8. The body and neck of the ostrich were produced entirely by the golden-rod. Miss Bloecker simply added a maple-seed head, a grass tail, evergreen twigs for legs, and the little three-pronged stems of the grape for feet. The stork or crane was made in the same way, with the exception of his legs, which are long thorns. The flying creature, which I decline to class specifically, is a combination of the golden-rod gall, with maple-seed head, wings, and tail. (The product of this rare combination is a dainty winged creature which, hung by a thread, suggests the Japanese conventional ornaments.)

Miss Bloecker herself suggests that these bird forms may well become a successful rival of the ungainly "paper-folding chicken" which has delighted children for many generations. She says, further: "It really seems as if there was no end to the developments which can be made from the golden-rod galls. I have made no special effort in looking for these curious growths, but found them growing in profusion in every clump of golden-rod."

The profit of such nature developments is inestimable. It not only interests children in nature by showing them what can be made from natural objects, but it reveals to them how fundamental and universal are the *laws of form*. The body of the bird outlines the same curves and proportions as does the pod of the seed or fruit of the tree. There is a healthy flavor to this ingenious work, which recalls those blessed days of early childhood when with unstinted fervor we labored to transform every moss-grown rock into an easy-chair, and builded our house about it; or again, when we saw in every shady inclosure a spacious drawing-room, or, tracing winding paths in and out among the hazel-bushes, we saw mysterious approaches to dream cities.

Kindergartners need have no fears of being non-pedagogical, when they are tempted to pass on from geometric

and mathematical conventionalities into nature's own realm of "law revealed." In the name of our own favorite "law of recognition," let us search out the proofs of law existent in the humblest excrescence of the wayside golden-rod.—*A. H.*

OPEN QUESTIONS ANSWERED BY THE EDITOR.

Question. The parents of this community have determined to have a kindergarten, but they wish it held in the afternoon. Would you advise such a compromise?

Answer. The reason kindergartens have always been held in the forenoon is no doubt due to the fact that little children from three to six years old are accustomed to afternoon naps, and also because the morning is the golden time for learning and doing. In large public school districts it is sometimes granted because of necessity, to have afternoon sessions, but sufficient proof has been rendered to convince us that the morning hours from nine to twelve are better for the children than from 1.30 to 4 P. M. If their parents are anxious to have the children "out of the way" in the afternoon, they do not yet understand the purpose of the kindergarten. Tell them again what is its object, and speak with fervor and conviction. The primary consideration is the greatest good to the children.

Q. Can you suggest any good newspaper articles to publish in our local press, for the purpose of giving the people here more of an idea of what kindergarten means? It is not well understood by many, and I think in this way they might become more interested.

A. The best kind of an article for your home people would be a brightly written account of a morning in your own kindergarten, with such important points of the work woven in as you desire to bring home to them. If possible, interest your editor and his wife. Send us the address and we will mail them copies of our journals, and so increase their interest. Other material for this purpose is to be culled from journals and periodicals. Keep yourself posted as to the growth of the work, and you will be able to ex-

press your accumulated knowledge in good form when required. When you write or speak upon this subject, even though conscious of enlightening the public, do not take it for granted that the public is in opposition to the work. The public may be ignorant, and will be grateful for the knowledge you can give.

Q. What do you consider the best book of songs and games?

A. There are now ten or more good song books for kindergarten and primary use. Many of these are collections of the better songs which children have always loved. If possible have them all, and select those songs which fit your need best. No one of these books does the work of all. One gem of a song, which you can use for many seasons, is worth the price of the book.

Q. As there are factions for and against our kindergarten work in the public schools here, I wish to make up my report for the year's work, with as much convincing argument and as few quotations from Froebel as possible. Can you suggest any aids in the matter?

A. You are quite right to avoid all cant and irrelevant quotations. This work is no longer an experiment, and there is sufficient formulated matter for use in such a report. Send to Mr. E. H. Long, superintendent of city schools, St. Louis, for his pamphlet, "Relation of the Kindergarten to the Public School." Also secure the Pratt Institute catalogues, and the last annual reports of the superintendents of the city schools of Utica, N. Y., and of Superior, Wis. We reprinted the kindergarten section of the latter in our November KINDERGARTEN MAGAZINE. Do not fear to make strong statements and give your own personal convictions, for even a formal report may be made vital and ringing.

Q. Some members of our board of education still feel that the public kindergarten is a luxury, and that for economy's sake there should be two sessions a day. Do you think a kindergartner could successfully hold two sessions a day, and do good work, with either the same or different sets of children?

A. It is always a serious matter when the kindergarten has been put into the public schools before the hearty co-operation of the school committee is secured. The first few years of organizing and detailing this work are expensive ones, and the kindergarten will continue a luxury in the public schools, unless a responsible party thoroughly canvasses the materials and supplies. These should be provided in bulk quantities and on the most practical business basis. Well managed, supplies can be held within moderate expense. Hold fast to this point: if the kindergarten is put into the public schools, it must not be taken out from under the control of professional kindergartners. It is not a sub-primary grade. It is nothing unless its natural, home freedom is preserved. In regard to the matter of two sessions per day: if your school age admits children under five, these children ought by no means to have more than one half day in school. If your kindergarten children are over five, they still should have no more than four hours. In regard to two sessions per day of different sets of children, I have this to say: it is done in Milwaukee and St. Louis, evidently to good advantage, the teachers being paid in proportion to extra work; but the teachers who take the double day's work must be exceptionally stanch and spirited, else they fall into ruts before the first term is over. These situations are all relative to immediate environment. However, it is a safe rule in opening a new field of work to keep the bars up and compel recognition for the kindergarten, not as adapted and modified to the existing needs, but in its true state.

Q. What cities in this country have kindergartens as a part of their public school systems?

A. St. Louis, Boston, Philadelphia, Des Moines, Rochester, Milwaukee, Indianapolis, Chicago (in part), Muskegon (Mich.), Grand Rapids, Portland (Me.), Hartford, Superior (Wis.), and others. Many cities have free and mission schools; but these are otherwise supported than by public money.

CHARACTER AS APPLIED TO MUSICAL SOUNDS IN THE
TONIC SOL-FA SYSTEM.

III.

In this article the subject of the last will be continued,—that of mental effects through tones.

We had presented for our consideration in the previous article the tones of the tonic or *doh* chord (D), each of which we found may be quickly known by the peculiar character it possesses; that of *doh* being firm; of *soh*, bright; and of *me*, calm.

The tones next in order are *te* and *ray*, which with *soh* form the dominant or *soh* chord (S). The character of *te* (the leading tone) is sharp or piercing, and the term applied to it is keen; *ray* (the supertonic) is the prayerful tone, and the term applied to it is grave. This tone, as will be shown later, is the variable member of the scale, and at times it has a rousing effect, the latter depending upon the way in which it is approached.

It will be observed that words of one syllable are used to signify the characters of the tones; these words are employed in forming a mental-effect modulator, to be used as the sol-fa modulator is in singing.

There still remain two more tones to be studied,—*fah* and *lah*, which with *doh*¹ form the subdominant or *fah* chord (F). These two tones possess characters which differ widely from those of the other five, that of *fah* (or subdominant), the desolate, awe-inspiring member of the scale, being signified in the term “stern”; that of *lah* (the submediant), the plaintive or weeping member of this musical family, being signified in the term “sad.”

The accompanying diagrams will show the order in which these three principal chords of the scale are introduced to the pupil, until the seven primary tones, or the scale, of which these fundamental chords are composed, are taught and appreciated.

It may be well to mention here that the octaves of these tones, with one exception, are also taught, so that the

chords shall be maintained in their fundamental position, and that all the tones of the principal octave between *doh* and *doh*¹ may be brought in. The exception referred to is the octave of *me*, which is not given, because the range thus presented would be too wide in the early stages of the work.

[Note: Small letters are used for the names of the tones, and capitals for the names of the chords; e. g., *d*, *D*.]

[Note: Tones belonging to higher or lower octaves are designated by figures placed respectively above or below, at the right of the tone name; e. g., *doh*¹, *soh*₁, *te*₂, *doh*². In the case of the higher octave the number is read first, as *one-doh*; and in that of the lower octave the tone name is read first, as *soh-one*.]

I.	II.	III.
	r ¹	r ¹
doh ¹	doh ¹	doh ¹ doh ¹
	te	te
		lah
soh	soh soh	soh soh
		fah
me	me	me
	ray	ray
doh	doh	doh doh
	t ₁	t ₁
		l ₁
s ₁	s ₁ s ₁	s ₁ s ₁
		f ₁

This subject, from the point here reached, will be continued in the next article. A digression will now be made to consider the next most important element in music,—time,—the physical part of music. Time or rhythm, although second in importance, is very necessary because it gives form to music, and is that which appeals very strongly to most people. The importance of time in music is very plainly and quickly shown to the pupil in a few simple illustrations.

From the moment music begins until its close there is a constant beating or pulsation occurring. The *pulse* is the

unit of time, and the name given to it for practice is *taa*. With the aid of a few simple illustrations the pupil discovers the most important element of time is regularity; and further illustrations prove the second element to be *accent*, or the particular emphasis given to certain pulses, which, relieving the monotony resulting from regularity alone, gives an added pleasure to our enjoyment of music. These distinctions of the pulses as *strong* and *weak* produce measure or form. The simplest kind of measure is that in which the strong and weak pulses alternate,—e. g., *strong, weak; strong, weak*,—the following signs being used to designate the pulses, | : | : | forming two-pulse measure. Another arrangement of these two kinds of pulses, in which the strong pulse is less frequently heard, is the following: *strong, weak, weak; strong, weak, weak*; making *three-pulse* measure. Mental effect is not restricted to tune; we find it also in time. The effect produced by two-pulse measure is that of strength, and is brought out in martial music, for instance. The effect produced by three-pulse measure is one of grace, and is exemplified in the waltz movement, or a flowing style of music. In other words, two-pulse measure is the straight line in music, and by it we are reminded of the march,—*left, right*, etc.; three-pulse measure is the curve in music, and reminds us of the waltz, the lullaby, etc.

We have referred to the important truth that words and music are closely united, that music is subordinate to the words. In this statement the relation of words and time is also included; in fact, as we advance in our study of rhythm we discover that particular divisions of the pulse or unit of time are necessary because of the arrangement of the syllables in words. The placing of the strong and weak accents in words creates different forms of measure,—*primary* form, in which the strong pulse leads, and *secondary* form, in which the weak pulse has the first place; e. g.,

{ : | : | : || , { : : | : : | : || , or, { : | : | : | : ||

Modifications of two-pulse and three-pulse measure are made by substituting a pulse of medium strength for every alternate strong pulse, which process makes four-pulse and

six-pulse measure, respectively: | : | : ||, | : : | : : ||. The mental effect produced by these modifications of the simple kinds of measure is more delicate than that which they possess, and four-pulse and six-pulse measure should be used where such an effect is desired.

The third element of time—*length of tone*—comes from the necessity of prolonging certain syllables in words, which will require tones longer than a pulse. In practice the vowel of the time name for the pulse *taa* is prolonged, *taa-aa*, and if the tone name is used the same is observed, —e. g., *doh-oh*,—and the sign used is a horizontal line: *d—*.

The fourth and last element of time—*speed*, or the rate at which the pulses move—simply proves that the measure remains the same, no matter if the pulses move slowly or rapidly.

The subject of rhythm will also be continued in a later article.—*Emma A. Lord, Brooklyn.*

THE TYPICAL PROGRAM APPLIED TO THE DAILY VICISSITUDE.

III.

(CONTINUED FROM LAST MONTH.)

Mrs. Bealert, who has charge of the oldest division of children in the kindergarten, writes as follows: "After our morning talk about the cave dwellers, who lived a long, long time ago in the Stone Age, when people had no nice furniture nor clothes, nor kindergartens for their little children, but lived in great holes in the earth and spoke a different language from ours, the children went to the sand table. By using rocks for the sides and top of the cave, soon great cave homes were finished, with paths leading down to a stream of water. One little fellow digging a hole said that he was making a spring. In a little while they were carrying water to the caves, in the clay vessels they had modeled a few days before. Then to make it yet more real, trees (sticks and fringed paper) were put all about in the sand, the hickory-nut tree being among them, where the children from the caves could gather the nuts.

"The kindergartner asked what else they supposed was

there. Soon some one thought of birds. They went to the table and folded birds that flew into the trees and drank from the stream. Afterwards one of the little ones said, 'I told Mamma about the people who lived in the caves.'

"The game of the cave dwellers (on the circle) deepened the impression made at the sand table. Upon asking the children if they would like to play about what they had been thinking of before they came to the circle, one little fellow, who had taken an active part while working in the sand, said: 'Yes, about the caves.' Soon he and others were busy getting stones. Selecting two of the teachers as large rocks for the mouth of the cave, their clasped hands formed the roof. Rows of children behind them running back into a corner of the room finished the cavern, and a dark covering over the top obscured the light entirely.

"The man and woman living there had four or five little cave children with them. Two or three children lying down not far from the cave represented a stream flowing from the spring, which was made of several children stooping in a half circle. The family, taking the vessels they had made of clay to the stream, bring water to the cave, using children for these water jars, and dipping them into the spring.

"Other children are trees standing close together; many of them, swinging the First-gift balls, are nut trees. After the wind blows the nuts down the children run out of the cave and gather them to take to the cave, their home.

"Our gift lesson was a rock quarry. The cave dwellers knew nothing of getting the rocks out of the earth, or they might have built themselves stone houses. They used only such stones as they found, and shaped for their uses by sharpening or grinding them against one another. With our building gifts how much *we* can make that the strange people in those early times knew nothing about. Ours is more the stone age than theirs was, because we can use stone so many more ways than they could. But most of all ours is the Electric Age. (Children are ever eager to talk about electric lights.)"

It was suggested that we emphasize pottery and brick-making through our use of clay in the kindergarten, and glass through our use of the sand table, clay and sand forming component parts of the rock family. Slate, slate pencils, glass, plaster, and chalk are brought by the children, and their relationship to the rock family talked of. A brick house in process of building on an adjoining street is noticed, and we mention how these kin of the rock family are used. Brick walls are made with the material of the Sixth Gift, and the clay brick made by children, and the pottery shaped by them, are placed in brick and pottery kilns in the sand table, to be baked by slow heat. Clinton and his little brother Shelby try their hand at brickmaking after going home. Each brings a nicely shaped brick to kindergarten, Clinton's about four by two and one-half inches, and Shelby's three by two inches. They are thoroughly baked by fire; the clay, after being made into the bricks, was carefully dried, and the two little bricklets were dropped into Mamma's grate in the midst of the glowing coals.

The brick kilns in the kindergarten were constructed according to the directions of one of the teachers whose father had a brickyard. The *form* of the brick of the Fourth Gift was noticed, and in building brick walls and laying brick pavements the different ways in which the bricks were placed—long, narrow faces and broad faces—were brought out. In modeling pottery forms from the sphere and cylinder, their likeness to the pottery of the Stone Age was noticed in contrast to the beautiful and perfect forms of our fine china; but nevertheless the children are pleased with their own crude attempts, and we as kindergartners would not want their characteristic work spoiled by direct imitation of mechanically perfect forms.

The children having learned that china and glass belong to the rock family, enjoyed their table play with the First Gift in this wise: working in groups of two or three, they had china stores where cups, vases, tumblers, and other ware were for sale, each one naming his goods as he thought

best and handling the balls as carefully as if they were the veritable articles themselves. On coming to the circle at the hour for games, one of the little storekeepers was asked if she would not play a game she had learned about at the table. 'Yes,' she said, and soon, with some help, was building a china store; she and her assistant were very careful to choose good stone for the foundation and good brick for the walls, using a proper supply of mortar between the bricks. (Children compose the material for the store.) They soon get a full stock of goods (other children), and are ready for customers. A child in white was a lovely marble vase, soon purchased and taken home, where flowers were put in it, using the mouth for the opening. Then came a pink vase, a little girl in a pink dress. Then came cups and saucers and a pair of lamp shades, pitchers, etc., the little proprietor being careful to look at the tag before stating the price to the customer, in one instance saying the article had been reduced from one dollar to fifty cents.

After several weeks' experience in handling and looking at the rocks and learning the names of each, a game was proposed testing the children's knowledge of them. The children were asked to stand around the circle with closed eyes; then when the kindergartner touched one, the child was to go to the center and select from a pile of rocks the one he would like to be. If he failed he was to go back to his place, and another could come forward. The kindergartners said Mother Nature wanted to make a pudding of these rocks, stirring them in as they named themselves; and very soon they looked quite like a conglomerate which the kindergartner showed them.

Toward the last of our special subject, "the rock family," the children were asked to bring to the kindergarten in a paper as much earth, and whatever was in it, as they could well carry, asking their mammas for a knife to loosen the earth, if they were allowed to dig it up in their back yards. "I might find a fishing worm," spoke up Clifford. "Well, you can bring the fishing worm then." Such neatly tied up packages as were brought! We compared the dif-

ferent loams and found rocks that matched them in color. "Do you know what rocks are made of, Mary?" "Yes, they're made of dirt," announced Mary. "Men make rocks," said James. "Do you think men can make rocks?" asked the kindergartner. "It is only God who can do that." "I would know that God made the rocks if nobody ever did tell me," said Ida confidently.

Our songs this month have been few. We have tried to sing together pure tones, and the children have enjoyed the musical steps of eight children graduated in size, each sounding his own tone in the octave. Then we have been steamboats passing each other on the river, each sending to the other its own particular whistle, which means "Go to the right." The musical steps were led up to by the children's listening intently to the different sounds produced by striking the window, a tumbler, the door, etc. All through our games and at certain times on the circle, such as when hands bid "Good morning," or we remain quiet a few moments, soft melody comes from the piano. We are glad to have Miss Hill's song book, for we find that children's voices are not adapted nor are their emotions fitted for much of the music heretofore prepared for them.

Some of our most spontaneous expressions of joyous yet thoughtful activity were called out by our talk about glass,—its transparency and the beautiful colors with which it is sometimes tinted. We noticed the window glass through which the sunbeams came. "How many little children would like to have a bright flower growing in a window? Each one of us can show it." Children raise arms, clasping hands over head as they see kindergartner do. "I see a flower in every window, and the glass is so clear the sunlight can come right through." Other children go softly to these flowers, touching them as sunbeams; for cannot they go through glass? Again, certain children form a greenhouse by standing some distance apart, and with clasped hands framing windows and doors. The roof is also glass. We now put away our flowers for the winter from outdoors (children in bright-colored dresses for flowers), and again

the sunbeams dance through the doors and windows, touching the flowers to help them keep bright and blooming. The prism throws its rainbow radiance upon the wall, and red, orange, yellow, green, blue, and violet rays dart about the room (children each with a colored ball of the First Gift). Another time the sun (child standing with arms encircling head) is surrounded by children, each with right arm extending outward for radiating rays. They leave the sun, their home, and flit about, finding what they can that needs their warmth and brightness.

Our beautiful rock, encrusted with its crystal facets of wonderful size and radiance, flashes in the veritable sunlight that floods the room. It makes us think of the other precious stones hid in the bosom of Mother Earth, each one of which, as it comes to light, can truly say, "I too belong to the great rock family, for of one substance are we made—the earth."—*Laura P. Charles, Lexington, Ky.*

PLAY IN THE KINDERGARTEN.

Perhaps of all the exercises in the kindergarten, that of play causes us the greatest anxiety. To make it what it should be to the child, to reach Froebel's own high idea, seems impossible. When we stand among the children, and see the listlessness of some and the lack of attention and enthusiasm among others, we must indeed feel sick at heart and realize that something is radically wrong. To some, the above picture may seem overdrawn, and I sincerely hope that it may to all; but are we satisfied with the results of our period for play? What is the object of this period? Is it not to give opportunity for physical exercise, for the play of the imagination, for the creative powers, and to make glad the heart of the child? Must we not remember that the whole child comes to the circle, and see that indeed the mind and heart and body of the child are employed? Is it not possible that instead of playing *with* the children we make them play with us? that our personality so overshadows them that we shut them out from their own pure atmosphere of spontaneity, originality, and mirth? Do you

think Johnny will often play with Tom of his own free will and accord, if he must always play as Tom wants to? Or does Ruth often join in the game, when by common consent she is forced to play audience because Jennie or Sue can do it so much better, so much more gracefully?

Let us, for a moment, put ourselves in the children's places. We are about to join in a period of recreation, and there stands one among us who has asked to play *with us* (*with us*) and yet directs, criticises, or suggests at every turn; one who, because she is so much larger than we are, it is hard, even at the best, to realize she is really one with us; and do you think it would be possible to draw from the period the good we might otherwise have had? Yet is not this just the position we too often take with our children? Must we not, as kindergartners, play *with* the children? so lose ourselves that all that differentiates us from the child is absolutely lost to him, and we have in truth become, for the time being, little children?

Who has not seen a child so absorbed in watching a bird as to be completely lost to all immediate surroundings? He watches him as he flies from tree to tree, or hops about in search of crumbs; sees him as he stops to drink and bathe at some tiny pool; and tell me if you think that one of us could imitate that bird as he would. Impossible. We had eyes, but we saw not as the child saw; for so completely had he entered into that bird's existence, for the moment, so utterly unconscious is he of self, that to be a bird, and *that* bird, would be but a natural outlet to all the pent-up feelings in his little soul.

Therefore if our morning talk and gift work have been such as naturally suggest the bird games, not only to our minds but to the minds of the children, ask, "Who has ever seen a bird fly and can show me how, that I may fly?" Immediately the circle is filled with happy, joyous birds, to whom the actual surroundings have disappeared. If, by chance, some bird is flying with wings only partially outspread, you have only to express the fear that *that* bird will fall to earth, to see them at once extended.

Then what is more natural than that after flight the children light and hop about in search of crumbs? Indeed, you need not be surprised to see one and another and another fly to an imaginary pool, drink and bathe, and then fly off to a neighboring tree to plume.

One has only to try this natural method to see the children's enthusiastic delight in the kindergarten games. So imaginative and creative are they, that, when left to themselves in this way, one seldom sees even a very simple game played twice in quite the same way.

In closing I would say, never dictate a motion to represent any living object in a world which is so much nearer to the child than to us; rather draw it from him; and if this be impossible, lead him back to Nature and let him learn of her.—*Grace A. Wood, Boston.*

SOME HOMELY QUESTIONS.

The request comes from a troubled Connecticut kindergarten to have the following homely questions practically answered by wiser or more experienced workers. We invite these answers to be made in the February number of this magazine.

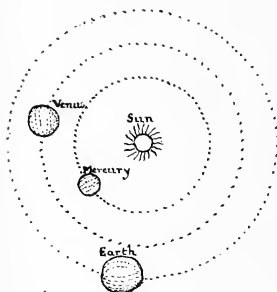
1. What can be done to prevent the children from leaning upon the tables? what to keep them from tipping the chairs back? and how may these habits be permanently overcome?
2. What is the best way to divide the three hours of the morning session into proportionate work and play time? If a half hour is left over after the regular work, how shall it be best filled?
3. Is it wise to tell a story every day, or does that lead to the familiarity that breeds contempt?
4. Should the games always bear directly on the subject of the morning talk, and how shall we regulate this when the children are left to free choice?

ASTRONOMY FOR CHILDREN.—NO. V.

(Written for the "Kindergarten Magazine.")

THE GOBLINS VISIT VENUS.

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The goblins had enjoyed their trip to the moon so much that they made up their minds to pay a little visit to the different planets, and see what they were like. As they had heard that it was rather uncomfortably warm on Mercury, the planet which is the next-door neighbor to the sun, they decided to pay a visit to the planet Venus, which is just be-

tween Mercury and our earth. The planet Venus was just at that time shining in the western sky early in the evenings, and looked very beautiful indeed. She had adorned herself with a very bright dress of sunbeams, which she had borrowed from the sun, and she shone far more brilliantly than any of the stars in the sky. She seemed very well satisfied with herself, the goblins said, as they looked at her through a big telescope they found on the top of a house which people called an observatory. The owner of the telescope was taking a peep at Venus, himself, when the goblins slipped in; and whilst he was making some notes in a book, they all had a good look. They had only just crept out of the way in time, when the astronomer closed the dome of the observatory with a snap, and one little goblin narrowly escaped being snapped in two.

However, the goblins were now determined to visit the beautiful planet Venus, for they had heard so much about it, and that it was very much like our own earth; also that it was nearly as large as our earth, and much larger than the planet Mercury. They heard that the days were about

thirty-five minutes shorter than ours, but that the year lasted only 225 days. As Venus travels much nearer to the sun than our earth does, the sun not only appears twice as large, but was also much warmer, as the goblins soon found out for themselves as they came nearer to Venus. They also found that she was surrounded with a mantle of



Goblins on Venus

clouds, which glistened brightly in the sunlight; but as the goblins made their way to the planet they made the disagreeable discovery that it was raining, and raining hard, too. In fact, they were told that it is nearly always raining there; and as they could get all the rain they wanted on earth, without taking a trip to Venus, they made up their minds to return home again as soon as they could. They were indeed sadly disappointed in Venus, for they had expected to find her covered with bright and sparkling silver; and instead of that, she was only made of mud and gravel, just as our own earth is; and as it rained continually, there was far more mud than gravel. Then the goblins were surprised to find that she had borrowed all her light from the sun, just as our moon does. When the goblins bade farewell to this planet, they could not help thinking that this was certainly a case where "distance lent enchantment to the view," and that as Venus looked decidedly better when seen from afar, they preferred to return to their own little earth, and watch her from a comfortable distance, where she would appear again as beautiful as ever. After deciding to take their next trip to the planet Mars, they said good-by, and cordially wished each other a bright and happy new year.—*Mary Proctor.*

HOW THE FROST MAN WORKS. 1

Jack Frost looked forth one clear, still night,
And whispered, "Now is the sun all out of sight,
So through the valley and over the height

In silence I'll take my way.

I will not go on like the blustering train,—
The wind, the snow, the hail, and the rain,
Who make so much bustle and noise in vain,
But just as busy I'll be as they."

So he flew to the mountain and powdered its crest,
He lit on the trees, and their boughs he dressed
In diamond beads, and over the breast

Of the quivering lake he spread

A coat of mail, that it need not fear
The downward point of many a spear
That he hung on its margin far and near,
Where a rock could rear its head.

He flew to the windows of those who slept,
And over each pane like a fairy crept;
Wherever he breathed, wherever he stepped,

By the light of the moon were seen

Most beautiful things: there were flowers and trees;
There were bevvies of birds and swarms of bees;
There were cities and temples and towers, and these
All pictured in silver sheen.

He went (at *first* this seemed hardly fair)—
He went to the cupboard, and finding there
That all had forgotten for him to prepare,—

"Now, just to set them a-thinking,
I'll touch this basket of fruit," said he;
"And this plate of bananas here,—one, two, three,—
And the glass of water they've left for me,
Shall tick! to tell them I'm drinking."

—J. McA.

SONG OF THE SEWING MACHINE

Busily.

Turn-ing whirl-ing, turn-ing, whirl-ing, Stitching all the day,

Whirl-ing, turn-ing, whirl-ing, turn-ing. Work is done to stay. Your

bu - sy feet are mov-ing fast, And that is how I go For

as they move they say to me. Ma - chine! go fast or slow.

The musical score is written for piano and voice. It features a key signature of one flat (B-flat) and a 2/4 time signature. The piano accompaniment consists of a right hand with chords and a left hand with a steady eighth-note bass line. The vocal line is written in a single staff with lyrics. The piece concludes with a final chord in the piano and a whole note in the voice.

From "Song Stories for the Kindergarten," by permission.

MOTHERS' DEPARTMENT.

THE PHILOSOPHY OF THE NURSERY.—PLAYING WITH THE BABY.

II.

When our young philosopher is about three months old the awakening of his consciousness begins. It is the conquest of his limitations that makes a man greater than he that taketh a city. So the child is to become a soldier in the beginning of this mastery, and the wise mother will commence the training that will bring about the voluntary service in the conquest of this self—which must be mastered by slow degrees in early life; for if there is not voluntary self-mastery in youth, which gives freedom in maturity, there will be compelled submission to fate, or destiny, whose discipline is stern and inexorable, and emancipation from its bondage slow and painful.

The will is the special faculty of the soul that is to be developed harmoniously, disciplined and strengthened. The great purpose of all true education is the training of the individual will into harmony with the universal, the divine will. For as soon as the individual determines of himself to will only the will of God, his education is complete. The philosophy underlying the kindergarten system aims to lead the mother into such intimate relationship with nature, law, and progress that she may with wise intuition consciously direct the baby life in play, in the way that will develop in the child the greatest amount of well-directed self-determining power. In glad play the mother can direct the action of the little dimpled limbs, and from vague, aimless movement she can surely develop clearly defined purpose and power. Froebel tells us how we have been doing it unconsciously for ages; and it is on this instinctive play with the child on the part of the mother that he has founded his system of child training through play. His great mission to the world was to awaken women to a con-

sciousness of their power that they might intelligently guide the wills of their children toward divine unfoldment. The parents should be filled with the idea that life here on the earth is a glorious privilege, wherein the human will conforms itself consciously with the divine. This thought will invest the humblest duty or service with divine significance. The simple play between mother and child is of holy import, and should be as joyously spontaneous with the mother as with the child. Study the "Play of the Limbs" in the "Mother-Play Book," and from its simple instruction evolve from your own instinctive mother life the conscious intelligence necessary for the right directing of the child's growing energy.

When the child begins to look about vaguely, hang a soft red or bright orange-colored ball where he can rest his eyes upon it without any strain on the muscles of the eyes. Hang it within his reach, so that when the desire comes to grasp it he can easily do so. The ball should be soft, that it may be agreeable to his touch. He will be interested in this ball for many days or weeks, and then he will want to use his limbs more freely and vigorously, as every mother knows so well. The aimless movements of the hands and feet can be so directed as to gradually awaken in him a purpose in these movements. Press your hands against his hands and place his feet against your breast, and encourage him to push with all his strength. His delight in thus testing his newly discovered strength should be fully equaled by your joy in his awakening intelligence and activity. Joyous, glad response on the part of the mother cannot be overestimated. If she is glad, the child will be also; and motherhood should be supremely joyous, and all phases of the babe's unfolding strength and awakening intelligence should be greeted with hearty joy from the mother. Mother, it is in your power to so direct the will of your child in play that all the opposition he meets through life may be but a glad testing of strength to him, day by day, year by year. Think how much you can do for your child if you are able to direct his amusements, even, until

he has reached maturity! Through play, the child will grow strong in body, will learn to move his limbs with a definite purpose, and the mind awakens to an intelligent consciousness of its bright and happy surroundings.—*Anna N. Kendall.*

DISCOVERED—THE FOUNTAIN OF PERPETUAL YOUTH.

There are gains for all our losses,
There are balms for all our pain;
But when youth, the dream, departs,
It takes something from our hearts,
And it never comes again.

We are stronger, we are better,
Under manhood's sterner reign;
But we feel that something sweet
Followed youth with flying feet,
And will never come again.

Something beautiful is vanished,
And we sigh for it in vain.
We behold it everywhere,
On the earth and in the air,
But it never comes again.

These lines place plainly before us the usual thought that almost everything nice belongs to childhood and youth, and that relegates to later life almost nothing but burdens, sighs, and regretful feelings. However, the time for calmly accepting customary ideas is passing, and we are going to think a little before we admit that we must passively accept so uninviting a fate.

The "something sweet" is natural to youth, because youth knows not care; but that it "is vanished," while we still "behold it everywhere," is not only a fallacy in verse, but in reality. It *is* around us, "on the earth and in the air," and it can "come again," if we have been so unwise as to allow it to "follow youth with flying feet." In truth, if "when youth, the dream, departs, it takes something from

our hearts," it is our own fault if we allow the "something" to go, and the grand mistake of a lifetime if we do not seek to recover it as soon as we discover the loss.

The arrival of the time when we must accept care and responsibility does not necessarily imply the departure of sweetness, freshness, and buoyancy. The spirit with which we accept earnest life makes all the difference. We can take up every burden with a growl or a groan, or a frowning "Oh, how heavy you are!" or we can meet it with a cheery laugh, and say "Come on; I'll carry you. You shall not get the best of me."

The spirit of youth stops at nothing; knows no fear; has the smile ready before the tear; is optimistic; grasps every present good and enjoyment; does not search for blots upon the landscape, or for faults in friends, or for things to worry about; crosses no bridges before they are reached; and when reached, crosses with a happy readiness any description of bridge, be it a narrow, shaking plank, a slippery log, a treacherous draw, a railroad bridge with only ties to walk upon, or a respectable, well-built, stone-founded, safe structure across a peaceful stream.

This spirit of youth, which is a perfect armor in the battle of life, we must strive to retain, as we must strive for all qualities of character, as well as for all material advantages, when we reach the age of understanding. We see it developed in a few choice characters. They are the people always in demand. They are the good friends; the ones we choose to be with; who uplift us when we are sunken deep in despondency, who cheer us and make us believe life is worth the living. They are the efficient ones in times of emergency. They meet death itself with a smile, and with thoughts not of its terrors, but of the friends about them.

Such people, it is noticeable, are always fond of children; and the children, in return, adore them. And why? The child recognizes a kin to its own nature. The "something sweet" is not missing. The congeniality is perfect.

Surely, then, there can be no better way to keep or to

gain this enviable spirit than by holding close intimacy with youth! For those of us who have children, this is easy to accomplish. We can grow up a second time with them. The world is ever moving onward, and between the time of our own childhood and the time of our children's childhood, new and better methods of doing, saying, and thinking are developed. We must not hug too closely our more aged ideas, but endeavor to be receptive.

Not long ago, a father whose daughter was taught in school to use the broad sound of the letter "a," informed her, upon her endeavor to carry out her instruction in her conversation, that she might talk after that fashion in school if she were obliged to, but he did not want to hear any of it about him. This is the spirit that helps us to grow old. If we cling so to the old, we must become old. If we grasp the new and fresh thoughts, will we not keep youthful and fresh minded ourselves? With our children around us full of growing thoughts and blossoming ideas, we are so encompassed with chances to keep young that we have actually to resist them. We do, and there goes the "something sweet."

"Our day is past," we say. "It is the young folks' turn now." Never was a greater mistake. Our day is not past until our eyes are closed forever. We can play with our children, read with them, learn with them, enjoy with them. Do you not know you can enjoy your boy's first baseball nine as much as you did your own? But you don't. You go off to a corner of the piazza or to your den, and smoke your cigar and look solemn, and brood over your young days gone. Why don't you go to work and have them over again? Take off your coat and your stiff collar, take up the bat, and limber out your arms once more. Coach the youngsters. You will be surprised at the result in yourself and in your son. You will feel young, and he will seek your companionship, and be so proud to have "his father" as an umpire when his "nine" plays a match game!

And the mother sits worrying because father made five hundred dollars less this year than last; and wondering

what things are coming to; and troubling about the servants, when nine times out of ten she, to say nothing of them, would be far better off if left alone even in thoughts. Let her turn to her boys and girls, see what they are doing, and enter in. Let her have a game of checkers with Tom; or let her play "hide and seek" with the smaller ones; or let her help Edith dress up a doll house; and let her not only go through the form of the play, but let her throw off her years, put on youthfulness, as an actress changes her appearance in the green room; and let her enter heartily into the play, no matter though it be an effort at first. It is safe to promise that before she knows it she will be feeling five years younger, and will have forgotten all about the five hundred dollars.

Don't I know what I am talking about? Didn't I feel myself growing stiff and *ennuied*, and didn't I see my boy traveling in one direction while I traveled in another—or, rather, sat still? And didn't I learn tennis to see if it would mend matters any? And don't I find that when I am physically tired and mentally worn out, that a brisk turn on the courts will make me a juvenile again? And doesn't my boy often hunt me up, and don't we have some good sets together? And didn't he come to me the other day and say, "Why, Mamma, you're the only mother I know that plays tennis!" And don't I know he thinks I'm jolly and young and nice? And don't I feel so, too? I assure you that the exertion the beginning cost me has repaid me a dozen times.

You see I am not claiming that the "something sweet" which is natural to youth, is as natural to older years. Some natures retain it more easily than others; but I contend that all natures may attain it by effort.

Oh, if people only knew how young they might be all their lives if they only would! If they only would not *make* themselves grow old! If the time, force, and vitality used up in retrospecting, in regretting youth, and in efforts to accept what is thought inevitable and grow old—if all this power were only turned in another direction and put

forth in a determination to simply *be* young, the result would be surprising!

It may be unbelievable that games with children, talks with them, walks with them,—in a word, real, intimate companionship with them as one of them, is enjoyable or even possible. We stand upon the summit of our years and gaze down upon them. We stretch down a long arm. They can just grasp the tip of our longest finger with their small hands; and so, with our heads high in air, we travel along, side by side, yet far apart. Would we but descend from our high and mighty position, to get down among them, and, dropping our conventionally gained wisdom, bend our heads to heed their lisping words, watch their miniature doings, and follow their quaint thoughts, we would find ourselves in a world we knew not existed about us. It is a sunny world, full of sweetness, for the hearts of its inhabitants are fresh and pure; full of truth, for the souls that dwell there reflect, mirror-like, its thoughts; full of logic, for the minds that move it are unbiased; full of honesty, for the little people are not troubled by considerations. In this world exists the fountain of perpetual youth. We may drink of it if we will.

And do you know, it all resolves itself into a saying from that wonderful Book in which we find a simple, true expression for so many of our thoughts,—“Except ye become as a little child, ye cannot enter into the kingdom of heaven.” Those possessed of the spirit of youth are carrying around in their hearts a perpetual kingdom of heaven; and how much wiser to have it here now than to postpone it indefinitely!

Thus would we make our lives to consist of, first, our first childhood, when we are naturally happy and joyful; then our second childhood, when, though “we are stronger, we are better,” we still insist upon keeping the “something sweet”; and lastly, when our muscles are tired and ready to relax, and our life is almost spent, we sit dozing, and dreamily and enjoyingly live over, during our third childhood, not only the few first careless years of life, but the

many more of a youthful, joyous, cheerful existence.—*Barretta Brown.*

THE MOUNTAIN MAPLE LEAF'S STORY.

One bright October morning the sun was shining across the hills, and we Maple leaves, swinging back and forth in our Mother Maple's arms, were warming ourselves by his big bright fire. Dear Mother Maple was in a broad smile as she saw her rosy children in the morning sunshine wearing dresses of a beautiful red, a real carmine. You have seen the exact color in your paint boxes, I know, and the children who go out into the woods in the fall know exactly how we looked.

Think what a dear, good mother we had! She wove the goods and cut every one of our gowns by the same pattern, I believe, only she made some larger and some smaller, just to suit the size of every one of us.

And besides us Maple children there were—oh! ever so many other nice children out there on the mountain side. There was good Mrs. Sumach, one of our nearest neighbors; her children loved red, too, so all the little Sumachs wore red frocks; just as red as could be, they were, too, when the sun shone on them. Then next door on the other side was where Mrs. Sourwood lived. Now don't think her children were not nice because they had that kind of name, for they were just as well behaved and had on just as nice red fall gowns as any of us; not quite so "fixy" as ours, but then such a lovely shade of red! I think she borrowed Mrs. Sumach's pattern to cut them by, and changed it ever so little to suit her taste.

But I forgot; I started to tell the story of us Maple children, and here I am telling you about my neighbors. But they were so lovely I couldn't help saying something about them.

As I was saying, we Maple children were swinging back and forth, back and forth, now high, now low, when we heard a voice saying, "Please, Papa, do get me some of

those beautiful Maple leaves. Oh, they are so lovely!" "Yes, Gracie," he said; and just then a strong hand took us from our Mother Maple's arms and laid us in a pretty little cart drawn by two ponies, and away we went down the road. I looked back to catch a last glimpse of our mother, but a sudden turn in the road hid her from view. Of course at first I wanted to be back with our beautiful mother, Mountain Maple, but when I looked up and saw how glad we were making the little girl called Gracie, we were soon glad too. Then when we saw she could not run along like other children, but had to lean on her papa's arm when she got out of the cart and went into the house, we were so glad we had pleased her!

She took us into a pretty room—her room, she called it—where there were such dainty curtains at the windows,—something like the cobwebs we had seen out on the mountains,—and all kinds of pretty things on tables and all about, and holding us up, said: "Now, Papa, won't I be happy when I show these to the little children here in our great big city, who never saw such beautiful leaves before?"

He patted her cheek and smiled; for he loved her, I could see.

Soon she laid us gently away between the leaves of a big book, then put a whole lot more on top, to "press" us, she said. We wondered what she wanted to do with us, for we thought the little children she spoke of couldn't see us there, all shut up in the dark between the leaves of a book. But in a few days she took us out, saying, "Oh, my darling Maple children, you didn't know why Gracie pressed you so hard, did you? Well, I wanted to keep you beautiful and bright all winter long, after the snow falls, when all of your little sister Maples and neighbors, the Sumachs and Sourwoods, will be out there on the mountain in the cold, under the snows, with their dresses all wet and the color spoiled."

Laughing is catching, and her smiling face made us smile, too, not thinking she could see us; but she said, "Oh, my little ones, I see how bright you are looking! I knew

you would be happy, because you are going to make ever so many little children happy by and by."

She took a soft brush and gave every one of us a nice shining coat of white varnish, that made us look real pretty, we thought; and then, shutting us up in a box, she left us there a long time, it seemed to us. But by that time we didn't mind it much, for we believed what Gracie told us, and knew she would bring us out some day.

Early one morning when we were dozing so quietly, waiting for her to come, she put her hand in and held us up. Sure enough, there were ever so many little bright eyes gazing at us as if they never saw our like before. Then our Gracie said, "See, my little friends, while we are enjoying our Christmas dinner, I thought we would want something bright and cheery to look at; so I will hang these crimson Maple leaves right here on the wall, with the ivy and holly; then when we are ready to go home I will pin a red, rosy leaf on each little coat, and you may take it home with you to keep and remember our joyful Christmas day."

Just then ever so many little hands clapped, and ever so many little feet danced, and ever so many little tongues said, "Oh, I'm so glad—so glad! Our Father sent it,—didn't he,—just like he did our good dinner." And all thought how they would make mother glad when they showed her the beautiful Maple-leaf child.—*A. Bealert, Lexington, Ky.*

SERVICE UNCOUNTED.

In these days when parents are tempted to purchase the service of their own children, it is often a difficult matter to secure the proper appreciation for service rendered unless paid for. It may be profitable for children to know the values of money and trade, and it may be desirable in some cases to make ways of earning money open to them. But the line should be sharply drawn to duty, and voluntary helpfulness and expressions of affection rendered in un-

counted services. A foreigner visiting our land during the past year, has somewhere caught the impress that *business* is the ruling god of our universe. He substantiates his accusation by quoting how little children fill their ornamental banks with dimes and dollars earned by doing favors for their fathers and mothers.

Every child can understand the duty of helping in the home, because he has a constant object lesson before him,—mother doing all day long. Every child can understand that one good turn deserves another. Every child is anxious to be useful, and needs only a little encouragement. Every child enjoys being a factor in the world's work; he needs but be appreciated. All these points of knowledge may be brought to children in stories and songs.

The Christmas story in the *Child-Garden* is named "St. Christopher." It tells of an earnest saint who worked long and hard and unquestioningly in ordinary ways for many years. He always did the duty just at hand. One day it came to him to carry the Christ child across the stream, and he learned the lesson of what comes to him who waits. Doing one's duty makes a substantial background of character which nothing else may gainsay.

Mothers, whose years of unstinted, unregretted labor bring them the fruits of a glad and joyous household of useful men and women, know what this reward is. A child should never know by word or action that parental duty is irksome. All children should know that humble, hard, unrewarded work is still a privilege. That royal German motto, "*Ich dien*," might be written over every nursery doorway with righteous effect. Willing service makes St. Christophers, who, because ready for every duty and opportunity, never miss the great ones when they come.—*A. H.*

HELPING SANTA CLAUS.

It was the day before Christmas. There was a jolly bustle and hustle all through the house. Everybody was getting everything ready.

Nannie had just been laying the library fire in the grate, and had gone to carry out the ash pan. The fender was pushed back and the screen was off at one side, so Noel and Mary could step right close and look up the chimney.

Noel put his hands on his knees and almost put his nose in the soot, as he tried to get a good view. "I don't see, Sister, how Santa Claus can get down there."

Little Mary strained her blue eyes to see up the dark hole, and shook her blond curls, saying: "I don't know."

"It's just awful small," said Noel sadly; then he shouted: "But oh, goody! I can see the top; truly, I can see right through to the sky."

His nose was in the soot now; but no matter. Sister's curls were, too, as she exclaimed: "That makes it all right, of course."

"He'll have to squeeze pretty much; he'll have to squeeze like jelly," said Noel.

"Will he cry?" asked Sister, sympathetically.

"Oh no! he's a brave man; he won't cry. Besides, if he did he would get his face too dirty, crying in that soot. I tell you how I guess he does: he's probably like our rubber ball; don't you know how it all squeezes up flat, and then pops out all right?"

"That's the way he does, I know," said Sister, clapping her hands. "Now we know how he can come."

"He's bound to come, that's sure; but it's good we can see how."

"Is he sure to come to everybody? How can he have enough things?"

"Well, he doesn't always have enough for poor children. I think we ought to help him."

"I think so too. Let's give him our pennies, so he can get something for everybody."

"All right; then we will."

The children brought their little purses and laid them in the throat of the chimney, where Santa Claus would be sure to see them. They were sure he would understand about it, for he understands everything.

Nannie put the grate in order and went on with her work, and the children went back to their play. When they grew hungry, before lunch, Noel said: "I should think Santa Claus would get hungry today too, he has so much to do; suppose we fix him a little lunch."

"Yes, that would please him—dear old Santa! We will save him some from our lunch."

Mamma was busy at lunch time, so the children were left to themselves. They took some bread and chicken and cookies, and wrapped them in a piece of tissue paper as they had seen Mamma fix World's Fair lunches, and laid the package close in the corner by the fender. There Mamma found it when hanging-up-stocking time came. Noel told what they wanted to do, and Mamma's eyes were very bright, as she said: "I will help Santa Claus too."

Together with Papa she packed a big basket with good things to eat, warm things to wear, and some toys, and an envelope with money in it. Then the children said "Sweet good night!" and went off to bed and lovely dreams.

What do you suppose they found in the morning? Full stockings, of course; full to overflowing—just perfectly splendid. But there were the basket and the purses, with a little note, saying:

"My sweet children, thank you very much for the lunch; it was just what I wanted. I want you to know what a wonderful, beautiful thing Christmas giving is, so you may help me by leaving this basket at the Flinn's and the purses at the mission school; then you will understand better than ever what a gloriously happy man is

"Your friend, S. C."

"Oh, Mamma, may we?" exclaimed the children.

"Yes; Papa and I will go too."

So the family started off with a sled load. They almost cried when they saw the joy of the poor children; and they learned that bright morning the best meaning of Christmas, for Noel said: "I am going to help Santa Claus every time; Christmas giving is so much better than Christmas getting."

—*Hal Owen.*

ONE HOUR OF PLAY.

Said Mamma to Baby one Christmas night,
"Now for our bedtime frolic, my dear!
Let's sit by this window, in the warm light,
So when Papa comes, he can see us here."
And thus with their rollicking, romping fun,—
Babe, with her eyes like a sparkling day,
And Mamma, glad with her little one,—
They passed an hour in happy play.

Outside in the darkness, wandering by,
A homeless boy, with gathering frown,
Was muttering, "No use to try!
It's too hard to be honest, here in town!"
But a glance at the window turned his thought
To the mother-love he once had known,
And he said, "No, I will live as I ought!"
And he went his way, no more alone.

"'Peace and good will,'—'tis an idle song,"
Said a man, made bitter by one false friend;
"This life is nothing but sin and wrong,
A struggle for self, from beginning to end."
But the words died out on his lips for shame,
As the window-framed picture caught his eye,
And the thought of the little Christ child came
To soften his heart, as he hurried by.

Another passer looked on the scene,
And thought of a baby he had lost,
Till he quite forgot to be hard and mean,
And warm tears melted his cold heart-frost;
And the thought of love and its blessings grew
Till it ripened into a generous deed,
And he found a gladness strange and new,
In making a Christmas for those in need.

Mamma and Baby, tired at last
With romping play, both fell asleep,
Not knowing their light such a glow had cast
Out into the winter darkness deep.
The boy had found new courage to live;
The cynic a gleam of clearer day;
Another had learned to nobly give,—
And all through the baby's bedtime play.

—*Grace Faye Koon.*

FIELD NOTES.

Kindergarten Possibilities.—The following comprehensive statement of the purposes and extent of the kindergarten appeared as an editorial in a recent number of the Jacksonville (Fla.) *Times-Union*. We reprint it for the benefit of the local press in various communities where there is a desire to put before the people a clear and non-technical statement of this study of little children. The article is also a fair sample of the just appreciation in which every community should hold the work of kindergarten associations: "Until very recently the kindergarten system of education was a something practically unknown in Florida, and even now the people of the state are not in touch with it outside the city of Jacksonville, with perhaps one or two inconsiderable exceptions; and it is with a view to awakening the interest of the entire state in its methods and the far-reaching and beneficent effects of its work that the *Times-Union* this morning invites the attention of Florida readers everywhere to the brief outline of the plans and purposes of the Southern Kindergarten Association, published elsewhere in this issue. With all due respect to the average mother, it is doubtful if more than two in five of them ever rear their children after any well-defined plan or system, or even make a study of their peculiarities of temperament before 'training them up in the way they should go.' This is especially true of mothers who are blessed with more than one child, or whose circumstances compel close attention to a great variety of daily duties. The rich are not excepted from this general statement, for where the means are ample for the employment of nurses, governesses, and tutors for the care and training and instruction so essential to material education and character building, those employed are quite as deficient in system as the mothers themselves. So it is sometimes a source of wonder that we find so many good men and women in the world, to say nothing of the well-bred ones who are encountered. It actually looks more like good luck in their rearing than the result of the pursuit of any intelligent method. While mother love and good intentions are almost universal, there are very, very few mothers who will not admit that they constantly feel the need in the care of their children of a something beyond their motherly instincts and the devices of training and discipline suggested by their own limited experience. It is this need which the kindergarten system supplies, and its helpful methods span the whole period from babyhood to middle life. The women composing the kindergarten association here, and those whom they have called to their aid in inaugurating this great work, have it in their power to so build upon the foundations already laid, that their present institution may be developed into a great college or university which shall regu-

larly supply the material for the expansion of the system over the entire state of Florida, and perhaps into neighboring commonwealths. But they must have popular support at the outset; for with this secured, endowment and liberal benefactions will follow sooner or later. Aside from the training and education of young children, and the helpful direction of mothers in the work of home government and breeding, the normal instruction for young women is a most important feature of our new Jacksonville institution. The kindergarten is undoubtedly to be the principal educational system of the future, and it holds out to young women the very highest inducements, both material and otherwise, for preparing themselves to become instructors in its institutions. Beyond question there will be a general demand for kindergarten teachers from all parts of Florida within the next two or three years, and those who take an early advantage of the institution which has just opened its doors in this city, will be eagerly sought after. One has only to make a casual observation of its work to find the system rapidly growing upon him. The influence for good of the institution can hardly be measured. It must of necessity be immediate and far reaching.

M. GABRIEL COMPAYRÉ has written out his impressions of the Chicago educational congresses in the October number of the *Educational Review*. We make a few quotations from his happy comments: "The educational congresses of Chicago were of the greatest importance, because of the diversity of the questions treated and because of the number of educators who took part, as speakers or as auditors. President Angell of the University of Michigan, who played there a brilliant rôle, had reason to say: 'Never before has there been such a revival of interest in education in this country.'" Among other appreciative comments on the part played by women in this congress, he says: "I do not wish to wrong the men, but it is certain that the women had a most prominent part in the work of the congresses. I desire to mention at least the names of some of those whose communications were especially interesting in the kindergarten and other sections. Mrs. S. B. Cooper, of California, treated the pretty subject—'Every Mother a Kindergarten.' Miss Angeline Brooks, of New York, spoke of the relations of play and work; Mrs. Kate Tupper Galpin, of Pasadena, Cal., spoke on methods of teaching ethics in schools; and Mrs. Thane Miller, of Cincinnati, discoursed upon the education of girls. But how shall I mention all the names? At least let me not forget Miss Josephine Locke, of Chicago, who, with so much fascination and gentleness, animated, by her words and presence, several of the special meetings. This is certainly one of the characteristic traits of the educational reunion of the universal Exposition of 1893,—the development of the rôle of women in the public meetings. Miss Susan B. Anthony remarked in one of the meetings, that she recalled the fact that women teachers were not al-

lowed to speak in meeting fifty years ago. '*Aujourd'hui*,' she added, 'women are asserting themselves and taking their place in every department of the world's work.'

MISS ANNA E. BRYAN, who until June was superintendent and training teacher of the Louisville work, is now in New York city, where she is engaged studying art subjects under Professor Stimson. On her resignation Miss Patty S. Hill was elected to fill her place, being thoroughly competent through several years' experience as principal of Holcomb Mission Kindergarten. The entire work is in a flourishing condition, the kindergartens all being well attended, while the normal classes are full. Several months ago the standard for admission to the training class was raised, both as regards age and competency. The age was raised from eighteen to twenty years, while besides a thorough English course one must have studied, as a groundwork, botany, physiology, zoölogy, physics, and ancient, mediæval, and modern history. It was at first feared the classes would be small on account of such a high standard; but on the contrary, the numbers are large and the material the better on account of such good and thorough preparation. One feature recently added to the work is the Kindergarten Club, the object of which is to unify the interests of all the graduates. The club meets every fourth week, and thus the graduates, though engaged in their several branches of kindergarten work, are brought together to find a common interest at each meeting. The club is the alumni of the kindergarten training class, about sixty-seven in number. These are divided into committees of ten, each of which is to furnish the entertainment at one meeting of the club. The influence of the club has proved beneficial to the work in every respect.

THE topic of education has come to share the attention of the "woman's column" in many periodicals. It must be that the kindergarten is become fashionable, and children are again reckoned a part of human society. The following paragraph is taken from a substantial report of the Rockford (Ill.) kindergartens: "If this work has a refining, ennobling influence on the child, what is the effect on the teacher? Study the face of any kindergartner you meet who has been long in the work, and you will not need to be told that the character of one constantly employed in exercising only the most lovable traits for the example and benefit of little children, is enriched and beautified beyond estimate. As the system benefits the children it also benefits the young women, increases their resources, and makes them better women and better mothers. A very pleasant and profitable feature of the work is the mothers' meetings, which are attended by members of the board and mothers of the pupils, for the purpose of exchanging ideas and discussing plans for the benefit of the children. A more thorough understanding and greater sympathy and harmony are thus insured. As a rule, the children who enter the schools remain. When it is remem-

bered that of all the children in the land who have received a thorough kindergarten training not one has swelled the criminal list, the benefit is so apparent that argument is unnecessary."

Emma Marwedel.—On Sunday, November 19, 1893, occurred the funeral of Miss Marwedel, in the Unitarian church of Oakland, Cal. Appropriate music and simple services were followed by a brief address from the following personal friends of Miss Marwedel and her work: Rev. C. W. Wendte, Professor Albin Putzker, Mr. ²/₃ Earl Barnes, and Mrs. Sarah B. Cooper. Miss Marwedel has long been regarded as the mother kindergartner of the state of California, as well as one of the pioneers who have set the ball rolling on this continent. The funeral services were attended by the most distinguished educators of the coast, the state university as well as the Stanford being represented. Miss Marwedel was detained from attending the educational congresses during the past summer, but hearty greetings were sent her, in the name of the kindergartners of the country. She has lived to see fruition in her own work, and what is a source of far greater joy, she has seen the same work taken up by the succeeding generations and carried on into new and unnumbered channels.

THERE is a growing inquiry for kindergarten help for the Sunday-school workers. These confess the deficiencies among them as to the understanding of children, as well as the principles of teaching. Good will is a great factor in such work, but does not take the place of insight and understanding. The Glen Home of Cincinnati makes a special department of kindergarten training. Their circular states: "While many states are waiting to solve this problem,—Shall the kindergarten be made a part of the public school system?—churches, ministers, and home missionary societies have become deeply impressed with and interested in this phase of mission work, and are establishing kindergartens as powerful adjuncts to Sunday school and mission churches. Trained teachers are in demand. We hope young ladies will avail themselves of this training; not only those who expect to make it their profession, but any young woman of leisure, as there is no better preparation for home life, Sunday-school teaching, or mission work.

MR. AND MRS. W. N. HAILMANN withdrew from the editorship of *The New Education*, on November 1. Mr. and Mrs. Hailmann have served in the pioneer ranks of the "new education" cause for a quarter of a century. Every teacher, every kindergartner, and hosts of children owe them much. When they undertake a task we know that it is conscientiously entered upon, and their work as practical pedagogues has ever been pursued in this spirit. Their coworkers confess and appreciate the quality of warmth which underlies their work, the need of which is never lost sight of by them, although both stand strongly and zealously for conscientious demonstration.

THE Pestalozzi-Froebel Haus exhibit, which attracted much attention at the World's Fair, was honored with a medal of award. The greater part of the exhibit will remain in this country, some in Chicago and a part in the East. The Grotemeyer drawings and water colors which so happily illustrated the life of the institute in its daily operation, are owned by the National Gallery of Berlin, with a few exceptions, which are the property of the Empress Frederick. The patrons of this remarkable educational home have brought out a most valuable portfolio of reprints of these drawings, which could be used with peculiar advantage in any schoolroom or drawing-room. These sketches, in which children are found working, playing, and coöperating with their elders after the inimitable fashion of the kindergarten, executed with sincere artistic feeling, have a permanent value, for which every student of child nature may be grateful. A limited number of these portfolios, as we understand, are for sale in Berlin.

THE Philadelphia branch of the I. K. U. has purchased one of the decorative panels of the Children's Building, having selected the story of the "Three Bears." The woody distance, and the humoresque mother bear discoursing with father and baby bear as they approach the house where Golden Locks is making herself at home, are full of suggestion and happy feeling for children. The Alcott School, of Lake Forest, Ill., has selected and purchased another of these panels, representing the Teutonic myth of the "Siegfried." The fair but sturdy boy sits in the shade of overhanging boughs, for the time suspending his own pipe music to listen to the bird calls and voices of the woods. One of the children of the school helped the artist by sitting for the boy Siegfried. Other panels of the decorative frieze will be placed in free schools and college settlements, having been paid for out of the common fund of contributions.

THE teachers of the National City (Cal.) schools have formed a magazine club. That is, each teacher subscribes for some one of the standard magazines, and after he or she has read it, the magazine is then passed to another teacher, who is allowed the privilege of retaining it five days. At the expiration of this time it is passed on to the next teacher, who is allowed the same chance to peruse it, and so on around the club until it comes back at last to the owner of the magazine, who keeps it. Each member thus has the opportunity of reading many of the best magazines published, and at an expense of the cost of only one magazine. The following is a list of the magazines subscribed for: *Popular Science Monthly*, *Review of Reviews*, *Pedagogical Seminary*, *Forum*, *New York Journal of Education*, *The Arena*, *Kindergarten Magazine*, *New England Journal of Education*, *Century*, and *California Illustrated Magazine*.

THE kindergarten exhibit was a pleasing feature of the flower show

held in New York city this week. At last year's exhibition one thousand seedlings were given to the little gardeners. A number of prizes were offered for the plants that showed the best evidence of care and attention. Three hundred of the plants were returned and placed on exhibition. Some of them were in remarkably fine condition, and would be a credit to professional florists. It was part of Froebel's plan that the little ones of the kindergarten should learn to love flowers and take care of them. Leaving out the prize offering, an annual exhibition of plants grown by children would be something worth attempting in kindergartens and primary schools.—*Selected.*

THE following report comes from Youngstown, O.: There is here a free association, a free kindergarten averaging fifty pupils, a free training class of four young ladies who practice in the free kindergarten and one who assists in the private kindergarten, and a Froebel circle consisting of members of the association. This is conducted by the director of the private kindergarten and myself. The free association has been given one thousand dollars, with which to open a trial *crèche* this year. If this proves to be a necessity, the same man who gave the money will build a memorial building for *crèche* and kindergarten. Two years ago the free kindergarten work was unknown to most of the people. The free association is not yet two years old.—*A. M.*

MRS. ANNA N. KENDALL spent two weeks in Sedalia, Mo., where she organized a mothers' class, giving them a course of enthusiastic lectures on child training, also several talks on "Art at the World's Fair." She stopped over in St. Louis on her way, and was cordially received by the kindergartners of that city, Miss Mabel Wilson accompanying her to Sedalia. Mrs. Kendall is prepared to do active and personal work in interesting mothers in the course and outlining studies in child nature for home students.

THE Sunshine Kindergarten of Dubuque, Ia., is located in a large and attractive room, furnished by Mrs. F. Stout. Such personal patronage of the women of a community, who are interested in this work because of conviction that it is a good and right effort, is always salutary to the cause. Dubuque is a sufficiently important point to carry on enlarged kindergarten work. The kindergartners there at present are Miss Turner and Miss Raymond.

TOPEKA, Kan., has a kindergarten at Tennesseetown, which is the first colored kindergarten school west of the Mississippi River, and its work last year was successful beyond the expectation of its founders. In connection with this school, and in the same room, a library and reading room has been established which is open every evening for the residents of Tennesseetown. The expense is paid by individual subscriptions.

WELLSVILLE, N. Y., has a flourishing kindergarten, in a large room granted by the board of education free of charge, in the new school building. As this work grows, and as the interest of the community enlarges, need will come to organize into an association or receive the kindergarten into the public school work. Miss Bertha Hanks, a graduate of the Chicago Kindergarten College, is in charge of the school.

A COURSE of ten lectures on the spiritual interpretation of Goethe's "Faust" will be given by Denton J. Snider at the Chicago Kindergarten College, 10 Van Buren street, on Tuesdays at 2.30 P. M., beginning January 9, 1894. These lectures are prefatory to the annual literary school, which will be held at the college in Easter week. The leading Goethean scholars of the country have been engaged for this school.

THE Memphis Conference Female Institute at Jackson, Tenn., is one of the few institutions of learning in that state that support a kindergarten. Although this is the first year that such work has been connected with the school, it has been a success from the beginning. The children are making fine progress, and they receive the hearty coöperation of their parents in this, the "new education."

THE following is taken from the annual report of the superintendent of public schools of Utica: "Among the matters educational in which Utica may justly take pride is the fact that she has formally and definitely incorporated free public kindergartens into her educational system. Beginning with one during the year 1891-2, three were sustained during 1892-3, and five are started for 1893-4."

SUPERINTENDENT A. W. HUSSY, of the Warsaw (Ill.) public schools, subscribed, for his entire third grade bevy of boys and girls, for the *Child-Garden*, which, after having been used in the class, are sent home with them for the children at home. He hopes to do as much for the parents as for the children, by distributing this excellent literature.

MR. GEORGE L. SCHREIBER is giving a course of art talks before the Chicago Free Kindergarten Association and the students of Armour Institute, on art as applied to the child, especially in the line of story illustrating. Some of his lectures are promised the readers of the KINDERGARTEN MAGAZINE in the coming numbers.

PROFESSOR DENTON J. SNIDER, of the Chicago Kindergarten College, is conducting a course of lectures on the Philosophy of Froebel's "Mother-Play and Nursery Book." As a German student and philosopher, Mr. Snider will no doubt rediscover much of purport to the students of this book.

PROFESSOR EARL BARNES, of Stanford University, who is collecting *data* for educational research, has sent out circulars asking parents if their children tell lies, and if so, from what motive and how often.

THE kindergarten department of the Buffalo Normal School shows evidence of vital, strong work. The supplemental mothers' study class is well attended, and expressions are numerous to show that an earnest desire exists to know the heights and depths of the work.

THE public schools of Lexington, Ky., were among the gold-medaled ones of the Exposition. Lexington has excellent public school kindergartens, which made one of the best composite exhibits in the educational department.

ON November 7, a nephew of Friedrich Froebel, John Froebel, died in Zurich, Switzerland, aged eighty-eight. He was author of "Seven Years' Travel in America," "A System of Crystallography," and "A System of Social Politics."

A KINDERGARTEN association has been recently organized in Savannah, Ga., the "Forest City of the South," through the help of Mrs. O. A. Weston.

MISS FREDRICA BEARD, of Chicago, takes charge of the kindergarten department in the normal school at Norwich, Conn., in January, 1894.

MISS ANNA L. PAGE, of Boston, visited the Chicago kindergartens and training school in November, the guest of Mrs. Alice H. Putnam.

BELOIT, Wis., pays for its kindergartens out of public school funds.

BOOKS AND PERIODICALS.

THERE is just out a book called "Boston Collection of Kindergarten Stories." It consists of fifty-nine stories and fables gathered by several Boston kindergartners, and used by them in their daily work. Price 60 cents.

"Song Stories for the Kindergarten," by the Misses Hill, is out in board covers, at \$1. The highest words of praise are coming to us from those who are using the songs, both for their adaptability and their ideal qualities in word and music.

AN edition of "Child Stories from the Masters," by Maude Menefee, for \$1, is in the market. These interpretative tales from the highest sources are bound to take their place in the hands of thinking teachers as an introduction into broader epic literature for the very youngest child. Miss Menefee is making a careful study not only of the masters but of the children, and possesses the natural qualities as a writer which help her to bring these greatest thoughts to the tiniest thinkers.

"The Legend of St. Christopher," by Andrea Hofer, comes out in a dainty booklet, retelling an old legend with its world-wide truth. The unquestioning service of the good old saint, with its ultimate spiritual reward, is pictured with suggestive force, showing how the crudest labor is holy and bears fruit, though done with the simplest ideal, and how serving others is serving God. The story may be used in connecting the Christ-child lessons with the trade and labor thought used in the winter months by many kindergartners. Kindergarten Literature Co., price 25 cts.

AMONG books received are "String of Amber Beads," by Martha Everets Holden, from the press of Chas. H. Kerr & Co.; "Stories from Plato and other Classic Writers," by Mary E. Burt, author of "Literary Landmarks." "A Brave Baby, and Other Stories," by Sara E. Wiltse, is to be ready in January. Perhaps the greatest value of this book lies in the stories based upon Norse mythology, Miss Wiltse having approached this ancient fountain in the spirit of the myth-loving modern child. Over the stories of courage, of moral growth, of scientific and historical fact, plays that pure imagination which can be found only in children, and those who live with them.

A VOLUME of essays containing the following papers, and called "The Kindergarten," is edited by Kate Douglas Wiggin: "The Relation of the Kindergarten to Social Reform," by Mrs. Kate Douglas Wig-

gin; "The Child and the Race," by Mrs. Mary H. Peabody; "Seed, Flower, and Fruit of the Kindergarten," by Alice Wellington Rollins; "A Plea for the Pure Kindergarten," by Jennie B. Merrill; "The Philosophy of the Kindergarten," by Angeline Brooks; "An Explanation of the Kindergarten, Intended for Mothers," by Alice A. Chadwick; "The Kindergarten in the Mother's Work," by Mrs. Elizabeth Powell Bond; and "Outgrowths of Kindergarten Training," by Mrs. A. B. Longstreet. Price \$1.

THERE is a charm about the North land which not only delights boys and girls, but charms them. "The Surgeon Stories," as told by the Finnish historian Topelius, are full of the romance as well as the heroism of the Thirty Years' War. The series of six volumes is a library in itself, and will delight and profit boys and girls from twelve years up. The volumes cover the history of Charles XII, Linnæus the botanist, Gustav Adolph, and Peter the Great. The price of the entire set is \$4.50, and we recommend them heartily because of their sound historic and literary value. The heroism of strong national characters is a tonic for every normal boy and girl. Topelius is the Walter Scott of Finland.

PUBLISHERS' NOTES.

Bound Volumes.—Vols. IV and V, handsomely bound in fine silk cloth, giving the full year's work in compact shape, each \$3.

Send for our complete catalogue of choice kindergarten literature; also give us lists of teachers and mothers who wish information concerning the best reading.

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There are only about one hundred copies of Vol. I of *Child-Garden* to be had. They are now bound, and partially exhausted. We desire to give our readers the first chance at purchasing them. Price \$2.

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Portraits of Froebel.—Fine head of Froebel; also Washington, Lincoln, and Franklin; on fine boards, 6 cents each, or ten for 50 cents. Address Kindergarten Literature Co., Woman's Temple, Chicago. (Size 6x8 inches.)

Many training schools are making engagements for next year's special lectures through the Kindergarten Literature Co. We are in correspondence with many excellent kindergarten specialists in color, form, music, primary methods, literature, art, etc.

Wanted.—The following back numbers of KINDERGARTEN MAGAZINE in exchange for any other number you want in Vols. II, III, IV, or V, or for books: Vol. I, Nos. 1, 3, 4, and 9; Vol. II, Nos. 9, 10, and 13; Vol. III, Nos. 1, 5, 6, and 8. Address Kindergarten Literature Co., Chicago.

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ELIZABETH PALMER PEABODY.

KINDERGARTEN MAGAZINE

Vol. VI.—FEBRUARY, 1894.—No. 6.

THE KINDERGARTEN AS A PREPARATION FOR RIGHT LIVING.

I.

FRAU HENRIETTA SCHRADER.

(Translated from the German.)

TO my mind it is a vital mistake to consider the kindergarten, as is too frequently done, chiefly as a preliminary step toward the school, and to see its plan of work, its methods of occupation and development merely as a preparation for primary instruction.

Too great importance has been put upon school training in our time, which has been given a prominence far out of proportion to that accredited to home training and to family influence in public education, and this in spite of the unsatisfactory results so far attained. Indeed, generally speaking, the whole character and modern development which the kindergarten has taken in the present day seem to me to be at variance with Froebel's fundamental conceptions of the early training of children. However important Froebel considered the school in the totality of its influence upon the child, and striking as his utterances on the subject of school organization and methods are, in his work entitled "The Education of Man," he still gives the foremost place in his educational theory and practice to the family thought, as expressed in his book "Mutter und Kose-Lieder."

Here he enters the sacred realm of the family, and bends every effort to the reinstating of home training, to the elevating of womankind, upon which latter rests the possibility

of the former. Read his "call," of 1840, urging all women, and young women of Germany, to establish the kindergarten, with all the branches which this includes.

In this matter of offering true culture to woman, thus lifting her up into spiritual motherhood, of renewing family life, and recognizing this as the only atmosphere for true education, Froebel coincides fully with his great predecessor, Pestalozzi, who has given us such treasures of thought in this direction in his various writings.

Even before the appearance of "Mutter und Kose-Lieder" and "Menschen Erziehung" we find Froebel uttering strong statements, all pointing to family life and to the importance of transferring this home atmosphere to public education as the true goal of education.

In a short address to our German people in 1820 appears the statement: "Education should not be sundered from the home, and education as an art should draw ever nearer and nearer to the family as a point from which to radiate." Again in 1823 we read in his report of the Universal Educational Institute at Keilhau:

"The supreme model of all educational conditions should be the perfected family. Our institute shall not crowd out the home spirit. On the contrary, we are ever striving that our pupils may become the nucleus of a true family in the future, in which they may fulfill their highest obligations. Therefore we are working to establish this true educational institution; and when we succeed, we shall have destroyed and dissolved the necessity for such a one."

To be sure, Froebel makes lofty demands upon true family life, out of which alone he pledges to bring great educational influences to the children. In 1826 he wrote in his "Menschen Erziehung" that parents must consider themselves as the guardians, protectors, and cultivators of their God-given children. They must teach themselves to answer some part of the great question of man's destiny and chief purpose upon earth, and come to some conclusions as to the best ways and means of approaching this goal.

Another passage we read in this book just mentioned:

"The natural mother does much, prompted by her instinct; but she now needs to bring her conscious influence to bear upon another being just coming into consciousness." Further on we read: "The members of a family must know and understand what are the aims of true education and the means to attain the same, and each must help to develop the other's strength necessary to fulfill this end."

The ever-increasing experience of Froebel as he came in contact with many families taught him that parents are far from fulfilling these obligations; and in his deeply significant paper dated 1836, called the "Renewing of Life," he calls out, full of enthusiasm: "In the family environment alone man's soul is perfected! and even then only in as far as the family recognizes itself as a medium of love, light, and spiritual life. The keynote for a higher plane of human development can only be sounded when man is seen as one member of an organized whole, a unity made up of many members."

Once more Froebel deliberated, looking back over his accumulated experience, and asking himself seriously this question: "Can family life, the home environment, as it now is, satisfy the high demands made upon it by our present degree of culture, for the regeneration of human life, so that humanity may reach a yet nobler plane of existence?"

Answering himself earnestly and conclusively, he said, "No." He turned aside in 1836 from his previous efforts in connection with schools and the training of boys; he was intent upon discovering new ways in order to reach a more certain and rational education. And then he came upon his kindergarten idea. In a public call sent out in 1840 we find that he by no means considered this merely as a scholastic institution; but for the person who was to be the motherly educator of young children he demanded a complete equipment, fitting her for a many-sided, all-round kind of life.

He demanded, for the true development of the child, a union of practical skill with scientific knowledge. He

looked to the womanhood of Germany to found his ideal institute, but they did not yet understand him. The essential means with which to establish a training school for the guardians of children were not forthcoming, and he must needs be satisfied to open the work along its several lines rather than produce it at once as a complete organization. One of these lines was the kindergarten and the training of worthy kindergartners to be worthy assistants to the mother as well as to be prepared to be the future mothers of their own children; and in this way he determined little by little to raise family life.

Out of the midst of this struggle, and with this ideal conception in his mind, he produced "Mutter und Kose-Lieder." Froebel says: "The family that would rise to the requirements of modern social culture in the best sense, must recognize itself to be a social unit inextricably interwoven by visible and invisible threads with the larger social environment in the midst of which it is embedded (*Glied-Ganzes*)."

This utterance of his has a peculiar significance for us today, and his "Mutter und Kose-Lieder" is a continual enlargement upon and illustration of this theme. The very labor which provides physical comforts for the various members of the family, and which falls chiefly to the hand of woman, is constantly bringing about right relationships. Even though the family circle be a limited one, it is brought into contact with an ever-increasing, larger circle, by force of natural and mutual needs. Although an advancing material civilization has lessened the necessity for the prosecution of these primitive industries that once gave work to a large number of people in and around each household, yet the modern family group is really more dependent upon a wider circle of people who minister to its needs and with whom it consequently stands in definite relationships.

Family production as well as consumption weaves many threads in and out between the various members and the head of the house, and again between the house mother and the great outer world. Formerly it was customary to think

of these relationships only from the standpoint of securing advantage to the family, cheap labor for the home; close marketing, even though this involved sacrifice or suffering of others, was still recognized as a mark of good housewifery. In the case of the man's choice of occupation, the important consideration was whether it would bring safe provision; high wages were desirable, even though others struggled and suffered because of his good fortune. In the training of children the most conspicuous principle was to preserve them from gross mistakes and trials, and it was said: "Let them be cared for as far as their external needs are concerned."

As a consequence, the ego of the individuals reached no further than the ego of the family; and the latter entered into no living, conscious interchange of give-and-take with the other factors of society. The bias of social opinion supported until lately this selfish isolation of family life from the larger social environment, and there are many families who remain untouched by outer social or political relationships. A change has come, however, and Froebel clearly foresaw the coming change. He recognized that the ever-increasing conflicts between different classes of society struggling on one side and the other could not be remedied through external law; he saw that the inequalities between man and man could only be lessened through spontaneous deeds of loving fellowship. Family education must contribute to bring about this more social view of family life, and this can only be done if parents recognize their obligations and consciously strengthen those ties which link each family to its social environment. It is a well-established fact in nature that every organic structure, however complex in its latest stage, has started from the smallest organic beginning, the cell. This natural law of growth has its counterpart in the social and ethical sphere. The family contains in embryo within itself all the various after-ramifications of social and ethical activities on a larger scale. The highest aim to which humanity aspires is no doubt of an ethical nature; but as there is unity stamped upon man's

being, he never can realize his highest aspirations unless they are supported by other faculties of his being,—by a finely responsive gamut of feeling, by keen intelligence, trained practical skill, and a disciplined will.

The training of the power of the will rests upon a gradual exercise of the same, beginning with the youngest child onward. It is this daily exercise of the moral will which modern education has neglected. It is for this reason that efforts along intellectual and industrial lines, however progressive, have failed to bring the joy and satisfaction which they should, which they do bring when knowledge and ability to execute are joined hand in hand with man's ethical inclinations.

This harmony in man's being can only be begun when a small community of individuals comes in touch with the still larger outer world, thus establishing the relationship of man to man truly and rationally. We will suppose the individuals within this smaller community to be ever striving to adjust their relations to one another according to a high standard of human intercourse, so that within this small circle the characteristics of each individuality are cherished and given scope, without overstepping the bounds which limit his freedom by the rights of other individualities.

Self-development ought always to be coördinated with an activity the result of which is consecrated to others. Only in this way can we preserve in the young any room for the interest of others. Even a little child may begin early to harmonize such warring factors as self-assertion and self-yielding; but this art must be first practiced in a pure home circle or else in an educational environment in which the family spirit prevails.

(To be continued.)

WILLIAM L. TOMLINS ON CHILDREN AND MUSIC.

THE following excerpts from an article written by Wm. L. Tomlins, upon his work with the children of the "World's Fair Chorus," will be of great interest to many of our readers who have intelligently watched the progress of this work. Twelve hundred children were taken from the public schools of Chicago, and, given one lesson a week, attained in less than two years such wonderful results as were heard by thousands of World's Fair visitors.

In this *résumé* we are happy to place before our readers something of the ideals and conditions, also a touch of the philosophy, of this great work, the broad humanitarianism and undoubted educational influence of which is arousing enthusiastic comment on both sides of the water.

The peculiar art flavor of Mr. Tomlins' plan appeals particularly to those who are working with children. Approaching the subject of child development from the ideal or art side, he touches directly upon the deep things of life, and stands side by side with Froebel in foreshadowing the wonders of intuitional education.

As an immediate result of the demonstrations made during the World's Fair season, a demand has arisen for teachers and workers in this special field, and after the same rational and progressive pattern. Teachers' study classes are being arranged to meet this demand, and lectures and organizing talks can be provided every community awakened to the practical and potent influence of this work. We quote from Mr. Tomlins:

"What a boy does, his actions, are manifested at his circumference. Inside this outer circle is an inner circle which stands for his mentality,—what he reasons, calculates, con-

trives, perhaps schemes. Inside this inner circle, at the very center, is what he *is*. What he is, his affections are; for what he longs for, that already he *is* at heart. How to reach these inner tendencies, direct them outward, and harmonize them with his environment, is the object of all true education.

"The public school education is directed chiefly at the boy's mentality. It reaches his center (what he is) only incidentally; and it reaches his outer circle (what he does) only incidentally. The manual training schools do much good, in that they take the boy's thoughts and channel them outward to the light. What he has learned to know he is taught to utilize in useful occupation.

"The step yet to be taken is to get at the boy himself, the boy's heart; and this, whether he be good or bad, will not be done by recalling his attention to himself,—by making him self-conscious. And on Sunday to tell him to be good is at most to weaken him to goody-goodiness, with quite a chance of making him a little hypocrite. To be good he must *do* good; must be useful, contributing service that makes for the happiness and welfare of others. And this makes for his own well-being also; as for example: our daily food is in turn changed into blood, muscle, sweat, out of which is born natural appetite, rightfully claiming more food; a healthful process, and 'with holiness of use' that which is true of the body and the mind is equally true of the spirit.

"Deep down, beyond the far-reaching influences of the schools, deeper than what he does or thinks, at the very heart and soul of the boy, are latent tendencies for good or evil, of which even he himself is ignorant. There music alone will reach,—music, the voice of love; heaven-born, God-given. It searches out the flower germs of the soul, awakening them to response, stimulating them to a largeness of growth which leaves no place for weeds. But the song must go deep down to the singer's nature, until the throbbing beats of the music awaken corresponding heart impulses; and these must be equalized, strengthened, and at

last freighted with the spirit of good-will, helpfulness, and every noble aspiration. In this way music appeals to the singer, as his singing appeals to others. And with greater power there comes a heavier responsibility,—to carry the melody forward in harmonious living, a life lived for others.

“A thing incomplete, broken, is concerned about itself. In the case of a sick man we find that one part of his physical system will not work. Some of the other parts try to supply the deficiency, the result being disorder and friction. Meanwhile self-consciousness in the form of pain comes to him. This thought extends to inanimate nature. We can imagine a broken wheel concerned only about its own mending; and a whole wheel impatient to revolve.

“Strike a bell into complete vibration, and immediately it voices itself in bell tones to the world. Similarly the gong says, ‘I am a gong.’ But fracture the bell and muffle the outer rim of the gong; in other words, reduce their circles of vibration to incompleteness, and immediately the tone of each is degraded to the dull click of a piece of old iron. The voice of individuality instantly degenerates into that of commonalty. The completeness of individuality makes for power; to its possessor power, in a sense of grasp; and to others, to whom it goes as a personal presence, that intangible something which apart from action and speech impresses those about one.

“A lover of nature taken to a mountain summit and there shown a magnificent landscape at sunrise, is moved from center to circumference. In his response to the beauty before his eyes he is awakened perhaps to some of the greatness of his own nature. The circle of individuality complete, he feels within him the promise of a still higher circle, which makes for nobility; and he is ready to put cheap ambitions from him and go out into action to win the spurs of knighthood. But to do what? To do for self? to take care of ‘number one’? Why, it is this that brings us down to ‘commonplace.’ No; to do, certainly, but to do for others. Thus it appears that manhood leads to brother-

hood, and that by working for my brother, and more than that, by sacrificing myself for him, I can broaden and strengthen my own nature.

"In the earlier stages of vocal training, the machinery of the voice is unruly and unmanageable. The child tries to sing with expression, but only gets its outward form; he attempts emotional singing, but the emotion is confused; they will not associate with crippled machinery. Later on, when all his physical parts unite in harmonious action, the tones become vital. Soon this vital utterance is shaped by the emotions which are waiting to express themselves. The voice goes out in command; it entreats; it joys; it sorrows. Thus an emotion becomes a governing center of the outer circle of physical voice. The center expresses itself at the circumference.

"We are told that no two blades of grass are alike; we may be certain that no two boys are alike. No one boy is exactly duplicated in this world. Reduced to a vulgar fraction of himself (like the fractured bell or the muffled gong) he can hardly be distinguished from other boys in the same condition. Hence the term 'commonplace.' But in reality the boy is unique. He stands alone. If singing brings the boy to realize his own personality and he responds in earnest endeavor, at every step he is helped from the next step above; for hidden within him are all the possibilities of his nature. The first thing is to get him to realize this fact; the next, inspire him to demonstrate it. The first is something which in a very short while singing may do for him. The latter he must do for himself; the path is that of use, service, sacrifice, the Christ spirit. At best it is a lifelong task. It is, however, wisely and lovingly ordered that at every step in the path of progress there are compensations, wider influences without, contentment within, the 'blessedness' of giving.

"It matters little whether the voice attains great artistic excellence. We may not all be Pattis or Nilssons; but we may be ourselves. And this is the most important of all,

for thereby we become individual, noble, spiritual; on and on, godly.

"Three years ago I organized a children's chorus for the World's Fair, charging a small tuition fee to cover expenses. About six hundred joined, not half the required number. For the remainder I applied to Mr. Higginbotham, who persuaded some other gentlemen to unite with him in sustaining the expenses. This enabled me to offer seven hundred and fifty free scholarships. With the consent of the board of education I went to school teachers, and we formed three classes of two hundred pupils each, selecting those to whom the lessons were the greatest kindness. In more than one respect, indeed, most of these children were needy. They represented not only flowers, but weeds—a tangled mass. This was emphasized by the conditions; they thought that something connected with the World's Fair was being given away, for which they were eager to scramble.

"The chief characteristic of these children, which impressed my teachers and myself, in our earlier association with them, was their mistrust. This was hard for us to believe. They were respectful, responsive, obedient; but there was always something held back. At first they were not sure of their teachers; and they, as it were, held on to themselves, remaining watchful, a little on the defensive. But very soon they were not so sure of themselves, the exercises beginning to affect them. These exercises, in which they seemingly indulged in a playful manner, loosened their hold on themselves, and, like a boy learning to swim in deep water, they were only too glad to hold on to their teachers. Even the larger boys, many of whom came to the class to an extent willful and stubborn, affecting the assertion of manhood, and scorning softening emotions as girlish, found the ground taken from under them by their indulgence in the earlier class work, laughingly given in what they thought pure fun and fooling; namely,—

"Softening the lips;

"Concentrating the eyes;

"Relaxing the jaws;

"Wringing the hands and arms;

"Deep breathing through the nostrils;

"Standing well forward, instead of on the heels;

"In other words, weeding away physical effects of stubbornness, over-assertion, indifference, stolidity, fussiness, flightiness, etc. These are but various forms of self-consciousness, and the expert teacher knows where to look for them and how to correct them. Now the boy is ready to begin to make music for himself. Previous to this, the jingle has done the work,—tunes which a banjo or hand organ could adequately produce, those which appeal to the boy's heels. By degrees this jingle is taken away from him, till at last he has only one note to sing, and not even a word, not even a syllable, perhaps only one vowel. The rest he must supply himself, and at last he does so. Then the music becomes his making. His voice freed from its weed imperfections, so small that it will hardly stand alone, yet has a blending quality, and it unites with the other voices, and they with it, and with each other. Every child feels the thrill of his own voice. Nay, more; instead of being lost in the general class voice, each singer claims the general class as his own.

"The power of his own voice comes as a revelation to the child. Like the man on the summit of the mountain, he feels some of the greatness of his own nature, and like the complete bell, he has to ring out to voice himself to the world. With his teacher he is at once in fellowship, and eager for progress, growth: he looks only for guidance. His ideals, too, are enlarged. He can better understand a Being who is all love and all power, who gives to all, who helps everyone. Already the child has been obedient to the instructions of his teachers, as to cleanliness, tidiness, and punctuality; but now come laws from within, making for self-restraint; then soon is developed self-reliance, self-respect, and a kind of self-responsibility. All this makes for growth, widening his sphere of usefulness, strengthening

him to new duties in his school, his home, and in all his associations in the outside world.

"During this time a new world is opening out to him, —the world of art, where live forever Handel, Bach, Beethoven, Mendelssohn, and all the great composers who have voiced themselves in imperishable song. These are our common heritage. Many of them are suited to the child voice, and we sing them over and over again, never tiring of them.

"This, then, is the object of our work: to purify the child nature, so that his voice is as sweet as he is sweet; to ennoble him by contact with the highest in thought and feeling that brain and thought can produce; to have him know that his fellow is his brother, and that God is his Father, and then to send him a missionary to his own home. This is the use to which we put music, and measurably we accomplish our purpose."



EARLY EDUCATION THROUGH SYMBOLS.

II.

MARION FOSTER WASHBURN.

RUSKIN propounds the question as to the cause of the low moral plane of those nations of the East which produced the best art, as the East Indians; and he replies that it is because these people have forsaken their nature-model, and have undertaken to invent beauty for themselves. They succeed, but they are debased by their success. Take an Indian rug, for example. There is upon it the most wonderful combination of subtle hues and graceful lines, but not a picture nor a hint in it of any living thing. It is beautiful, for the laws of color and form have been perfectly apprehended and perfectly applied. But its maker—what of him? He has learned this lesson and stopped. There is no more of growth in him. He is applying his knowledge of these two things over and over, in varying combinations, learning nothing new, not studying the way the Artist of the World has applied them, but content with his own skill.

We are in a somewhat similar predicament. We have discovered many laws of the vast system of symbolism called language, and we delight ourselves in applying them in ever new combinations. We have turned our faces too much away from the speaking face of the earth. The earth! that book wherein are writ the secrets of the Most High; that book full of beauty, full of health, full of delights, wherein the Father rejoiceth to write,—and we, like petulant children, choose not to read.

No, not like children! When we were children we loved to read therein; and oh, how we grew! To which of us comes now, in maturity's hour, the rush of blinding light and joy that used to burst at times upon our dreaming and watching childhood? We find truths now in our books,

and thrill, but not as we thrilled then. We study botany in our books, and go out and analyze, that we may remember better, and be able to recite or to quote; but how many of us know how to lose ourselves, like Whitcomb Riley, "Knee-deep in June"? We listen to the bird notes,—sometimes, when we have no book,—and those of us who are scientific analyze them, and portion them off to their appropriate owners; but who of us lies still and lets them sing to his soul,—lets them tell their message? We seem to take it for granted, practically, that different birds sing different songs in order to aid us in our classification; but when we have classified, when we know the colors of their primaries, and secondaries, and tertiaries, what then? What is the bird to us still, but a chance to be pedantic, a piece of goods on which we embroider, like the East Indian rug maker, our bits of knowledge, and worship, not the Lord who made the bird, but our own knowledge? There is a way of analyzing, which is in a sense worshipful. That is the spirit of the true scientist—and we are not many of us that—who says he worships the Maker in worshiping his works. This is often true, and to such a humble and truth-seeking spirit all right minds must accord honor. But the curse of our civilization today, or one of its curses, is the acquiring of knowledge for the sake of culture,—that is, to be honest, for the sake of show.

There is a way of looking at nature which is higher than the scientist's way, in some respects: that is the way of the philosopher. His is the same truth-seeking spirit dealing with generals instead of particulars. He does not worship, except as worship is contained in the asking of why. The answer to the why continually leads him to sublime reasoning, which dazzles him into the belief that they are all there is of the world. He is so enamored of his telescope that he often ignores the scientist's microscope. "What!" says he, in effect, "shall I look at crawling worms and cholera germs, when I can view the eternal principles of being in their order and relation?"

But there is a third way of looking at the world,—the

way of the poet and the artist. They see both the worm and the star. To them little and big are alike of use, for to them the world is *meaning-full*. It is not only perfectly planned, and lawful, as to the scientist; it is not only reasonable, and transparent to thought, as to the philosopher; but it is *alive*! It appeals to every faculty. There is food in it for investigation, for reflection, for delight, for unending and varied growth. And it is this by virtue of its symbolism, using that word in its highest sense. It is not in the sense of that which was *made* to contain a meaning, as blue was always painted for the Virgin's robe as a symbol of truth, as red always meant life, and so on; but as that which *does*, by its very nature, contain a meaning which exists by virtue of it. This is philosophy; but its meaning is more than philosophic, for it appeals to more than the reason; it sublimates the very senses, quickens the very heart of him who perceives it. It flows naturally into his life and culminates inevitably in worship.

For there *is* this parallelism between this world and the world of spirit, which parallelism is called symbolism. It lies plain to the eyes of our childhood, and plainer to the eyes of our maturity, than we are willing to acknowledge. Who knows the meaning of height? not the *reason* of it, but the *meaning*? Sublime, exalted, uplifted, lofty, high-minded; these words all convey a definite meaning to us; and for what better reason than that they carry us in imagination to the mountains that have whispered their meaning to our souls? "He dwells upon the heights," we continually say of a great soul. Take that word I have just used,—"great"; is its meaning simply bigness,—physical, lumpy, heavy bigness? "Great-hearted!" What a rush of heaven's meaning through the words! We do know, though we fail to acknowledge it, of what the size of all things is the symbol. Heat and cold, too, how we use them,—a warm color, a heated argument, hot temper, warm good-will, warm-hearted, cold-blooded, freezing manner, chilling reserve; we all know very well what degrees of heat and cold mean. Light, too,—brilliant speech, scintillating wit, eyes spark-

ling with the light of earnestness, to throw light on an obscured question; or its opposite, darkness,—the blackness of despair, the gloom of grief, the shadow of death; we all know very well what light means, though we fail to own it.

Let us own it! Let us open our eyes and our hearts to the world about us. Let it speak to us. That is all; *let* it. We are a study-destroyed generation. We have looked at books till our eyes know no color but black and white. We have used words till we know not the universal language of creation,—that language which alone is eternal, and which alone can give us eternal truths and eternal delights.

Think of it! We have come to ignore delights in our scheme of education,—all except Friedrich Froebel, God bless him!—and we take it as a matter of course that knowledge-seeking should be dull work, and knowledge when gotten should be productive of little joy beyond the ignoble joy of possession.

We have today a greed of the intellect, which will bring upon us some day our sure Circe. Knowledge was meant to be to the mind the same satisfactory thing that food is to the body. When the body is indifferent to food we know that it has somehow been badly fed; when it has an abnormal appetite, we diagnose the same trouble. The parallel holds good. The intellectually indifferent man and the man who despises all things not intellectual, have alike been badly fed, and both have mental dyspepsia.

The trouble is, the food has been all of one kind. Variety of food, say our best dietitians, is necessary to proper development. It certainly is necessary for enjoyment. Would we know how to give to ourselves, to those whom we teach, this needful and delightful variety? Let us follow our natural bent toward symbolism. Let us not think and study all the time, but listen and dream!

Swedenborg, in order to illustrate the relation of God to this world, to His creation, continually uses the sun as His symbol. If we think of the sun, with this meaning behind it, it will lead our spirit, as it does our bodies, straight from darkness into light. No, not straight, but through the gray

dawn of thought, and the rose-tints and purples of poetic imagery, to the clear daylight of perfect truth. It is the appointed way. Symbols are the outward recognition and use of the inner content of things, the means by which we make the physical world minister, not alone to our physical needs, but also to our spiritual.

To him who studies the sun as a scientist, come hours of peering through lenses, of calculating on paper, of memorizing, and headaches, and sleepless nights; and as a fruit of it all, a burdensome sense of incomprehensible sun-spots, and the infinite reach of unknown territory.

To him who reasons on the sun—the philosopher—comes a lofty vision of the power of the Creator; but to him who takes the sun into his heart, who lives in its rays and considers its meaning, come life and strength and spiritual knowledge. He knows it as the scientist knows it, only every fact has for him a double meaning: that upon its face, unsatisfactory; that hidden, an unending delight. He may know as the scientist knows, may reason as the philosopher reasons, and live as the poet,—in God's own life.

For this language of symbolism is a universal language. It comes straight from the heart of God to the heart of the human race. It needs no interpreter. According to our measure of understanding do we receive it; but all that we receive is live knowledge, working, as live knowledge always will, to enlarge the boundaries of that which contains it, to create a thirst for more, to give new insight. When the world has once begun to speak to us face to face, when mountain peaks and boundless prairie, when sky and cloud take us into their confidence, we will care to lean less upon books, although real books will mean more to us. It is only as a book appeals to our own experience that it has any vital power whatever. When we have gone partly along the same path as our author, he can perhaps take us by the hand and lead us a few steps further on. But if we are not on the same road with him, and only dimly discern him through the trees from our different paths, and have his name and title whispered to us, let us beware how we

claim acquaintance with him. He will repudiate us and show us not one word of truth.

This is just the danger to which we expose our children when we put books in their hands too early, when we teach them to read before they have learned to look, to listen, and to feel. There is the greatest danger that the letter will destroy the spirit and render it utterly dead.

And what is the letter that we should exchange for it the living, throbbing spirit, whose servant it should be? It is indeed selling our birthright for a mess of pottage!

The child is the heir of eternity. The atmosphere which he breathes into his lungs, to be health-giving must be mixed of air from the poles to the tropics. If he breathes the stagnant air of one room, by and by he dies. So, too, his knowing faculties must be fed with universal truths, mixed of the far and the near, the lofty and the immediate. Today we are too apt to feed him upon the immediate only, and by and by his power of knowing—truly, vitally knowing—shrivels and dies. How rare is the man today whose thinking is alive, is in intimate connection with his life and ours, and in no less intimate connection with the life of the Most High!

When we were born into the world this heritage of vital thinking was ours. Our fresh minds saw all things in relationship, full of meaning, ready for use; and if our teaching had been broad enough, deep enough, and high enough to supply all our capacities, we should still see things truly, understand their significance, and be able rightly to employ them.

As it is, our minds have been so forced into routine work, so compelled to memorize without reasoning, to accept facts presented arbitrarily and without explanation, that we have lost much of our early sympathy with the poetry, the spiritual life of the world of nature, and the faculties which performed this high function for us have shrunk and atrophied from disuse, and threaten mischief.

What shall we do to avoid this danger for our little ones? Give them nothing less than the world for a play-

room, for a school! Speak to them, not in the cramped and artificial tongue to which our limited thoughts have become accustomed, but in that universal language—the language of symbolism—which is so supremely flexible, satisfying, and enticing. Let them live close to nature, and feel her and question her. Let us not interfere too much, lest we mar her work. Let them go to the art galleries, and live with good pictures and good statuary. Let them hear good music—not take music lessons, but listen, little bits at a time, as long as pleasure lasts; and, finally, tell them over and over the good old meaning-full fairy tales and legends, and the myths which express the childish reach after great truths. For the universal mind of the child, his threefold being, created in the image of Him who chose this world of form and color and sound as His mouthpiece, can be satisfied with nothing short of universal truths couched in universal language. Having given him this sure center, all other knowledge will group and arrange itself as it is acquired, and the world will never be to him anything less than a living witness to the majesty and tenderness of its Creator.



THE TOLEDO MANUAL TRAINING SCHOOL.

MARY E. LAW.

IN one of the most desirable portions of Toledo, on a slight elevation or knoll, stands the High School and Manual Training School. It is an imposing structure, and a source of pride to its citizens; not so much for its outward aspect, which is plain and substantial, but because it represents the practical realization of the most advanced ideas of modern education.

The high school proper was erected in 1853, and its first graduating class sent many of its brightest members to the battle field. It has always maintained a high standard of scholarship.

The manual training school, under the joint control of a board of trustees and the board of education, was made possible through the generous bequest of Jessup W. Scott, an early resident of Toledo, a man of culture and of broad views of life, who wished to elevate labor and give to the young people of his city a more symmetrical development than was possible under the old ideas which dominated education. His aim was to endow a university of arts and trades, and he bequeathed, by will, a large tract of land adjacent to Toledo for that purpose.

Owing to adverse circumstances, it was found that the original plan could not be carried out, and in 1884 the trustees—his sons, Messrs. Frank and Wm. Scott—proposed to the city council of Toledo that the fund, which had been increased by liberal amounts from his heirs and Wm. P. Raymond, be used to establish a manual training school in connection with the high school, thus broadening the scope of the benevolence and carrying out the real desire of the founder.

The manual training school thus became an integral part of our public school system, and in its completeness and

peculiar relation to the high school is a model of its kind.

Every pupil of the manual training school must take the regular high school course, but the manual training is an elective course to the high school pupils. The large number who take both courses indicates its popularity.

The course requires a four years' attendance, which entitles pupils to a diploma, and prepares them for teaching in similar institutions.

On the first floor, upon entering, to the left is the forging room, where young boys learn all the mysteries of blacksmithing, forging, welding, etc. To the right is the molding shop. The intelligent young boys, with their leather aprons and smutty faces, are an interesting sight.

On the next floor, to the left, is the light carpentry room, where you may find both boys and girls learning to use the hammer and saw, and construct plain boxes, tables, etc. To the right is the machine shop, and more than one class of boys have constructed a steam engine as a *chef d'œuvre*.

On the next floor, to the left, is the wood-carving room, where both boys and girls express their artistic instinct in carving wooden panels and other articles of furniture. They prepared for the World's Fair a handsome hall rack, writing desk, music rack, etc. To the right is the drawing-room, where a most comprehensive system of drawing is carried on under the supervision of Professor Percy Howe. It comprises a four years' course, embracing free-hand, mechanical, architectural, pen and ink sketches, water colors, etc.

On the upper floor are the two most attractive departments in the whole building,—the dressmaking and cooking schools. The domestic economy course, for girls, comprises one year wood carving and carpentry, one year plain sewing, one for dressmaking, and one for cooking.

The cooking school occupies a beautiful, well-lighted room containing six tables accommodating four girls each. Each girl has a set of drawers containing her cooking utensils, which must be kept in perfect order. Each table is

furnished with two small gas stoves. There are in addition a large range and two large gas stoves for cooking and boiling on a large scale. Each girl spends an hour and a half each day in this department, which is under the supervision of Miss Matilda Campbell, a graduate of the school. The course embraces five main divisions,—boiling, baking, broiling, frying, mixing; or, soups, vegetables, meats, bread and pastry, desserts, etc. Young women are taught to prepare and serve breakfast, dinner, and tea. Two classes in the ward schools take cooking lessons.

The dressmaking department, under the supervision of Miss Nellie Fickens, is a most interesting department. The plain sewing, which occupies the first year's course, consists of preliminary work in basting, seaming, hemming, felling, buttonholes, darning, and patching. The finished work consists of one hand-made suit of ladies' underwear, and is simple and neat in construction. A more elaborate suit is one stitched by machine, and is of the daintiest description, being fashioned of the finest cambric, with decoration of fine tucks and Valenciennes insertion and edging.

A morning jacket of blue and white eider down, lined with blue silk and finished with blue silk frills, is a thing of beauty. A white mull dress trimmed with ruffles and lace is exquisitely made. A handsome walking suit of a beautiful shade of green cloth, trimmed with velvet bands and double shoulder capes of the same, was most artistically conceived and executed.

But what young ladies would call a "perfect dream," is the evening dress of pink crystal silk, designed by Miss Lulu Heston, and finished in the most exquisite manner by Miss Olive Parmelee. It is an Empire gown, *décolleté*, with short puffed sleeves, a Watteau plait in the back, and an arrangement of pink velvet bridles from front to back under the arms. It has two flounces of white lace on the skirt, headed by bands of pink velvet, and the same garniture on neck and sleeves. It is daintily lined with pink silk throughout, and no seams are to be seen. Other young

ladies make or design mulls, silks, ginghams, or challies, as fancy may dictate.

There is no tuition fee in any of the courses, but a small fee for material is charged, which includes the expenses of linings, thread, etc., a complete suit of underwear, and one dress. Nine special teachers give sewing lessons once a week in the ward schools, after the regular school hours, and twenty-two hundred young girls are in the classes at the present time. Miss Olive Parmelee is the superintendent of this department, assisted by ten graduates of the manual training school.

Evening classes in cooking, drawing, chemistry, and physics add greatly to the popularity of the institution. Mr. Geo. S. Mills is the general superintendent.

The only thing necessary to place Toledo in the front rank of cities as regards educational matters is the incorporation of the kindergarten into the public school system, which is a possibility of the near future.



EDITORIAL NOTES.

PORTENTOUS changes are going on in the various departments of society, economics, and ethics. One may hear a rustle and murmur among the leaves and sheaves of the season that is passing. A clearing breeze is already arising, preparing the atmosphere for new policies, for higher energies and nobler aspirations. Every transitory stage from an outgrown to a better condition is clothed in the mystery of the untried. Whether in the history which has been made, or in that which is being made, we find premonitions of progress in which the waiting men and women have faith. It is their own unspoken, half-conscious aspirations which conjure every new achievement into life and reality.

The noble movement of the social, educational, and industrial settlements, which is unfolding the dignity and beauty of human contact in every locality, is one of the tangible signs of the latter day. The more fortunate no longer go to the less fortunate that they may give of their bounty or culture or talent; but the former go in that larger spirit of comradeship which profits all concerned. The demand on all sides is for more rational living and being, and less for theories or fine dissertations on how men should live. The church, the school, the state are falling in line and responding to this demand. No small witness to this is the fact that the American Bar Association is seriously considering ways and methods by which the standard of law study and learning may be raised to a *scientific life basis*.

A POWERFUL chemicalization is going on in the public school systems of several of our largest cities. It is advisable for teachers to keep themselves posted on these important discussions, for the same reasons that a lawyer watches the precedents and decisions fixed by every great law case. The Brooklyn city schools, under Superintendent Maxwell, are brought face to face with an important issue,

—viz., Shall there be complete coördination of studies, or shall individual freedom be granted teachers in the selection of what is most profitable and advantageous to students? Chicago has had her "fad" fight, which, once diagnosed as the action of political virus, has opened the eyes of citizens to the relation of school boards to schools. But by far the most important of these struggles for the survival of the fittest and best for our schools, is that which is this moment agitating Boston school men and women. The pride of her schools, which twenty years ago were the pride of the land, has rather blinded the colonial city by the sea. Year by year, while she has looked out over what she had already accomplished, other cities, other wheres, were meeting and solving the current problems. It is not enough that a public school system provide good shelter, retain reliable teachers, and place eminent men and women upon the school committee; but this system must also take into account the unceasing shift and growth of human thought, as one generation merges into the next.

The publication of certain reports made by the special committee on drawing in the Boston public schools, revealed conditions which surprised both the public and the school committee responsible for the same. Among the unwarranted points which have called forth public and press discussion are the following:

Disagreement among the members of the committee as to the importance of drawing in the schools;

Unprogressive methods employed and tolerated;

Indifference and ignorance on the part of the special drawing committee, to both standards of other cities and the actual needs of the children;

Blind acceptance by the committee, of the scheme of work submitted by the director of drawing, and regulated by the system of text-books and charts provided by the American Book Company;

That there was no vital connection between the kindergarten and primary or grade work, in spite of the fact that the former have been considered an integral part of the

Boston school system for twenty years; also that while manual training is so successfully maintained, there is no intermingling of this work with the drawing or art of the schools.

The minority report presented by Dr. James McDonald of the school committee was based upon a thorough investigation of the work of other cities and the principles which underlie the success of the same. This minority report not only recommended but insisted that the kindergarten should be made the basis of sound art work in the schools, since it had been proven worthy and fruitful in so many cases.

The discussion has brought out evidence and testimony of the most vital nature from such practical educational leaders as the following: Virgil Curtis, superintendent of schools of New Haven; Walter L. Hervey, president Teachers' College, New York; Dr. Edward E. Hale; Mr. Louis Prang; Professor Walter S. Perry, of Pratt Institute; Dr. McAllister, of Drexel, and a score more of equal authority. In our next issue we will reprint a group of these letters, which bear with direct force upon art in the kindergarten and in primary education.

EVERYDAY PRACTICE DEPARTMENT.

HOW TO STUDY FROEBEL'S "MUTTER UND KOSE-LIEDER."

NO. VI.

The Child and his Environment.—"Grass Mowing," "Beckoning to the Chickens," "The Fishes."—The naturalist is not content with the random information that a certain rare form of plant life was once found on a certain heath. He searches out the facts; himself goes to the spot indicated, that he may behold the choice creature as it grows and blows in its native place. He takes account of rains, dews, suns, and winds; whether it stands in free meadow or 'neath a tall tree's shade. In studying a bird, he follows it to its haunts; he watches its flight far and near, its nestings high or low; he records the varied plumage, listens to its song, both morning and evening.

In like careful and unintruding manner, the student of the child beholds him in his natural setting. He too belongs to an environment peculiar to himself. This environment includes his daily surroundings, habits, selections, activities, and endless questionings. His unconscious plays and unnumbered experiments, his renewed efforts and strivings and wishings, must all be taken into account by the naturalist who would know his nature.

The choice plant newly discovered by the botanist may have budded, blown, and seeded in the remote forest for half a century before his eye chanced upon it. It has its history. It might tell of forest floods which submerged it, or mighty winds which have swept it, or night frosts which chill it; another denizen of the woods once trod it under foot; one holy spring season birds were busy hiding a nest near its roots, and the balminess of evening breezes taught it to move its tender branches in inexpressible joy. But the botanist cares not for these varied chapters in its life's history. He knows what he sees,—namely, a perfect flower,

with transparent but well-ordered petals, stamens, and organs. He sees that it has laws of color and organic form peculiar to itself, and that these laws are destined to fulfillment as often as the season repeats itself; for he finds here what he has found again and again,—the seed within itself.

The mother or kindergartner has a group of varying children about her. She has a family of five or fifty specimens of humanity, which it is her duty and privilege to study carefully. She must know them in their environment, immediate and remote; she must come near to them without intrusion or interference. The children represent many stages of so-called development. She must learn to distinguish between temporary and permanent qualities. She must reach behind every abnormal or artificial condition, and find the child true to his laws of growth and in his native element. Hereditary conditions must not blind, not discourage her faith in the inevitable laws of individuality. The strange histories, stories often too sad to bear repeating, must all be left behind as she seizes upon the fact that here is a child with a law peculiar to himself, which will come to fulfillment as it does in every other plant, because its seed is within itself.

The naturalist who studies the child is more than a physiologist or an anatomist. He must weigh and estimate such immeasurable quantities as intuition, genius, and soul. Kindergartners have been ridiculed for a score of years for their free and oft but half-understood use of the phrase "threefold relationship." They have been seeking to express Froebel's inclusive principle of unity.

As I understand Froebel's "Mother-Play Book," this is its purpose: to present to us the child in his native, normal condition, that we may study him relative to all the phenomena of his existence. The purpose of this book is to teach us to look behind the immediate and temporal conditions, and find those fundamental facts from which we may formulate laws common to all humanity. The purpose of this book is to teach us to interpret children on whatever plane of growth, that we may truly estimate their individu-

alities. The purpose of this book is to teach us to see all conditions of growth subject to a common law, which repeats itself in nature, humanity, and divinity. This book is therefore a practical text-book of psychology, since it teaches us how to study the child as he is, wherever he is. When we have thoroughly studied the specimen characters, including environment, as presented in the chapters of "Die Mutter und Kose-Lieder," we may then turn, like the naturalist, to any heath or highway and read the meaning of the "humblest flower that blows."

Let us group a few of the songs wherein Froebel seeks to show us the child in his nature environment,—“The Grass Mowing,” “Beckoning to the Chickens,” “The Fishes.”

Grass-mowing Song.—Mother, have a purpose in all you say or do. Your activity is the type, to the child, of life's great purpose. Unity or logic in your life teaches him the law of unity in all life. This sense of unity is his environment. He must never lose faith in life's unity, if he is to keep his environment complete. This hint to the mother is the keynote to the song, and its sermon. As before, study the picture and story carefully, and formulate in your own way the various illustrations of the central thought. By what means is a child made conscious of the unity of nature? May a knowledge of unity become clear to the child as an abstraction? Does the child see, hear, feel, or know in fragments or in wholes? Is he conscious of incompleteness? Is the adult more, or less, responsive to nature than is the child? Should inharmonious experiences, thoughts, or words be presented to the child that he may know life from the common standpoint of the adult? Is industry an essential quality or adjunct to life? Does the omnipresent law of activity impel industry? Could the child develop into normal maturity without being industrious? Does man's dependence upon his fellow man necessitate industry? Could humanity stand as an organic unit without interchange of labor? Is gratitude a natural result of this interdependence? When the child traces the processes by which his bowl of bread and milk are made possible, is his

thought turned in upon himself, or out into the universe and its laws? Does he appreciate or underestimate his fellow man in consequence? Will he honor his immediate family and parents more, or less, through a knowledge of the great services rendered by them? Will he be impelled to serve in return? Will life be a nobler reality to him when he sees himself a part of the interlaced and intertwined humanity? How can this lesson of a world-wide environment be made clear to a child of five years? Is it clear to you, mother, kindergartner? What story or song can you use in place of this one presented by Froebel, which will embody the same principle? What historical instances could you cite to older boys and girls which would emphasize the interdependence of mankind? What books do you know which would take men and women beyond their immediate problems into universal processes?

The song of "Calling the Chickens" is provided with one of the most choice illustrations in the entire "Mother-Play Book." Look at the picture, and interpret the story without referring to the text. The stately mother carries the child out into the open air, beckoning and calling the chickens to come to them. Other children, larger and smaller, go out toward the fowl cautiously, encouraging them to come near. Man is not separated from the nature life about him. All creatures are bound by invisible law in one fellowship. There are no higher or lower animal kingdoms. The chickens need not hesitate to become the companions of little children. Little children need not pass through the heartless traditions that man is an enemy to other animals by the law of the survival of the fittest. The child is growing older, and custom may teach him lessons of antagonism and cruelty. The wise mother takes him out into the sunlight and counteracts these unconscious breaches between man and his fellow nature. The environment is again sustained, is preserved unbroken. Siegfried,* of the old myth, understood the language of the birds because there was no hate or fear in his heart. Read now Froebel's

* See "Child Stories from the Masters," §1.

interpretation of the picture. A sincerity and warmth lie back of the simple word-picture, which cannot fail to bring every reader nearer to the heart of nature. "The sturdy tree 'neath whose kindly shade little children loiter that they may drink in the *being* of nature," becomes a friend, a personality, which may well typify man's aspiration.

The song of the Fishes is found on page 43 of the Lee & Shepard edition. The following version of the motto we believe fully expresses the author's intent:

Wherever activity is seen,
Baby's eye is thither drawn.

When 'tis found in liquid deeps,
Baby's heart with joy o'erleaps.

By intuition strong and sure,
He knows again the sweet, the pure.

This gives the reason why all children are fascinated by swimming fishes, running brooks, or flying birds. It should also make clear to us why it is of profit to play the games of birds and fishes, or to tell stories about their active lives, and best of all, to set the children free to watch and play among them. Is any creature free or beautiful apart from his natural environment? Are there varying conditions and surroundings, each fitting the needs of certain creatures? By what authority does education exclude natural and provide artificial environments? Describe your own ideal of the proper environment for little children? Is your kindergarten or your family life an embodiment of this ideal? In what respects are kindergartners given to seize the body of the fish,—the letter of the law,—and by so doing lose their grasp of the spirit which animates it? When asked by strangers to define the kindergarten, would you first mention the gifts and materials? Is the kindergarten in any sense a system? See the third article of this series, for Froebel's estimate of the meaning of the word "kindergarten" (page 201 of November KINDERGARTEN MAGAZINE). Are you, as the mother, a minor quantity in this environment? Read the story, "Fish and Butterfly,"* by Maude

*See "Child Stories from the Masters," \$1.

Menefee, and find the contrast between environments, and the moral that true growth of individuality depends upon the creature fulfilling the law of his own, and not of another's, being.

We shall be pleased to answer in this department any questions called forth by these articles.—*Amalie Hofer.*

THE TONIC SOL-FA SYSTEM.

IV.

THE CHORDAL GROUPING OF TONES AND THE CONSTRUCTION OF THE SCALE.

In a previous article another distinguishing feature of the Tonic Sol-fa method was referred to: i. e., the grouping of the tones of the scale in chords, which, as will now be perceived, is but another application of the theory of mental effect.

In presenting the tones in chords, the ear is led to associate those tones which are most frequently combined. This arrangement of the seven tones of the scale will be more quickly appreciated when we consider that adjacent tones are dissonant, and that the mind and ear will be trained more accurately if the tones presented are consonant and not dissonant.

The proper blending of the tones necessary to form a chord is very pleasing to the ear, and makes a strong impression on the mind, which will linger in the memory so that when the chord tone is heard again its two companions are readily recalled.

After the presentation of each of these three principal chords (D, S, F) in their order, practice is given with adjacent tones as well as with the chord tones. The ability to sing extended leaps, even with limited practice, is in many cases remarkable, and decidedly encouraging. With the teaching of these three chords, the diatonic scale has been learned. As shown in the diagrams, a certain place is assigned to each of these chords, the reason for which will be discussed later. The same manner of writing is observed

until the pupil has become more familiar with the tones; then, with his assistance the notes, or signs of the tones, are written one above the other in stepwise or scale order, and he has presented for his consideration the regular or common scale.

Although the teacher may have been careful to maintain the proper space between the notes, albeit they were not written directly one under another, as shown in the third diagram (see January No.), when they are arranged in scale form the following (No. IV) would probably be accepted by the pupil as correct:

IV.	V.
doh ¹	doh ¹
te	te little
lah	lah greater
soh	soh smaller
fah	fah greater
me	me little
ray	ray smaller
doh	doh greater

A second writing, as illustrated, will show the pupil that the spaces between the notes are not equal; in short, that the scale is composed of three kinds of steps, which are designated as greater, smaller, and little, in the order shown in diagram V. The application of mental effect in this instance will enable the pupil to appreciate the different kinds of steps. By singing the tones from doh to doh¹, slowly and carefully, the difference in the steps will be felt and more truly appreciated.

It may be asked what constitutes the difference between the steps. According to Sir John Herschel there are 1,000 degrees in the octave. Each greater step contains 170 degrees; each smaller step 152 degrees, and each little step 93 degrees. The number of degrees in each step is divided

into kommas, each of which contains 18 degrees. A greater step, therefore, with a little calculation will be found to contain 9 kommas and a fraction; the smaller, 8 and a fraction; and the little, 5 and a fraction. The fractions are, for ordinary illustration, omitted, so that the numbers stand 9, 8, 5, respectively. From *doh* to *doh*¹, therefore, according to the preceding numbers, will be 53 kommas.

After the second chord has been introduced and practice given, the characters of the two new tones *t* and *r* having been developed and emphasized by the manual signs, a phrase containing all the tones is sung, and a pause made on *t*. The pupil is requested to finish the phrase. Invariably he will sing the proper tone (*d*¹) to produce the desired effect, which is that of rest or satisfaction. The impulse to sing *d*¹ after *t* has been sung is very strong and gives a sense of relief to the mind in contrast to the suspense created by the preceding tone. So also with the tone *r*; the pupil will respond with the tone *d* after hearing a phrase where the pause was made on *r*. If asked to end the phrase on some other tone not far removed from *r*, he is led to sing *m*, which makes a good ending, but one not so satisfactory as if *d* is used. The teacher in these cases asks a question; the pupil gives the answer. So also when the third chord has been taught. After *l* we require to hear *s*; and the strong tendency of *f* to *m* is very marked and quickly appreciated by the pupil.

Particular importance is given to the little steps of the scale (*m f, t d*¹), occurring between the third and fourth and seventh and eighth intervals respectively. This will be referred to again and more fully explained in another branch of the subject.

It is proper at this point in the course to use a printed Tonic Sol-fa modulator, which the pupil has been prepared to understand by the foregoing instruction. Had it been in use previous to this stage many questions would have been asked of the teacher which now the pupil is able to answer for himself. Everything it contains will seem quite easy to him, and his delight at being able to apply the knowledge

he possesses will give a new zest to the work and cause him much satisfaction. The following is a copy of the printed modulator:

f¹
m¹
r¹
DOH¹
TE
LAH
SOH
FAH
ME
RAY
DOH
t₁
l₁
s₁

After the foregoing preparation it seems hardly necessary to explain the diagram; but to make the illustration more complete, attention is directed to the following points: A careful observation of the modulator shows the difference between the tones of the foundation chord (D) and the other tones of the scale. The strong tones are indicated by upright letters and the leaning tones by slanting letters. The former are printed in heavy type and the latter in light type. It will be noticed that capitals are used for the names of the tones in the principal octave. This is done only on the modulator. The degrees before mentioned are not indicated on this, the Third Step modulator, but will be given when the extended modulator is presented. It is better that the pupil should not have more given him at any stage than he readily understands. It is sufficient for him to digest what is placed before him in the last diagram.—
Emma A. Lord.

SOME HOMELY QUESTIONS ANSWERED.

To the Editors of the KINDERGARTEN MAGAZINE:— Having a good deal of sympathy for the perplexed kindergartner from Connecticut, I beg leave to answer her questions, not

from a wiser, but probably more experienced standpoint. [See January number.]

1. Keep the children interested and busy, and they will forget to indulge in these habits. Tell them you want to help them overcome these ungentle little ways, and you will find the children very responsive; and each day there will be some improvement, so that by the end of the term the habits will be permanently overcome.

2. The division of time which I have found to be most advantageous is the following: 9 to 9.30, good-morning songs, new song, morning talk or story; 9.30 to 9.40, seasonable songs, with gesture, physical exercise, march with chairs to tables; 9.40 to 10, gift work; 10 to 10.30, short recess and games; 10.30 to 10.50, luncheon; 10.50 to 11, march or exercise songs; 11 to 11.30, occupation; 11.30 to 11.45, the children's quarter of an hour, when they recite a poem, tell a story, sing a song (we call this our concert, and it is enjoyed by teachers and children alike); 11.45 to 12, preparations for dismissal (sing a good-by song, shake hands, and say good-by).

3. No, it is not wise to tell a story every day, as that would be too great a tax on the children's memory, and also exhausting to the teacher, I should think. We want the story to be the connecting link between the morning talk of one day and the new song of another, giving the child time to digest and give it back in his own words.

4. The games should always be connected with the morning talk, as with everything else that is done in the kindergarten. The children may not always see the connection at first, but a suggestion from the kindergartner will lead them to see it, and through this to imbibe the truth of the interdependence of all things.—*A. H. Wardle.*

THE BROKEN RING.—A CRITICISM.

True criticism is impersonal. With an eye for inward meaning and for outward form it sees the ideals of things, and, looking from the inner to the outer, longs ever to greet the inner life and law through the medium of the outward

form, the use of form being to clothe and bring into view the fire of life within. In the kindergarten the question always is, How nearly is it expressing its ideal? This ideal is in no way vague or dreamy. It is the use of forms as a means of expression for the life force of the children, the form being chosen from elementary forms in nature, used in creation to express the divine, used on earth to express the human; the human thought and action being, in expression, in accordance with the divine. This ideal the students of Froebel seek to follow in all they say and do. All criticism, then, has relation to our ideals. It is suggestive of principle only, and of desire for perfect growth.

It was the close of a morning in the kindergarten. The children rose, and with the assistant teachers came from the different tables, each division taking its place on the floor until all were gathered there. But the circle was not closed. On one side the children stood close together, on the other they were scattered along, and finally, for a space of several feet, the ring was left open. The kindergartner stood in the center. Having something to say to certain children, she called them to her from various parts of the ring. After she had spoken these children remained standing irregularly about her, and without regard to the broken ring the good-by was sung, and all were dismissed. Why was so slight a thing of consequence, and why was this broken ring contrary to kindergarten principle and ideal? The broken ring was a broken kindergarten form; and in the kindergarten all forms are significant of the living movements and right progress of the human spirit. For illustration of this we follow Froebel, and turn to nature to study the relation between form and force, to find the origin and value of the ring in nature and society, and to see why, as the last expression of the morning, the kindergarten ring should be perfectly formed.

The sphere is the beginning of things in nature, and consequently it is the beginning of the kindergarten. With its single face, and with all its points of boundary at even distances from its center, the sphere is absolute, unbroken

form. It is the first form in nature; it is the form of the universe, the sun, and the earth. It is the first sign of the power of God, of his unity and force. It represents personality, an entire sphere of life. It stands for and typifies both the divine Life above and lesser lives below,—the spheres of individual human souls. Because of this original character as the first form taken by force in its movement outward from God, the ball is the First Gift in the kindergarten, the first thing seen and handled by the child. It is given for its unity; and the circle, as we say (strictly speaking, the ring), the circumference, is shown to be an outer boundary of the sphere, complete, perfect, without beginning and without end. Unity is thus the character of the First Gift. As a whole the sphere is representative of the Infinite. It is heavenly and spiritual in character. The child receives it as a whole. As the sun and the earth are connected by the sun's physical light, and God and humanity by His spiritual light, so correspondingly the child receives his ball by lines of color, the separated rays of sunlight, which still do not break the ball's unity of form, but rather help to reveal it.

The sphere having given color, next, from its own center, produces the second concrete form,—the cube. It is the opposite of unity. It represents the earth and the work of man. It brings division, dispersion, the parts in place of the whole, and with it the child begins that life movement by which the world grows,—the use of material, the production of diversity. But in order to preserve that standard of unity, which, once given, must be retained as the heavenly guide to earthly action, the cube itself is given as a whole. Each cube is in its box and each box is alike, and no matter what the divisions within or the expansion without, after all construction, as we know, the child rebuilds his material into its original unity and sees it go from him as it came, a perfect solid. The kindergarten gifts are precise, and however used they remain as types, as units of form. On the other hand, in the occupations, materials derived from the gifts are to be made up by industry and sent

out in any shape; but even here the law for each child is transformation of material without loss, and no loose ends or unfinished places are allowed. Froebel says, "The inward is made known by means of the outward;" and each form must be complete outwardly, as a sign of the complete idea within. Thus we have the teaching of nature, the expansion of life into form, the perfecting of form for the sake of the life within. The beginning of life is unity. The children stand near that beginning, and following nature, their life, in its elementary greatness, takes simple expression. In producing, when left to themselves they work with a few large lines, and in the production of this, the circle of life upon the floor, it is notable that they take an interest in its perfection, which to the thoughtful mind is highly significant of the growth of their mental idea of precision, which is geometry, and their instinctive joy in union, which is spiritual sensibility. It is, then, in the great harmony of life, for principle's sake, for the sake of unity, presented first in the sphere and repeated by the children on the floor, that their ring of life should, by their own action, be made perfect.

As a form it is related to unity in nature, to unity in the Creator, and to the unity of society. Therefore should not the circle be, in that closing moment, a harmony of form, a harmony of voice, a unity of life? Harmony is the result of right relationship of parts in a whole. In the ring the center is "the abiding point"; the children are the living circumference, and perfection comes through each child's sense of relationship to the center.

All great movements of nature are spheric or spheroidal, with a common center for their point of control. In the ages of history men have caught inspiration from these great lines of horizon and vortex, from the sweeping circular motions by which time has been measured, by which moons have risen and stars have set; and under their influence the deepest thoughts of mankind have been signified by the symbols of the circle and the sphere. The darkened, winged globe of Egypt, the winged ring of Persia, the circle

of India, the circle filled with circles, one within another, until the center was but a shadow still pointing inward to Divinity,—all this great thought and love of humanity is linked to the thought and action of the kindergarten when it sets its children together in a ring upon the floor. It is a meaningful action. It is science and history, poetry and promise, of what yet shall be.

It is the teaching of nature that life, coming from the Infinite in unity, as to the flower seed, lives through its earth life, expanding its parts to blossoming, and returning again to unity in the seed. Following this law of nature the children begin each morning by marking the circumference of the kindergarten sphere as a whole. From that unity they disperse to take up their several tasks; but when these are over they are again drawn together to complete the morning's life, as, taking part in the outer boundary, each faces the common center. Nature in her great spiral movements works toward perfection and rest. Surely it is a principle taken from nature that the closing moments in the ring should be gentle and altogether happy! Struggles with material or with temper, personalities, comparisons, and efforts of earth should be dropped, and the ring should for a moment again represent the heavenly, which is a sphere of peace. This is the ideal of the kindergarten ring, which by its single line indicates the whole of its unseen sphere. It is the ideal toward which we labor, seeking to bring the living vision outward into social, human form.—*Mary H. Peabody.*

PRIMARY LANGUAGE AND FORM STUDY.

(Story illustrated by tablet and stick laying.)

How many children have storybooks at home? Who has a storybook with pictures?

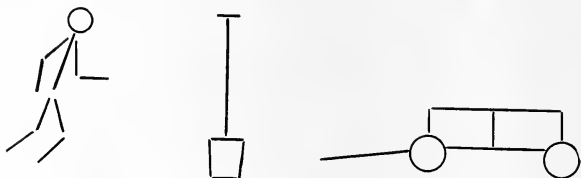
Let us play make a book today. You will be the artists, and I'll be—what? Who knows what a person who writes a book is called? An author; yes.

Now listen very closely, because, you know, your pic-

tures must help tell the story. The name of this story is to be

TEDDIE.

One dark morning, when the clouds were making believe they were going to send rain down to the early spring



flowers, Ted asked his mamma what he could do to pass away the time.

He was to go with his papa for a drive along the pleasant river road that afternoon, and it seemed to him that the time from breakfast till two o'clock was, as he said to mamma, "Most a week long."

Mamma told him he might help her to set out the ferns they had gathered in the woods not long before. Ted could not see any fun in that, and he sat down on the front



steps to think about it. Soon a fat robin flew down from the cherry tree and came hopping toward him, seeming to say with each hop, and flirt of his gay little head, "Better do it, better do it." "Well," thought Ted after awhile, "perhaps I had;" and he ran to tell mamma to set him at work.

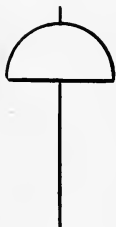
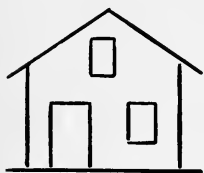
His papa that morning had turned over the sod between the lilac bushes, and made a long and narrow flower bed.

Now Ted took his little spade and wagon, and taking

some rich black earth from behind the barn, he covered the flower bed over with it. Then he raked the top of the bed very smooth and even. After this his mamma came out with a basket, and taking the ferns out gently, put them down in their new home.

Then Ted took the watering can, and, filling it many times at the pump, sprinkled each plant well.

His mamma feared the sun might come out, as the clouds had begun to drift away, so she told Teddie to go into the



house and get an umbrella, which she opened and placed over the plants. When this was all done, Ted found that lunch was ready, and he told the fat robin who sang in the cherry tree—"It wasn't such a long morning after all."

Whom was the story about? What did Teddie ask his mamma? Why did the morning seem long? etc.—*M. Helen Jennings*. Illustrated by *Wilhelmina Seegmiller*.



SECOND-GIFT PLAY.

This is the method by which we discovered the cylinder, the connecting form between the solids, sphere and cube: Give each child a cube and direct him to place it seven inches from the edge of the table. Lead children to talk of trips they have taken by the cars. Suggest that cubes would do for railway stations. Let all blow vigorously and see if they would stand a high wind. Draw from children that the ball would make a good train. Let children be conductors and call out "All aboard!" as train rolls from station to station. "What makes engines move, and where do they obtain water to transform into steam?" Send a child to find something in the Second-gift box which would do for the water tank. Roll the cylinders across the table and set them up between the stations. Now let all blow again to see if they stand steady. The engine may now travel from tank to tank as it requires water.—*C. S. N.*

A VALENTINE.

"Let us send to the flowers a valentine,"
Cried the gay North Wind to the Mountain Pine;
So he shook its branches, and from them threw
The crystals of frost and the snowflakes, too,
Whirling them down like a fine cloud of lace,
And spreading them gently over the place
Where the summer wild flowers grew.

And the flowers, hid in their bed so deep,
Smiled as the babies of earth in their sleep.
Warm sheltered by Love the long winter through,
They wait till the spring for their life made new;
Waiting and sleeping down under the snow,
As the Wind and the Pine, in whisper low,
Sang, "Love to you; oh, love to you!"

—*Cornelia Fulton Crary.*

THE TYPICAL PROGRAM APPLIED TO THE DAILY VICISSITUDE.

IV.

(See general outline in the October KINDERGARTEN MAGAZINE. These articles are records of our program as actually carried out; hence they appear after the actual months in which they were presented to the children.)

For our October work we naturally come to the consideration of "trees," from our having lived with the "rock family" in September. The substance of earth formation being observed, we were led to the discussion of various kinds of soil. The tree is typical of all vegetation. We considered the tree, first, in relation to the earth; second, the life and structure of the tree; third, fruit bearing, and fruit-bearing plant life, as relative to man and animals.

In the morning the children were shown a "buckeye." Many of them in their rough coats were noticed by children and teachers. "If we plant this nut, what will grow?" "A buckeye tree," said Mary. "How will it grow?" The children stand to represent trees, and move their toes, saying, Yes, they are the roots of the trees, while arms show the branches, body the trunk, hands and fingers the leaves, blossom, and fruit, which in this case is the nut.

Another day a picture of a palm tree is drawn on the blackboard with the three pyramids, which we call stone mountains with steps, that the people may find foothold in climbing them. The long river flowing through the long and narrow strip of land is drawn. Children show river narrow (arms extended forward), then wider, when arms are slowly moved away from each other. Children are much interested in this.

Though it rains so little, the roots of the trees get water by the overflow of the Nile River. Clinton and Eddie say "Men made these stone and brick mountains," and James says "God makes the real mountains."

"Is this palm tree like our trees?" "No." "But is it a tree?" "Yes." "Why?" "It has roots, trunk, branches, leaves, and fruit." Clinton says the palm-leaf fans come from this tree. "Yes, but there are different kinds of palm

trees. The kind that has the dates is not the kind that has the broad leaves which make the fans." The children stand and try to represent the palm trees, with arms brought well up against head and hands drooped outward. Some show date fruit.

At the tables the outline cards of trees are sewed, and fruit is shown with gummed dots put on after trees are entirely finished. In the sand table, rows of trees are planted. With the pillars of the Sixth Gift tree boxes are made to protect tender saplings. With sticks flat upon the table, we have rows of trees, in groups of ten each, and show one tree complete with its fruit (lentils). The children continue to bring stones of various kinds, and also now bring quite a variety of fruit, and we talk of the kinds of trees from which it comes.

The picture of the palm tree and pyramids, also the drawing of the sphinx on the blackboard, delighted the children so much that from this they talked of the camels and donkeys from Egypt, and even those children who had not been to the World's Fair found the Street of Cairo very real. After the drawing of the sphinx's head we became sculptors ourselves, carving out heads and features, until upon the circle two complete figures were chiseled out. A large white apron was thrown over one child, and the form began to take shape. First the cloth was lowered and the head was blocked out; then eyes, nose, mouth, ears, hair in waving lines (finger for chisel), noticing shape and proportion of features. Then the cloth lowered still more revealed the torso, and lastly the whole figure stood in pure white marble. Children were eager to be sculptors as well as blocks of marble.

Nearly all the children express their thoughts freely through the medium of drawing, and the processes of the child's mind are better interpreted by the use of slate, blackboard, paper, pencil, paint, and clay, than by any other occupation material by those who can discern the meaning of their crude representations. The children are asked to draw the apple and buckeye tree. They bring so

many apples and buckeyes, they are interested in drawing the kind of trees they grow upon. A peculiarity noticed among the children is, that in stick laying and drawing many will reverse the picture, making roots up and tree down, or show the tree as lying sideways. When these children's attention is called to this, they say: "Oh, yes; I know the way the tree grows;" or, "Oh, I know the way it ought to be." Again, in drawing on the blackboard, a child will be quite satisfied with his apple tree this way, or an-



other child draws his tree like this. The characteristics of



form in a typical tree do not appear to our children of four years of age and under, while our older children, in indicating the form of a tree with its structural peculiarities of curved and angular branches, do not distinguish between the low, broad growth of the apple tree and the aspiring limbs of the horse chestnut. Instead of insisting that the children should represent the true form of the tree, it seems better merely to keep the correct pictures before them, especially such pictures as *indicate* the characteristics of tree growth. In this way the child gradually acquires a better conception of tree structure in general, while the imaginative impress he holds which leads him to represent the tree as he thinks of it, is not weakened or violently disturbed.

The children soon learn that nuts are a kind of fruit. Acorns, walnuts, pignuts, buckeyes, hickory nuts, date seeds, peach stones, cherry stones, and other varieties of nuts and fruit are brought by the children with great delight and interest on their part. We must make room for what we are collecting this month, so we take away the stones and fragments of rock there are so many of, leaving only one or two good specimens of different related members of the rock family.

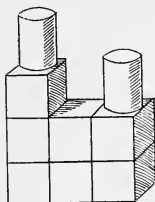
Children now bring beautiful leaves to the kindergarten in their rich autumn dresses. We sing, "Come, little leaves," and at playtime we have "the trees all in a row, gently swaying to and fro" ("Kindergarten Chimes"); but the children feel closer to tree life when all on the circle are taking some part in the nature play that continues from day to day. The following instance illustrates this interest: Lillie, Cherry, Willie, Clinton, and Sunshine put their heads together and decide they will plant an orchard. The little trees are set out. Every child on the circle watches to see what part he is to play in "Nature's Serial Story." They wait patiently until they hear the words, "See the sunbeams gently touch the young trees," and while they are growing the rain cloud sends the falling raindrops to help them (these the older children represent). The trees have now their full growth and are putting forth blossoms (fingers opening). Soon they will bear fruit, and at the children's suggestion the bright balls are hung upon the trees. Birds now fly about, for their homes are in the trees, and sometimes they peck at the bright fruit. Mr. Wind begins to blow, and down fall the apples; children run to gather them. "What shall we do with our fruit?" A child wishes to sell it to the others (or give it). The balls are all put in their basket, and one of the children carrying it on her arm goes to the others on the circle, with the words, "I am a little gardener" ("Kindergarten Chimes"). The children also have a fruit store.

Another day we dramatize a nutting party with squirrels scampering out from the rocks to gather the nuts. Again

the bright-colored autumn leaves that Jack Frost has painted, flutter down and cover the sleeping seeds (baby children cuddled on floor), while we sing:

To the great brown house where the seed children sleep
Came the leaves in the wind and storm,
And whispered, "Seed children, drowsy with sleep,
We'll cover you over and safely keep
You all the winter long — yes, all the winter long,"
Said the leaves, covering warm, warm, warm.

In the sand table we had an orchard one day that told an effective story. The farmer's house was built of Second-gift cubes and cylinders, thus:



The trees were planted in orderly rows (fringed paper for foliage), and under each tree were the beautiful ripe apples (red, green, and yellow Second-gift beads). But alas! at one end of the orchard was a blighted tree with crippled trunk, scant foliage, and upon the ground lay the dwarfed and stunted fruit (for this the wood-colored lentils were chosen).

Under fruit-bearing plant life we entered a rich field. For our especial subject we chose the pumpkin vine. The children mentioned the currant, blackberry, raspberry, grape, tomato, potato, pea, and bean.

"What are ripe now in the farmers' gardens, lying large, ripe, and golden on the ground?" "Pumpkins and cishaws." At playtime children represented pumpkin vines by lying upon the floor, with arms entwined, while the orange-colored balls were the pumpkin blossoms. Children after-

wards are a pumpkin pie. With us the pumpkin, cishaw, sweet potato, and squash are favorite vegetables.

One day a friend from the country brought us an opossum. The little fellow looked bristley, with sharp eyes, teeth, and claws. The only thing to do was to keep tight hold of his tail (there was no box or house for him), while the children eagerly crowded around him. In our predicament, Harrison, a colored supernumerary about the place, came to our relief, saying: "Heah, Miss, gib him to me, an' I'll tame him up for you so's he'll make a nice pet." This was some days ago, and the old negro says nothing as to his possumship. It is feared that the gustatory delights of possum cooked with sweet potato have proved too strong a temptation for old Harrison, and that he has sacrificed our future pet to his appetite for this most savory of dishes to the negro palate. The morning the opossum arrived at the kindergarten he was the subject of our talk during the morning circle. The way the mother possum carries her young upon her back, "laughing like a possum," "playing possum," are familiar characteristics to many of our children. The intense pleasure our children take in descriptions, stories, and anecdotes of animals, especially where the animals themselves talk in *propria persona*, inclines one to believe that a revised version of "Uncle Remus" should be prepared for our Kentucky children in the kindergarten.—*Laura P. Charles.*

MOTHERS' DEPARTMENT.

THE PHILOSOPHY OF THE NURSERY.—TEACHING THE BABY THROUGH PLAY AND STORY.

III.

The purpose of all true education is to harmoniously unfold the inner or divine life. "Character building," Elizabeth Harrison calls it. The teaching and training of the babe is simply encouraging the life within to manifest itself in deeds which are the result of the voluntary action of the divinely directed will. For each and every child is under divine guidance from birth, and if not interfered with grows in grace and beauty until the outer world comes face to face with the soul. Then the struggle begins which tests the will and the quality of the character.

The first indication of conscious life is activity; and to bring forth clear, definite consciousness this activity must be specialized, must be made definite. Begin by being gently definite in a few things with the laughing, cooing baby. When it becomes conscious of one thing take up another, making sure to maintain the logical relation between the two; one thing should be the natural, logical outgrowth of another. There should be orderly or logical movements of the limbs from the first; thus the babe comes to look for things to come in logical order, and this leads to connected, logical thinking and acting later; and thus the consequences of the act, the deed, will dawn slowly but clearly upon the young mind. Experience is the best teacher, and it should be a happy, helpful teacher in youth instead of a bitter one in maturity. So let the creeping and toddling babe learn largely from experience, while the mother love stands guard.

Create an atmosphere of joy throughout the whole house, that the young child may not know sorrow. All young things are happy. Notice how much the animal

mothers play with their young; how the body is strengthened and the intelligence quickened in play. The whole interior nature of the little child can be revealed to the mother in play. The play of the child should be more to the mother than the theater or the opera. Joy in the mother will awaken joy in the child. In play the noblest ideals can be strongly held in the minds of the parents, and they will be thrown in upon the young mind; and under the law of correspondences they will quicken that in the child that corresponds to their ideal.

A few weeks ago two little girls asked me to tell them a story. As the Christmas time was coming, I asked if they wanted a Christmas story. Both spoke at once, in the dreariest tone: "Oh, don't tell us any old Bible stories! we are just sick of them." "Would you like to hear a story of a baby?" "Yes." "Well, once there was a baby born who was just like all other babies except in one thing. You know that when we were babies we loved our parents, our brothers and sisters, our friends and neighbors, and they all loved us; and as we grow older we love the people who are agreeable to us, the people who love us. But this baby was born to love all children and all people. He loved all the little children in his village and in his country. When he was old enough to go to the large city, he loved all the people in that city and in other cities. He loved all the people of Asia, of Africa, of Europe; all the people on the islands far out in the sea; the people who lived away up beyond the Arctic Circle, where it is always cold—oh, so cold! all the people down under the equator, where it is so, so hot; he loved the poor people whom no one had ever thought of before; the slaves, the laborers, and the foolish ones. He loved everybody and everything; not only the people and things that lived then, but all the people that live now; all the people in the United States—our country, which was then not even discovered—and all the people in the whole of North America and in South America; the people who are in prisons, all the bad people as well as the good, all the people who are down deep in the earth dig-

ging out the coal to keep us warm, and all the people who work in factories making cloths for our clothes; and the people who work at the hot furnaces where the iron ore is melted and worked in shape for us to use in stoves and plows, and in the engines that pull the long trains of cars. We love the people who love us, but he loved the people who hated him. We love the people we know; he loved the people he never saw nor heard of. Was he not a wonderful baby?"

Both children were perfectly still and were gazing off into space as if expecting the babe to appear any moment; looking, too, as if they longed to see Him, the Wonderful One. "Tell us some more about that baby! What did he do when he grew to be a man?" "That would be a Bible story." "Oh, tell us some Bible stories!"

The ideal I had in mind for the Christmas time was love, a great universal, all-pervading love, as deep as the center of the earth and as high as the stars. In the souls of these two little girls was that same love, but it had never been awakened. They had intense family love and great love for friends; but of the love that saw in imagination all the children of the earth, of all colors, and of all sorts and conditions, they were not yet conscious. I touched the love center in each little heart; it awakened into activity and vibrated to the keynote. I also wanted to give them a new and a fresh idea of the Bible; and see how quickly they responded to my thought!—*Anna N. Kendall.*

EXTRACT FROM "THE TRUE EDUCATION AND THE FALSE."

Regarding the creative faculties of your children—who is taking care of these? The age is putting the receptive faculties of the child to their utmost tension, while the creative ones are starved. It is not right; it is not just. What are you doing to develop and preserve the dignity of manual labor? Have you set aside on your playground a site for a carpenter's shop, or a blacksmith's forge, or a chemical laboratory, or a machine shop? Many of our children have

a contempt for manual labor, and it is our fault that it is so. The greatest moral teacher in the world was not ashamed to be a carpenter; and Elihu Burritt planned the good of mankind as he stood by his glowing forge. A man never falls so low but that he may be dignified by some kind of manual labor. All this discernment must come, not alone through mathematics, but through a harmonious drawing out of those faculties which bring the child, and later the man, into relationship with his environment. Emerson may well say that "Things are in the saddle, and ride mankind"; but are we not alive today to grapple with these obstinate "things," and to turn them into their own proper paths?

It is a part of the whole wrong thinking about education that study alone will make a boy great or develop his higher nature. Phillips Brooks once stopped the writer in the street, and said a man might study until he became a gray-head and not be great. It was not in the grammar school at Stratford that Shakespeare learned the lessons which were to make him the articulate voice of England. The little Latin and Greek he got there would have made him at best but a sorry pedagogue. Still, no man was ever wise by chance. The whole country round about was his school-house. Some fine spirit led his mind out of the narrow grooves of mere book knowledge into the way of looking upon the world as his workshop; whether by the dreamy Avon side, in misty vales, by winding hedge roads, or in the stately churchyard,—no matter where,—the boy learned to bring himself into relationship with every living thing, and to him everything was alive. It was a world of spirit. If the Stratford school did not furnish this order of education, it was not the child Shakespeare's fault.

Let us learn to look upon every child face that comes before us as a possible Shakespeare or Michael Angelo or Beethoven; believe me, every child that comes up before you has hidden somewhere in its being this precious capacity for something creative. We must change our attitude toward the common children. When we look upon each as

a possible genius, then shall we add new dignity to human life. Wordsworth well said,

Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come.

Why do we neglect the words of our poet seers? The artistic world is rejoicing over the discovery in Greece of some beautiful fragments of sculpture, hidden far beneath the *débris* of centuries; shall we not rejoice more richly when we are able to dig down beneath the uncouth surface of the commonest child that comes to us from our great cities, and discover and develop that faculty in him which is to make him fit to live in sobriety and usefulness with his fellow men? Seeking for these qualities in the child, we shall best conserve, as is done in physical nature, the highest type, until we have raised all human life to a higher level. Then shall we have heaven in our midst. This is the more possible because of the quick, expansive material with which we have to deal in our country. We start even in the race of life; we recognize no hampering bonds of priestcraft or tradition. The men who have filled the highest position in our state have come, often, from the lowest grades in society. The lowliest child has in it something to command our respect. Let us have no more polishing of pebbles and dimming of diamonds. There are no pebbles; we but think so, not having the wit to discern the diamond in the rough.

Let us, then, unfold the whole nature of the child and not a little corner of it. Let no ridicule deter us from our desire to consider education in its true light. We are to teach these children, or rather to show them, the ways by which they are to make this world spiritually, as well as materially, their own; we are to be practical, but greatly, not meagerly, so. We are to teach them that before doing great things they must dream them; that the wonderful bridge that connects the throbbing heart of New York with its sister city, Brooklyn, was first a dream of that eminently practical engineer, Roebling. We must bring into chil-

dren's lives every poetic influence, to quicken their minds and develop their æsthetic nature. We speak much of the beauty of holiness, not enough of the holiness of beauty. Sappho sang, "Who is beautiful is good."—*William Ordway Partridge, in January Arena, 1894.*

HOW TO SELECT SCHOOLS TO FIT THE CHILDREN.

In this age of general education very many parents in moderate circumstances are ambitious to give their children the best advantages in acquiring a first-class education; yet such often err in the selection of schools.

Unfortunately there are many teachers who are in no way qualified to hold their positions; for even if they possess the requisite knowledge, they have no power of imparting it; and what is yet more to be deplored, they have no love for young people, and are not in sympathy with them.

Sentiment should have nothing to do with the selection of a school; proof should be obtained that the school is a good one, and in every way suitable to the particular needs of the child or children sent to it.

With the generality of children, so far as study is concerned, a good general education is the best preparation for every calling in life. Practical knowledge, with the culture which comes from reading, will do more to fit a boy or girl for a profession, than a special course which confines itself to the technique of any particular line. As a rule, success is secured by those people whose acquaintance with human nature enables them to adapt their professions to the wants of their fellow beings. Useful information of all kinds cannot be given children too early, and wise parents will always endeavor to give them the benefit of their experience.

In the choice of schools, the character of the teachers under whose instruction children are placed, is of immense importance. That the people holding these positions should have taken high degrees at first-class universities is by no means the only essential; they should possess the

gift of teaching, and be in sympathy with their pupils, thus having the power of influencing them.

Personal influence is one of the highest factors in education, and this should be remembered in selecting teachers for very young children, as well as those of a more advanced age. Early impressions have a lasting effect, and according as a boy or girl is brought under good or bad influence in childhood, so the character is formed.—*Home Companion*.

AN octogenarian of Chicago has found a unique employment, which not only gives pleasure to hundreds of children, but must also provide an opportunity for old age to share the joys of childhood. It is the work of making dolls' furniture, and the following statement will be of interest to all workers with children:

"Memorandum of the charitable institutions in Chicago to which I have donated my dolly furniture: Chicago Home for the Friendless, Chicago Orphan Asylum, Chicago Half-orphan Asylum, Chicago Hospital for Women and Children, Cook County Hospital (Children's Ward), Maurice Porter Memorial Hospital for Children, Chicago Home for Dependent Crippled Children, Chicago Waifs' Mission, Chicago Sanitarium for Sick Children at Lincoln Park, Bethesda Day Nursery, Margaret Etter *Crèche* (Day Nursery), Margaret Etter *Crèche* (Day Nursery) branch, Hull House Mission, Sanitarium at Hinsdale, Ill., for poor sick children and working girls. I have given one hundred pieces—chairs, bedsteads, cribs, cradles, tables, rocking-chairs, etc.—to the Home for Dependent Crippled Children, for the benefit of their building fund, and in addition to supplying their playroom. I have given one hundred pieces to the Waifs' Mission, for the benefit of their building fund, and in addition to supplying their playroom. All of my work is made by my own hands. I am now in my eightieth year, and I took up the work three years ago last January. I had never had any experience in it before, but

I had to have some occupation; I could not live idle. I have made to date 2,375 pieces. I never sell anything; my aim is to reach the poor dependent children in our city, and to make them happy with my little furniture. Respectfully,—*Heman Baldwin, 3217 Groveland Ave., Chicago.*"

DOLL'S CRADLE-SONG.

(From the German of Carl Reinecke.)

Sleep, Dolly, sleep;

Softly repose;

Sleep, Dolly, sleep;

Your little eyelids close.

Whilst in school I am trying,

You in bed are lying,

And have all the day

Time enough for play.

Sleep, Dolly, sleep;

Softly repose;

Sleep, Dolly, sleep;

Your little eyelids close.

Hush, my pretty; go to sleep,

While I sing you of the sheep

And the lambs that went to wander

With the goose and widdling, waddling gander.

Sleep, my Dolly, sleep.

[The music for this lullaby is found in Carl Reinecke's "Children's Songs." A circle of kindergarten children recently sang it at the close of their doll party, putting the babies to sleep with rare tenderness and feeling.]

A SPIRITED MOTHERS' MEETING.

If there is one sin of omission by which mothers in particular, and mankind in general, suffer most, it is the failing to express their highest and best feelings. Our home club determined to open our doors and cease to quench the spirit, by letting it have free scope for one choice hour.

We had sat in state for several years, listening to the theories and philosophies of education, art, history, etc. We were full and ready to overflow. We needed a vent which should be unrestricted by any conventionalities. It was Washington's Birthday week, and our children were bubbling and beaming with the patriotism infused by their wide-awake kindergartner and teachers. Why could we not join in the fun, and let our patriotic wings spread once more, as when we were children? An evening meeting was called, and the invitation said in parenthesis, "Every member is requested to bring her husband and a flag."

On arrival at the club room we found it a canopy of flags, and the committee in charge in the highest of spirits. The members arrived with their flags and some husbands. A spirited march was at once struck on the piano, and two by two the line was formed. The leaders of the march took us through various evolutions, in a vigorous and hearty manner. Now in twos, again in fours, one by one, alternates, right and left, and other simple orders succeeded in limbering us and loosening the faces and features of our battalion, which was in many cases more accustomed to bearing burdens in silence than fighting battles outright.

I do not remember how it happened, but we suddenly found ourselves in a large circle, hand in hand like children on a playground. Can you picture the sight? A flag drill was ordered, and in spite of our long drill in more hardening directions, arms flew up and down, back and forth, carrying the inspiring flag hither and thither at the captain's command. A voice from the circle called during the pause, "Now for the 'Star-spangled Banner'!" Some of us had never sung under the fire of such enthusiasm before. The gentlemen surprised us with their profound basses and inspiring tenors, and the piano was forced to hold its own, as "bombs burst in air." At this climax each grown-up child of the company brought the right foot down upon the floor with violent precision. We cared no more for plaster on the walls, nor for appearances, nor short breaths. The proof "that our flag was still there," and that our hearts had not

been entirely overgrown by the underbrush of social customs, brought an indescribable joy to us all.

And now war stories were in order. Did we sit on chairs as at a lecture or literary society? No, we all sat on the floor, with all the grace of the fabled owners of the magic carpet. Some of us who have never dreamed of being entertaining told wondrous stories, often interrupting each other in our eagerness to tell how "that reminds me." Songs interspersed our chat, and when we all rose to sing "America," we gave out such pure music as can only come from the heart afire. At the last verse the flags were furled, and the reverence which ever follows genuine joy and gladness came like a benediction upon us all. Do you think we will soon forget that memorable 22d of February?—*L. W. T.*

A NEW YEAR'S MOTTO.

"I live for those who love me,
For those who know me true,
For the heaven that smiles above me,
And waits my coming, too;
For the right that lacks assistance,
For the wrong that needs resistance,
For the future in the distance,
For the good that I can do."

THE KINDERGARTEN AND THE PUBLIC SCHOOL.—EXTRACT
FROM A LETTER.

A copy of your excellent KINDERGARTEN MAGAZINE came to my table today, for which please accept thanks. I am in hearty sympathy with your teachings and with the kindergarten movement, which I hope will sweep the country. We have recently organized our first kindergarten school in this city, and I hope this will be followed up by more of them in the near future. There is a great work for the kindergarten, which the graded schools cannot hope to do so long as we do not receive the children until they are six

years old. As the public schools are now organized, the kindergarten is to the public school what physical culture is to the gymnasium, or cadet drill to the actual duty in the army.

One important point that is frequently overlooked is the fact that the children come to us in the public schools after their characters and habits are largely formed, and changes come slowly and with great difficulty; whereas the kindergarten takes them in the plastic stage, when a sweet-natured, affectionate teacher can form and fix for life many habits and tendencies which all acknowledge to be most valuable. Your KINDERGARTEN MAGAZINE has done a great work in popularizing the kindergarten, and its influence is far reaching and potent today; yet the only thing needful to the establishment of such a school in every hamlet of the land is a general knowledge of its nature and benefits. Hence the work of your journal is yet boundless.—*G. V. Buchanan, Supt. city schools, Sedalia, Mo.*

TOPICS FOR MOTHERS' MEETINGS.

The following topics have been suggested by a leader in mothers' clubs, as full of vital interest:

1. What I remember of my childhood;
 2. What people made the deepest impressions upon me as a young woman;
 3. What constitutes a model grandparent;
 4. How much contact with nature did we have, and how did it influence us?
 5. What lessons do we learn from our children?
 6. How can we best *enjoy* our children now?—*H. M.*
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THE DARK.

Of course I'm never quite afraid
To go alone into the dark;
But if the little firefly's spark
Had always bright and steady stayed,
Instead of flashing now and then
Above the grass about the door,
I'm sure I'd walked a little slower,
And felt as brave as grown-up men.

—*Forrest Crissey.*

FIVE LITTLE BOYS.—PLAY WITH BABY'S TOES.

Five little boys in a trundle-bed
Under a brown leather wall:
They are Jack, Tommy, Tim, and sleepy Ned,
And Cuddle, the wee one of all.

Queer little boys in a queer little bed
Snugly tucked in all the day;
But at six they stretch in the firelight red,
And for half an hour romp and play.

And this one is Jack, so broad and stout;
And Tommy and Tim are twins;
And Ned and Cuddle are glad to get out
When the firelight romp begins.

—*Rose Hartwick Thorpe.*

MRS. ELLA REAVE WARE, of Woodburn, N. J., in her daily living with her little family of children has kept a journal of the good times they have had together, the results of which are valuable and interesting. It is not a record of their stages of health, or waist measures, or weight, but a series of the sweetest experiences and rarest excursions they have enjoyed in common. This is a suggestion to every mother, as well as to teachers. A school diary, to which all may contribute, may be a source of great pleasure and profit.

FIELD NOTES.

Elizabeth Palmer Peabody.—America's first kindergartner passed to the higher life at the ripe age of ninety years, on January 3, 1894. She introduced the kindergarten into the United States, and although untrained in its philosophy herself, she was so earnest and sincere, and sent forth the idea with so much power, that she touched the American educational consciousness; for very soon there was a general awakening all over our country on the subject of "child culture." In 1867 she went to Germany and studied the philosophy of Froebel with Frau Froebel and the Baroness von Marenholtz-Bülow, and returned to Boston to thoroughly revise her work and rewrite her "Kindergarten Guide." From this time on to her death she gave forth the true thought on all educational subjects, lecturing, writing, training teachers. She was a born philanthropist, full to overflowing with kindly thoughts and feelings for the whole of humanity. If she had known of Froebel during his life and had studied with him, her generous enthusiasm would have known no limit; and it is safe to say, that with the readiness with which New England has given recognition to her sons and daughters who are in the advance guard, by this time every public school in New England would have had its kindergarten. Her mind was not forceful, but gentle and kindly, and her light a steady one that never wavered nor dimmed. She instinctively kept her personality in the background, and so there is little to say of her publicly, outside of her educational work, which is a living monument to her memory.

Elizabeth Palmer Peabody was born in Billerica, Mass., May 16, 1804. She was the daughter of Nathaniel Peabody, a physician, passed her early life in Salem, and since 1882 had resided principally in Boston, where she engaged in teaching and literary pursuits. Most of her writings were in the line of educational work. Her sister Sophia married Nathaniel Hawthorne, and her sister Mary married Horace Mann.

Miss Peabody, who was the last survivor of her generation, had for the past decade lived quietly at Jamaica Plains. She was very successful as a teacher, and was one of the first to introduce the kindergarten system of instruction into the United States. She has been prominent in numerous works of philanthropy. The funeral was held in Boston on January 6, at the Church of the Disciples. Rev. Charles G. Ames, pastor of the church, read a psalm and the kindergarten teachers of the city chanted "Lead, Kindly Light" and "Suffer Little Children." Upon the platform were Mrs. Ednah D. Cheney, Rev. Mr. Ames, Mrs. Julia Ward Howe, and Frank Sanborn. Mrs. Cheney first spoke of the charming

characteristics of Miss Peabody, and was followed by Mr. Sanborn, who paid an earnest tribute to the dead woman. Rev. Charles G. Ames read a poem by Elizabeth Porter Gould and a letter from Rev. Cyrus Bartol, in which he said that the dead showed all the greater virtues and none of the lesser vices. In his remarks Mr. Ames said that Miss Peabody believed that the moment the child smiled recognition upon its mother and the world that moment its education began. The last word of testimony was spoken by Mrs. Julia Ward Howe, who referred to the wonderful personality of Miss Peabody, who was not only a delightful companion, but who was rich in reminiscence, in faith, and in devotion. After silent prayer the audience viewed the remains, which were taken to Concord for interment.

Emma Marwedel.—It is a strange coincidence that four such prominent and zealous educational apostles as Baroness von Marenholtz-Bülow, Mrs. Hubbard, Miss Emma Marwedel, and Miss Elizabeth Peabody should end their labors within a few months of each other. Each of these women, well known throughout the educational world and recognized as a leader in the cause of the "new education," undertook the same life work and drew her inspiration from the same source,—the living child,—studying it in the strong light with which Froebel has illumined the inner life of man.

In Europe the Baroness von Marenholtz-Bülow gave to the world the results of her study and labors; in New England Miss Peabody devoted the last thirty years of her life to the propagation of Froebel's ideas; in St. Louis Mrs. Hubbard developed the song and gesture of the kindergarten which has done so much to popularize it among the masses of public school children; on our western coast Miss Marwedel sacrificed her life in the endeavor to bring to perfection her ideals of education which would give the child still higher culture of body, mind, and soul. She received her kindergarten training from Frau Froebel, and at Miss Peabody's request came to our country and started a kindergarten in Washington, D. C., in 1872. She went to California in 1875, and settled in Los Angeles. She refused to establish a kindergarten in connection with the San Francisco public schools, on the ground that the kindergarten must have harmonious surroundings in order to perfectly carry out the true idea of a "child garden." In Los Angeles she conducted a free industrial evening school, having a large number of pupils, the first of whom was Mrs. Kate Douglas Wiggin.

In San Francisco she had a building erected which fulfilled her ideals, for in it was everything to gladden the heart of the child. It was on a large plot of ground, and under the trees of the "garden" she taught the children from nature's own book. She gave all her strength to the teaching of the little ones and the training of teachers. This training was very thorough and severe, but among her graduates are some of the best kindergartners of California.

Miss Marwedel has concentrated much of her work and thought in her books and charts, "Conscious Motherhood" embodying her psychological talks to mothers, and the "Connecting Link," her ideas on the union of kindergarten and public school, while her "Circular System" and charts deal with the whole course of education. Through all the trials of the busy life which her work and study entailed, Miss Marwedel, having ever before her the happiness of the child, spared neither herself nor her assistants, but with strong will and indomitable courage, persevered in her aim of firmly establishing in ideal surroundings the ideal kindergarten of Froebel's desire.

Upon retiring from active teaching, all her time was devoted to perfecting her charts, which were sent to the World's Fair. She was absorbed in giving to educational needs all the aid in her power, and to this end comfort, strength, and health were subordinated. She lived alone in Berkeley, and of late years the kindergartners heard little of her. Incessant work and neglect of health resulted in a fatal disease, and she was placed in the German Hospital. Some of her former pupils — kindergartners — visited her there, and it was told me by one of them, that with characteristic energy she dictated portions of a new work, which she intended publishing "as soon as she was well," and between gasps implored them to keep the lamp of Froebel brightly burning and to be true to the highest ideals. Her pathetic eagerness to live and do, her feeling that her life work had not been accomplished and that all her work might be in vain if not properly taken up and developed, affords a great example to those whose lives are before them, and who, with strength and many advantages, neglect cultivating the spirit which prompted Miss Marwedel to bear with and suffer all things in her work for humanity.

On Friday, October 20, 1893, she rested from her labors, after a life of seventy-five years, most of them spent for others. A movement is on foot among the kindergartners of California to erect a simple monument above her grave as a silent testimonial of the appreciation which was not always voiced during her life,—a tribute to her unflagging zeal, courage, patience, and utter self-sacrifice.—*Kate F. Banning.*

A Pen Sketch of Clara Beeson Hubbard.—At the December meeting of the California Froebel Society, the president of the society read a letter that she had received from Miss Susan V. Beeson, in acknowledgment of the expression of sympathy from the society on the death of her sister, Mrs. Clara Beeson Hubbard. A quotation from the letter itself cannot fail to be of interest to all kindergartners: "My sister was about average height and weight. She had the most beautiful dark eyes, sometimes sparkling black, at other times a gentle dark, dark brown. No child from infancy to seven years old but what yielded to their spell, whether the child was fretful in the street cars, angry with nurse, timid and afraid to leave mamma, anxious for fun and frolic, or hurt by some

one less able to sympathize with the childish heart and mind. I have been with her on the street when she was beautifully dressed, on her way to a reception or to make calls, when she would stop and talk to any baby or child, black or white, clean or dirty, pretty or ugly, alone or in the care of mother or nurse. It was impossible for her to pass without stopping to notice them. When I have seen her look at children and change their expression and stop their crying, I have said again and again: 'Well, my dear, I am glad you did not live in the time of witches, for you surely would have been burned, though no one could say you had an evil eye.' She loved color, and all kinds of beautiful things, and could sing anything she ever heard if there was a marked melody pervading it. She also played by ear, and that is one of the reasons she could pitch the songs so well for the children that their little voices did not sound shrill and thin. She was light and graceful on her feet, and always full of fun. One of the great qualities of a kindergarten is enthusiasm and another is power of adaptation."

Some Things the Kindergarten has and has not Done.—1. It has stimulated teachers to *study the child*; to make the *child*, not the *subject*, the center of consideration; development, not instruction, the primary object. 2. It has shown how that development may be attained in each individual in a systematic, orderly, philosophical manner. 3. It has been an important factor in encouraging personal observation and investigation in the primary, the grammar, and even the high school. 4. It has practically trained the hand and the eye, by the study of form, color, etc., and so taken the first step in manual training. 5. As a moral agent, it has taught each child that he is a being, responsible for his own actions, not only as they affect him, but as they influence others. He learns that "no man lives to himself alone"; that each is a part of a great social whole.

1. It has not recognized its position in a school system, as preliminary to the primary and subsequent school periods. 2. It has therefore failed to make a close connection with the primary school, so that the work is continuous. 3. It has too often been conducted by kindergartners unworthy the name. When our kindergarten training schools demand that their students shall have *as a minimum* a thorough high school education, before commencing special work, and then devote at least three years to this work, we shall have made a beginning. 4. It has too often shown "a slavish adherence to the letter rather than the spirit of Froebel," and so made the work mechanical, and repressed the energies which should be allowed free development. There is much danger that Froebel and the kindergarten will be made the center, not *the child*—each individual child. 5. The want of a sound foundation of broad general culture and high education has led to a narrow conception of Froebelian philosophy, and so to a condemnation of much good work in primary and higher grades. "The letter killeth." 6. Individ-

uality has been enthroned and worshiped until liberty has become license, and the child fails to learn the first great lesson of an American citizen,—respect for rightful authority. 7. It has yet to learn that until the more formal gifts and occupations are replaced by natural objects for observation and investigation, its development has not been reached. Here, however, the best kindergartens, noticeably those of Chicago, have already made great progress.—*Mrs. E. F. Tucker, in Northwest Journal of Education.*

Columbus, O.—Notwithstanding this having been the year of the World's Fair and of financial panics, the kindergarten cause in Columbus has enjoyed a steady growth and increased public confidence. The training class numbers about thirty bright young women, and is fortunate in the *personnel* of its faculty. Mrs. L. W. Treat is again director of the school. Miss Alice E. Tyler, superintendent, has by her quiet enthusiasm and sterling qualities endeared herself to all, from the officers of the association to the tiniest kindergarten tot in Court Alley. Miss Osgood, teacher of occupations, returned from her summer at Chicago, with increased ardor for her work, and has been giving the young ladies the benefit of her studies there. Psychology has been so charmingly presented by Miss Sutherland as to rob Porter and Sully of half their terrors. The president of the association and her executive committee have worked with untiring energy to advance the training class and the kindergartens. A prosperous kindergarten was opened in the South Congregational church in September, making ten kindergartens in all under this organization. After the legislative enactment of last winter the board of education granted to the association the use of three rooms in public school buildings, to be furnished rent free and heated and cleaned. A standing committee on kindergartens was appointed by President White of the board, to investigate kindergarten work with a view to adopting it into the schools. Much of the awakened interest in this city is due to the practical talks of Mrs. L. W. Treat. Mrs. Treat has spoken by invitation before the board of education and the entire corps of teachers of the schools, the state legislature, the Ohio State University, and the university club, besides many audiences assembled in churches and private parlors. These talks have proved irresistible, and those indifferent or opposed to Froebel's philosophy have invariably become firm supporters of the "new education."—*B. E. W.*

FOLLOWING is a paragraph from the annual report of the secretary of the Youngstown (O.) Free Kindergarten Association: "It is proper to say that the free kindergarten work in Youngstown owes its inception to Miss Mary S. Morgan, who has been for the last year, and is still, our valued kindergartner. A graduate of the Chicago training school, she came to this city, and by the presentation of the work succeeded in interesting a large number of individuals in the matter. Probably no

philanthropic enterprise in the city has ever been more warmly received or more willingly supported. As the work could be more effectually carried on if undertaken systematically, it was thought best to organize, and the Free Kindergarten Association of Youngstown, auxiliary to the Women's Educational and Industrial Union, was formed April 12, 1892, its object being the establishment and maintenance of kindergarten work in Youngstown, and whatever other work for children may seem desirable. It is hardly necessary to state that so attractive an institution is crowded at the beginning of the year; and indeed, we regret to say that many must be turned away. Only an increase in funds is necessary to an enlargement of the work. The association is ready to establish free kindergartens in every poor quarter of the city, whenever their subscriptions shall warrant it. Miss Morgan has now four assistants under her charge, constituting a training class whose work will be most valuable to themselves and others in the future."

In a private letter Mr. A. L. Cowley, the music superintendent of the London board schools, writes as follows: "The following is a summary of the public schools of England and Wales for the year 1892: Number of children in inspected schools, 4,262,646; number receiving singing grants, 4,242,427; number taught by ear, 1,185,183; number taught by note, 3,057,244; number taught Tonic Sol-fa, 2,660,968; number taught staff and all other methods, 396,276. Thus seven children pass in Tonic Sol-fa for one in staff and other systems. Number of departments (schools) taking Tonic Sol-fa in 1883, 3,871; number in 1891, 16,153. As to London board schools, the choice of methods is left entirely to the teachers, and they are perfectly free to teach either the staff or Tonic Sol-fa notation. All I look for is musical results. We have about 1,200 schools, and all but one teach by the Tonic Sol-fa method. In your Chicago Exhibition among the school exhibits was a music portfolio containing the music sang at our last Crystal Palace concert (June 7, 1893). The program included part songs, etc., by Abt, Henry Smart, Pinsuti, Handel, Mendelssohn, Gounod, and others, and it certainly tells of good progress when we realize the fact of 5,000 children from elementary schools singing accurately and with refined expression, "Lift Thine Eyes," from Mendelssohn's "Elijah," and such like pieces. When I think of the possibilities of the near future in such a country as yours, I often wish that I could let your people hear those 5,000 voices. I think they would silence all opposition."

FROM Cincinnati, O.: The new superintendent of our work, Miss Pearl Carpenter, from the Kindergarten College, in Chicago, has a large and enthusiastic training class, divided into first and second year students, a director's class, and after the holidays will open on Saturday mornings "a kindergarten study class," for which there is a general demand. In addition to the training work, she supervises nine kinder-

gartens. She has also conducted a class in literature, which has been making a study of Homer. To those who are willing to devote their mornings to work in the free kindergartens we open our training class free of expense. To those who desire the course of instruction, but do not wish to devote more than one session a week to observation, we charge forty dollars a term. We have lately received many letters of inquiry from the South, which seem to show an awakening and great interest in that direction, which is encouraging.—*Annie Laws.*

THE Chicago Kindergarten Club will meet the first and third Saturdays of each month, at the usual time, 10.30 o'clock, at No. 10 Van Buren St., in Froebel Hall. The lecture is being most happily and profitably filled, followed by free discussion by members of the club. The Chicago Kindergarten Club has plans in view which will make it more and more a benefit and growth to its members. There is an informal, social atmosphere to the Saturday Club which not only refreshes individual workers, but adds to their power of extending the intelligence of the movement. Kindergartners must ever recognize the direct benefits of fellowship, and the Froebel unions and clubs in our various cities furnish the opportunity for this growth. All visiting kindergartners are cordially invited to consider themselves guests of the club, and members may secure invitations for friends from any member of the executive board. The club calendar is supplied on application to the secretary.

A LARGE and beautiful farm at Irvington-on-the-Hudson has been presented to the Kindergarten and Potted Plant Association of New York city. The demand is increasing that children be brought into larger contact with "nature as she is." The work of vacation colonies that has been so systematically carried out in Germany might well be repeated in our land, where cities are growing larger and more numerous, and where dooryards are reduced to a minimum. Twenty years ago a committee of eminent European physicians prescribed the following remedy for the cure of weakly, sickly, puny, or even scrofulous and organically diseased children of the cities: "Nourishing food, pure air, and energetic exercise out of doors; wholesome atmosphere indoors; and wherever possible, sea bathing, and visits to the deep forests, high mountains, or broad fields." Pursuant of these instructions the Vacation Colonies were established by associations of prominent men and women, and 137,330 children have been given free and happy summers away from the limitations of the city. The pamphlet prepared by the patrons of this work for the Columbian Exposition, shows a most rational and guarded, but at the same time eminently beneficial work. Copies of the same can be secured on application, of the editors of this magazine.

THE Colorado Springs Kindergarten and Training Class began the second year of work under the direction of Miss Winifred S. Sadler, in

September. The close of the first term marks an important era. The public is aroused to its value both as an educational and philanthropic work, and everything points to a successful year. The public school teachers are in full sympathy with the work, several of the primary teachers having expressed their pleasure in having the kindergarten children come to them. On account of the hard winter there is only one kindergarten, but this is full to overflowing. The training classes have nine young ladies, and several names enrolled for the coming year.

THE German system of gymnastics recognizes the living principle in the normal child, and treats this child not as a bundle of muscles, but as a psychic organism whose emotional qualities must be recognized as valuable elements in successful physical development. In other words, it aims at enlisting the interest of the child, its joyful and active spirit, among the agencies for the promotion of its physical development, and endeavors to avoid falling into the error of systematizing the exercises on purely physiological grounds. The difference, in a nutshell, between the Swedish and German systems of gymnastics is this: that the former has a narrow physiological, the latter a broad, psycho-physiological basis.—*Maximilian P. E. Groszmann, Ph. D.*

THE Colorado State Teachers' Association devoted one session of its recent annual convention to the discussion of the kindergarten, along the following topics: Best Preparation for the Work, The Ethical Value of Kindergarten Training, How to Start a Village Kindergarten, Transition from Kindergarten to Primary School.

THE leading article in this number, "The Kindergarten as a Preparation for Right Living," was translated from the German of Frau Schrader by the joint efforts of Miss Mary Lyschinska, of London, and Miss Amalie Hofer, of the KINDERGARTEN MAGAZINE. The earnest appeal made by its author, for a broader view of the kindergarten cause, will find response in the hearts of all self-thinking, earnest students of Froebel. The article will be concluded in the March number of the magazine.

A KING'S DAUGHTER report, recently published, describes the kindergartens supported by several of their branch societies, which in each case are named after women prominent in children's aid work. The secretary adds this word: "I wish that we might see a large number of kindergartens, each one bearing the name of some other large-hearted lover of childhood. Good men have had monuments of bronze and marble raised to their memory. Many good women deserve to have their names thus honored, and many a good work would feel the inspiration of such women's lives and work."

ONE of the prettiest Christmas customs is the Norwegian practice of giving on Christmas day a dinner to the birds. On Christmas morning every gable, gateway, or barn door is decorated with a sheaf of corn,

fixed on the top of a tall pole, wherefrom the birds shall make their Christmas dinner.

THE Prang Educational Co. sent out from Boston to their fellow publishers a Christmas card in the form of a handsome all-the-year-round calendar. The choice colored plates appropriate to each month fairly represent the art standard of this progressive firm.

DR. W. N. HAILMANN has accepted the position of superintendent of the government Indian schools, at the appointment of the President of the United States. This will be a new field for psychologic tests and *data*, which Dr. Hailmann will be capable of taking full advantage of, besides meeting the difficulties of the situation in a broader and better way because of his past investigations.

THROUGH the courtesy of Francis Herron, foreman of the demolition of the Brazil and New York State buildings, Miss Josephine C. Locke, director of drawing in the Chicago public schools, secured the staff ornamentation for the use and benefit of the schools as models.

THE New York State Art Teachers' Association held its second meeting at the Brooklyn Art Association Hall, January 5 and 6, 1894. The work of this association includes the visiting of schools and art exhibitions, and the discussion of the same, with a view to the most practical benefit to be secured to the department of education and art. The following subjects were presented by prominent educators at this meeting: Aspects of Manual and Art Training, Original Design in Grammar Grades, Fra Angelico and the Use of Color in the Expression of Purity in Art, The Relation of Art to General Education, Lesson of the Chicago Exposition as Affecting Manual and Art Education, What should be Included in a High School Course in Drawing?

MISS AMALIE HOFER, editor of the KINDERGARTEN MAGAZINE, has been in Des Moines and Council Bluffs, Ia., lecturing on the kindergarten, bringing in many new converts to the cause divine.

MRS. ANNA N. KENDALL, of Chicago, addressed the Froebel Society of St. Louis at the December meeting, on "Art at the World's Fair." Beginning with a description of the grounds in their original unattractiveness, she followed the transformation wrought by man's taste and skill to its culmination in the magnificent spectacle which has since challenged the admiration of visitors from all parts of the world. The spiritual idea of this great undertaking the speaker found expressed in musical form in the wonderful Ninth Symphony of Beethoven, where the human soul battling with the difficulties and clamors of life utters at last its victorious "hymn of joy." In conclusion, a comparison of the different European schools of art was made, and the assertion that the people of the West, here in America, were the true art lovers of this country.—*E. Lyon, Sec'y.*

THE movement for organizing educators into societies for the study of the child is a sign of pedagogical progress. A company of prominent Chicago educators have organized a club for practical work. It is composed of teachers, philanthropists, professors, and parents. The following standing committee have prepared a constitution: Professor L. C. Monan, of the Chicago University; Mrs. H. M. Wilmarth, of the Woman's Club; Miss Josephine C. Locke, Mrs. C. K. Sherman, Miss R. S. Rice, Mrs. J. W. Crouse, and Mr. L. J. Block as chairman. The constitution provides for the appointment of four committees, each of which was to have charge of one of the following departments: psychology, history of education, pedagogy, and educational methods. The opportunity of taking up so varied a line of work when the parent organization had for its sole object the study of children was discussed, and the question was raised as to whether it would be wise, even should the society decide to organize independently of Stanley Hall's association, to go into so many subjects at one time. It was finally decided that the budding society should not identify itself with the Hall organization, because of the latter's somewhat limited scope, but should take steps toward consolidating with the institute of education. The committee of seven will confer with the institute of education to such end, and report on their success at a meeting January 20. We hope to bring a full account of this movement in our next number.

REPEATED inquiries come from the remoter parts of the great Lone Star state. A colored kindergarten at Austin has been successful under the direction of Miss Vinnie Leavens, formerly of Chicago, who writes: "A colored band of King's Daughters have the welfare of our kindergarten at heart, and with their helping hand it will continue till June. The parents manifest great interest, and the children are eager, wide awake, and so interested that I find it a great privilege to be with them."

MISS LUCY WHEELOCK has been at Rochester, on errands of kindergarten service. We read a naïve description of her visit to the children at the Deaf Mute Institute of that city, in the daily paper of that happy family. The cordial appreciation of every kindred touch, shown by these little people, is always an inspiration to the fortunate visitor.

THE Annual Register of the University of Chicago consists of 244 pages, double columns; it is really a huge volume. All this is taken up with stating the courses of study, etc., that may be pursued there. The general faculty numbers 101. It is doing a wonderful work, broad, generous, and steadily enlarging.—*Educational Journal*.

EVERY spirit makes its own house, and we can give a shrewd guess from the house to the inhabitant.—*Emerson*.

THE Chicago Kindergarten College leads in the philosophical study of the higher literature. Every year there is a Literary School held, either during the Christmas holidays or at the Easter time, at which some of the best lecturers of the country are always to be found. This year Goethe is the poet whose works are to be studied. The preparatory lectures have commenced, and every Tuesday afternoon the students of the college and many from outside listen to a masterly and interpretative lecture on one of the four great poems of the world,—“Faust.” During Easter week the school will be held.

THE *Inter-State School Review* of Illinois bears this motto on its cover page for December, 1893: The source of all earthly blessing, the source of all love and charity, lies in the great thought that *all* are God's children.—*Henri Pestalozzi*.

THE regular annual meeting of the stockholders of the Kindergarten Literature Company will be held at the business office of the company, 1207 Woman's Temple, February 10, 1894, at 2 P. M.

BOOKS AND PERIODICALS.

THROUGH the favor of Frau Henrietta Schrader, of Berlin, we are in receipt of the new journal published in the interest of Germany's womanhood, titled *Die Frau*. The editor and publisher of the same is Helene Lange, whose efforts in behalf of higher education for women have placed her among the most progressive educators of her country. *Die Frau* appears each month, with 150 pages devoted to the consolidate interests of the women of the day. It does not dilute its precious columns with fashions or domesticities or romances, adapted to fit woman's supposed craving for the improbable or the unreasonable. *Die Frau* interprets the universal yearnings of womankind as a reaching for that which is higher — yea, highest. It brings the product of woman's pen, or the fruit of her various industrial and educational endeavor. Its keynote sounds one clear-toned purpose,—that of inspiring the women of the Fatherland to a broader, nobler, and more intelligent life.

"The Contents of Children's Minds on Entering School," by G. Stanley Hall (E. Kellogg & Co., publishers), is a handbook of *data* collected by prominent coeducators in the attempt to find out how much children know and how well they know ordinary things. The little book will furnish much suggestive matter for discussion and investigation among school men. Some of the tables of facts are based upon tests made among 10,000 children, others among one or more hundred. Boys and girls are recorded separately, as well as children of differing ranks and stations. Professor Hall has organized the National Society for the Study of the Child, a sketch of which is given elsewhere in this number. This handbook will provide teachers and students of children with an interesting outline of the scope and profit of such associated work. Price 25 cents.

A TWO-VOLUME edition of Elizabeth Sheppard's novel entitled "Rumour" has been issued, with a fine appreciative introductory note by Harriet Prescott Spofford. In "Rumour" she brings up vividly before us those great characters Beethoven and Louis Napoleon; she makes them as real as though they were before us in the flesh. It is a story that captivates the mind, whose sentences in places thrill us like strains of music. The frontispieces are portraits of Beethoven and Louis Napoleon respectively. The writer combines biography and musical discussion in such a charming novel that the adult as well as the child finds himself carried into all that is good in taste, true as *data*, and high in ideal, without realizing it. Price \$2.50.

Note from The Century Co.—The Century Co., 33 E. Seventeenth St., New York, have just issued "Pudd'nhead Wilson's Calendar for 1894," containing humorous extracts from Mark Twain's latest story, "Pudd'nhead Wilson," now appearing in *The Century*. They offer to send a copy of the calendar free to anyone who will inclose them a stamp to pay postage.

Work and Play, published monthly by the Work and Play Company of Kansas City, Mo., is now in its fifth number. It is filling a place among the progressive Western primary schools which has long been open. It consciously aims to provide the best-toned reading and inspiring advice.

In Press—"Symbolic Education," by Miss Susan E. Blow, a book which will be hailed with joy by all kindergartners and all who desire to become true educators, whether in the home or the school, on the farm or in the shop. It will be reviewed at length in this magazine.

PUBLISHERS' NOTES.

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There are only a few copies of Vol. I of *Child-Garden* to be had. They are now bound, and partially exhausted. We desire to give our readers the first chance at purchasing them. Price \$2.

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Wanted.—The following back numbers of KINDERGARTEN MAGAZINE in exchange for any other number you want in Vols. II, III, IV, or V, or for books: Vol. I, Nos. 1, 3, 4, and 9; Vol. II, Nos. 9, 10, and 13; Vol. III, Nos. 1, 5, 6, and 8. Address Kindergarten Literature Co., Chicago.

Foreign Subscriptions.—On all subscriptions outside of the States, British Columbia, Canada, and Mexico, add forty cents (40 cents) for

postage, save in case of South Africa, outside of the postal union, which amounts to 80 cents extra on the year's numbers. On *Child-Garden* the rate of postage is 25 cents per year; on foreign subscriptions and to South Africa, 50 cents.

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KINDERGARTEN MAGAZINE

Vol. VI.—MARCH, 1894.—No. 7.

HANS CHRISTIAN ANDERSEN AND THE CHILDREN.

NICO BECH-MEYER.

YESTERDAY my little girl went to the grocer's to buy eggs. She had just put on a fresh new apron. When she came back, she said: "Mother, the man said nothing about my apron, but he *looked at it!*" She imagined that the man, waiting on perhaps ten customers at once, had in speechless admiration taken in the sight of her new apron. And to my mind came the words from Andersen's "The New Frock": "Mother, what will the little dogs think when they see me?" It is a child's unlimited power of transferring its own thought life to other beings; the difference of age and sex and disposition, development, and influence from outward circumstances, are things unknown to the child mind. With surprise it feels in itself hitherto unknown thoughts and feelings growing with every day, and it immediately concludes that the same thoughts and feelings exist in all that has life.

The little girl who had frightened the chickens went to the chicken house to beg the old hen's pardon. "This is sought," the non-comprehending mind says; but Andersen knows better. The old hen had plainly shown that her feelings were hurt; why should she not, the child from her standpoint very reasonably thinks, feel softened by having her pardon asked?

The child is unceasingly laboring to find the connection between its growing inner life and the outward forms surrounding it, as well as the events happening to it. We mothers learn this with surprise; we see our own soul life rising before us, in witnessing the child's struggle to bring order out of chaos, its eager searching after conclusions which may explain the riddles.

Thus we are taught by our children that the work which goes on in us, and which really is our life work,—that of putting facts together to find the true results, of seeking causes in order to reach conclusions,—that work commenced in us at a period of which we have no recollection. We learn this through a daily schooling; but Hans Andersen, who had no children of his own (and there are things which a child expresses *only* to his mother or father), knew it all by intuition. This is his greatness.

A little girl was watching in the darkness by the side of her doll, which her brothers—the naughty boys!—had set up high in the branches of the tree. She became afraid in the darkness, and tried to find the reasons of her fear.

“Oh yes; I laughed at the poor duck who had a piece of red rag on her leg, because she limped along so funnily. I could not help laughing, but it is naughty to laugh at animals, and make fun of them.” Then she looked up at the doll, and said to her: “Did you laugh at the duck, too?” And it seemed as if the doll shook her head.

A glimpse of Hans Andersen's childhood and youth will show how the child nature in him was nursed till its main features took such a growth that they became identified with the best in his manhood. As a child he had no play-mates. In the long winter nights he played with his dolls; during summer he lay on his back under the old gooseberry bush, the only kind of bush or tree in his mother's garden. Her old linen apron was drawn as a tent from the bush to the wall of the house, supported by a broomstick. Day after day, from here he followed the growth of the fine leaves, the berries. The sun rays and the insects in the grass were telling him their tales.

Thus day by day the creative power of unhindered imagination acquired such added force that it became the chief factor in his later work as author. It could not have been otherwise; he had to be the fairy-tale teller of the world.

The child who insists that its stick of wood is a horse, and wonders how anybody could be ignorant enough to mistake it for a cow,—this child understands Andersen fully, when he leads it into a world where everything is filled with life. The child pities the snow man when he is melting, and knows exactly how the Christmas tree is feeling, when, forgotten and desolate, it is lying in the yard. The child does not like vague abstractions; everything must be definitely explained; positive facts must be stated, before the mind is at rest. Andersen knows this. In speaking about a very rich man he does not say, in common language, "He was so rich, so rich!" No: "He was so rich that he could have paved the street with gold, and would even then have had enough for a small alley." Any child can understand this language. In the same story ("The Flying Trunk") he describes the son who squandered all: "He went to masquerade every night, made kites out of five-pound notes, and threw pieces of gold into the sea, instead of stones, making ducks and drakes of them." We see a child with wondering eyes and mouth half open listen to him while he tells this. And then the man became poor. "At last he had nothing left but a pair of slippers, an old dressing-gown, and four shillings."

When he was fourteen years old Hans Christian Andersen was confirmed, and for the first time a pair of new shoes was bought for him. As he crossed the church floor the soles of his shoes squeaked, and this highly pleased him, for now everyone could tell that they were new. Then he stopped and prayed God to forgive him his vain thoughts, and—after that he thought of his shoes again! At sixteen he wanted to go out into the wide world; that meant to Copenhagen to earn a name. His mother reluctantly listened to this; at last she summoned a wise woman, to ask her advice. The wise woman looked in her coffee cup, shook

her head wonderingly, and said: "You will live to see the day when you will see the city of Odense [Andersen's birthplace] illuminated in honor of your son." And her prophecy came true.

Hans Christian was allowed to go to Copenhagen. He desired to go upon the stage, and went to an actress of high standing to get her protection. Upon reaching the house he knelt down on the steps, praying for the blessing of God before entering the house. A servant maid happened to come out. She took him for a beggar, and gave him a silver coin. Speechless with surprise and wounded pride, he tried to hand it back. Could not his new shoes and the coat just made from his deceased father's overcoat, convince her that he was no beggar!

This faith in a God who is "good will to all" was Hans Christian Andersen's true religion. The doctrines of the churches were nothing to him; the spirit was all. Therefore he never becomes tedious to the child, even when he preaches morals and religion. It is the child's own religion which he presents to him. Where can a more beautiful picture of children's preparing for rest be found than in his story of "Bread and Butter"?

"I saw a whole troop of little ones, all of one family; among them was a little sister only four years old, who had been taught to say 'Our Father' as well as the rest. The mother sits by her bedside every night to hear her say her prayers; and after she has said them, she gives her a kiss and stays by her till she is asleep, which is generally as soon as her eyes are closed. This evening the two elder children were rather inclined to play. One of them hopped about the room on one leg, and the other stood on a chair, surrounded by the clothes of all the other children, and said he was a living statue. The third and fourth were placing in the drawers the clean linen fresh from the wash, which is a thing that must be done. The mother sat by the bed of the youngest and desired the others to be quiet, as their little sister was going to say her prayer." This is true religion, even to the putting away of the clean clothing.

And Andersen has a happy way of touching the best in a child, of making it repent of its mistakes and desire to be again good. In his story about Ingé, who trod upon the bread, he lets a little girl feel so sorrowful by hearing the story about Ingé's sin, and her punishment in the world of ghosts, that she exclaims: "I wish she would repent! I should be so glad. I would give up my doll and all my playthings. Poor Ingé! it is so dreadful for her!" These pitying words penetrated to Ingé's inmost heart, and seemed to do her good. It was the first time anyone had said "Poor Ingé!" without saying something about her faults. Such ideas as unceasing punishment, irretrievable loss, are far from the child mind, which forever argues that the bad ones *must* be better at last, the dead must live again, the suffering must turn to joy. It is the inborn acknowledgment of life as the ruling factor. And this is the feeling, too, which throws a ray of light even where Andersen gives vent to the melancholy of his character. Even when he is most satirical, his good nature lays a healing hand over the wounds; never is he a condemning, a judging critic.

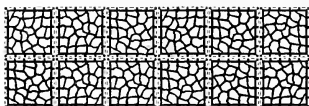
Hans Christian Andersen lived in a contemplative, philosophical period, which to a large extent has stamped his work. "The Marsh-King's Daughters" reflects this from beginning to end. Here he even lets the stork say, "Love is a life-giver. The highest love produces the highest life." It strikes us forcibly that he refrains from the descriptive method of presenting nature. Here is a choice picture in "The Baby and the Stork":

"By the path through the woodland there were two small farmhouses. They have low doors; some of the windows are high and others close to the ground. Mulberry bushes and whitethorn grow around them. The roof of each house is overgrown with moss, yellow flowers, and lichen. The only plants that grow in the garden are cabbages and potatoes; but near the hedge stands a large willow tree, and under it sat a little girl with her eyes fixed upon an old oak between the two houses. It was only an old withered trunk, which had been sawn off at the top, and on it a stork

had built its nest. He stood in it, snapping with his beak.

This is a picture so full of life and truth that we sincerely wish that Andersen had given us more of the same kind. In reading this we wish that our girls and boys not only might get the best of schooling, but that at least one month out of the twelve, in every child's life, might be lived where the whitethorn and mosses grow. If Andersen had only had the narrowness of the streets, the heated pavements in summer, and the dirty snow in winter, he never would have been Hans Christian Andersen. The children of the United States need fairy tales, folk lore, and tales of olden times more than those of any other nation. They need food for their imagination and thought life in the midst of all the practical tendencies of the time, and food far different from that of the "detective and revolver story." A contemplative nature like Andersen, yet one speaking in the child's own language, is that with which they should come in touch.

Of this we may be certain: that when we give into our children's hands Hans Christian Andersen's tales, they will learn the lesson with which he ends "The Old Grave Stone": "The beautiful and the good are never forgotten; they live always in story or in song."



THE KINDERGARTEN AS A PREPARATION FOR RIGHT LIVING.

II.

FRAU HENRIETTA SCHRADER.

(Translated from the German.)

NOW the pivot of home life is the loving nurture of each individual, of body and soul alike; and the basis of such a nurture must necessarily be a well-regulated household in which the mother and head of the household is the center of influence. This does not imply that the head of the household should always, and under every variety of circumstance, spend the bulk of her time and strength in the exercise of household duties; but ignorance of such things and want of skill in their performance is, to say the least, unnatural in a woman. Only in as far as she herself masters them will she exercise a beneficial control over her servants, or exercise any real supervision over the health and physical development of those committed to her care.

But the degree of knowledge and practical skill which a woman may possess in household work has a bearing beyond that of her own household; for is not each household a social cell in a wider social organism? and are they not both alike regulated by the same economic laws? Is not the industrial prosperity of a nation much affected by the economic method of each household? By a proper distribution of her labor and strength, and above all, through the making her household duties an educational means in the training and discipline of her children, will her influence upon the great outer world be visible. The home surroundings of children have to do with the elements which make up the greater national economy, and especially that which pertains to social structure. They should have a field in

which to experience and master these problems, and prepare themselves, little by little, to partake of the life of human citizenship.

To properly fulfill every duty of a small home circle gives opportunity to each child to contribute in some degree to the real comfort and value of the same, and at the same time supplies scientific knowledge, and engenders ethical power. Here the child is brought close to nature and industrial pursuits, not from the standpoint of intellectual gain, but through a spontaneous willing in accordance with ethical law.

It is vital and essential that we should recognize the care for plants and animals as a part of the household environment, in order that the educational opportunities and advantages of family surroundings may be fully appreciated. It was this for which Pestalozzi so earnestly pleaded. The natural standard for such an educational environment in which to develop children through normal activity, is the German family, which is neither in bondage through great poverty, nor yet swept from its moorings by an overflow of riches.

In a large establishment with its many servants, where parents are pledged to important social duties, the children should still be granted a small household circle of their own, with proper attendance, wherein the mother shall take part as much as possible, and wherein the father may find a salutary resting place after exhausting service in the busy world. Let us but once recognize home activities as an important educational means, and proper surroundings to secure the same will be speedily provided.

There is no more harmful movement in modern evolution than that socialism which demands the dissolution of the family, or which interferes with the organic necessity of man's truly living and expressing affection in the human family. By so doing the very foundation upon which rests a unified development of the child's soul and body is destroyed, as well as the only means by which his spiritual power may be completely unfolded, and that environment

which is its best nourishment, since it gives scope for spontaneous instinctive moral action.

In the face of such statements it is sometimes argued that machinery is snatching the work out of man's hand, or is condensing the duties of the household to a minimum which could scarcely suffice to serve as an educational factor. There is of course some truth in this. Machinery releases man more and more from the drudgery of labor; but however wonderfully it be built, to serve however wonderful a purpose, no one has yet been found who can breathe into its wheelwork the spirit, the love, which prompts care for another, and which satisfies the individual needs of fellow men. Thus, in spite of all inventions, there yet remains a remnant of noble duty which the individual human being must still fulfill. No school, no university, however high its standard in science or art, can provide mankind with the ethical nurture which is derived from the ministering service possible in the management of a household; for there manufactured products may be specially adapted to meet the varying needs of its members, whether young or old, sick or well.

By nature, by instinct, the physically and morally normal child is eager to be of service to others. But how little is this impulse within him fostered! The practical educator seldom sows systematically in this mellow soil, and even when he makes tentative efforts in this direction, they are too often unchildlike in form, too often modeled after the forms of charity prevalent amongst adults. Long before Froebel, Pestalozzi, with all the might and impetus of his genius, pointed to this great fissure in school life; and Froebel expressed the same thought in his own way in the "Mother-Play" book.

In this book we find an illustration of "the little gardener," to which he attaches this motto for the mother:

Wouldst thou the childish heart unfold,
Close to the nurture of life him hold.
Wouldst thou prepare him to cherish and love,
Show him the joy which such nurture provides.

In what other sphere than that of the family can the

child find the soil for such growth, unless it be in institutions where the training for family life is made the basic principle? The child is a *complete* human being, and he must exercise his love, his interest, upon wholesome objects in nature and in human society.

This was Froebel's preëminent purpose in establishing the kindergarten, as he has clearly shown in his "Mother-Play" book. A noble, normal family life was the type for his kindergarten, which in turn was to react upon the families sending their children there, and thus to become a living model for the true family. It was thus through him that womankind was awakened to the privileges of spiritual motherhood, and trained to enter a new sphere of duty, whether in the family or wider community, in the school or state.

Pestalozzi gives a typical instance in "Leonard and Gertrude" of how woman's special aptitude for exercising a power we call "spiritual motherhood," makes her entrance into wider spheres of public life a duty and a beneficent necessity. When Froebel's "Mother-Play" book is used in kindergarten training schools only as a picture book for young children, its depths have been far from understood. The pictures of this book show conclusively that Froebel did not confine the education of the instinct to tend and cherish things to the kindergarten age alone; on the contrary, it was to be systematically trained during subsequent years of childhood and youth. In the picture of "the little gardener" already referred to, we see, to be sure, only children of the kindergarten age; but we have in this fact only another proof of how deep was his insight into the embryonic stages of man's nature, when he could see such important issues in the apparently inchoate impulses of the little child. Moreover we find his education sound and wholesome in that he does not only arouse the imagination, and by its agency transplant the child into a world of sympathetic feeling merely, but calls forth simultaneously *all* the powers of soul and body, that these may go forth in loving activity.

Let us turn to the picture of the "Flower basket," where Froebel, agreeing fully with Pestalozzi, shows the inner relation between mother and child as the only true center and germinal point from which all human relationships radiate. The mother places the child in his right relationship to father, to sisters, to servants, to nature itself. The father of the house, whose business interests prevent his coming so closely in contact with the family, seeks peace, pleasure, and happiness in the heart of the home, and here gathers new forces that he may fulfill the arduous labors of his professional life. Infinite is the power held in the hand of mother and child to inspire him with the joy and peace of life, and send him out to carry into the great world a portion of that precious store which has been garnered in the small family circle.

The mother is represented as leading the children to appreciate the father's faithful labor for them, and to sympathize in their own way with the larger scope of his life. She directs them to contribute to his comfort in the home circle. Even the smallest child that can do no definite work with its hands may still do great things for the father. It may exert its full strength to fashion a basket which the mother fills with fresh flowers for his delight. No man can do more than pour his whole strength into a loving deed; therefore this child has accomplished the greatest. With fine tact Froebel laid down this principle: that a very little child's first efforts on behalf of others must be closely intertwined with his legitimate tastes and likings, so that to show active sympathy may become a habit of the muscular organization, as it were.

The too early sundering of duty and impulse must be avoided, if Schiller's high ideal for humanity is to be realized, little by little; his deep-seated love of the beautiful shrinks from the cold, categorical imperative of Kant. Schiller says in his philosophical letters, "Man is a complete being only when at play." By this he sought to express the thought that man fulfilled God's laws in fullness and gladness only, even as nature and history have revealed

them; just as a child in its play, in freedom accomplishes his undertakings, even though they tax his whole strength and are wrought in the sweat of his brow.

To our educational methods of today might be attributed the sad fact registered in the words of the apostle: "The spirit is willing, but the flesh is weak." We have systematically sundered the spirit from the flesh, instead of educating them together as an indissoluble unity from earliest infancy. The results in after life are palpable; human thought soars far beyond the purely physical in every department of knowledge, but human conduct lags far behind, is clogged by the grossest egotism; conduct is scarcely recognized as a faculty requiring systematic training at all, and children are never placed under conditions in which they are instantly called to act in harmony with their best feelings, their clearly won conceptions. Now it is this *balance* of faculty, this absolute *unity* between feeling, intellect, and will to which Froebel in his "Mutter und Kose-Lieder" called the attention of mothers; he desired this harmony to be begun in nursery training as the foundation of all further education.

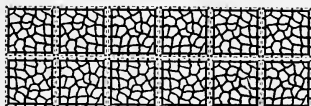
If the "flesh" is to become stronger, if it is to translate high thoughts into deeds, if man as a whole is to become spiritualized, and realize the high flights of his highest ideals, then the *whole* nature must be seized by our methods of education, and opportunity must be given to exercise and strengthen the "flesh."

Pestalozzi once said, "Man must ultimately grasp Christianity not as a doctrine but as an active reality."

Pestalozzi and Froebel therefore rise before me as illuminating geniuses, lighting a hitherto dimly outlined path, and answering the question, "How shall we lead a child directly into an active Christianity, according to the measure of its growing strength, that it may work toward the establishment of sound, true relationships between man and his fellow men?"

This can and will be accomplished when the great art of education is more fully understood, when we have an edu-

cation in thorough harmony with nature. We shall not solve the problem by the artificial means at present employed in many kindergartens, or by societies created for the express purpose of introducing the young to the good life, but whose efforts seem to me frustrated by the spirit of self-conscious righteousness which such artificial means always engender. For German education, at least, the method above suggested seems to be the most natural one, to help children to enter into right social relations with others. It is not, of course, for me to judge of the best form for another country; but of this I feel confident: let people once grasp the great principle that education must lay hold of the *whole* nature of the child, and train him from infancy to enter into the varied relations of *life*, then the methods of application will shape themselves according to specific needs. Upon this foundation alone can any system of instruction be securely reared.



THE KINDERGARTEN AND THE BOSTON DRAWING DISCUSSION.

PURSUANT of the vital discussions which have been called forth by the drawing situation of the Boston public schools, we reprint from the *Commonwealth* a report of the part taken in the same by the Eastern Kindergarten Association, December 12, 1893. The opinions of kindergartners on this important subject are worthy of careful consideration. We believe that the time has arrived when kindergartners must hold clear convictions on all matters pertaining to the public school work of our country as a whole. They must not limit themselves, or allow themselves to be limited, to a sub-primary grade. They must apply their knowledge of the child to the school work of every grade and in every direction, and become worthy coöperators all along the line. The report brings, in substance, a review of the discussion in the Boston school committee, as seen through the eyes of Dr. McDonald, who represents the progressive minority in the Special Drawing Committee. We quote direct from the Boston *Commonwealth*:

A meeting was called on Tuesday afternoon, December 12, by the Eastern Kindergarten Association in view of the great interest in regard to art education in the Boston public schools. Miss Mary J. Garland, president of the association, opened the meeting and stated in her clear and earnest way that the drawing in the kindergarten was a point on which they felt there was much to be done. It should be carried out, however, on the general lines of kindergarten principles. She expressed a wish, which she felt was general, for more light on the matter, and the hope that the spirit of the kindergarten would finally permeate all the schools. Miss Annie L. Page, one of the directors of the Kindergarten Association, said that she was using a number

of kinds of drawing; she made use of it in many ways, but always keeping in mind not only the freedom of the child, but the wise direction of the child. Miss Page was followed by Dr. James A. McDonald, the chairman of the Boston Drawing Committee. Dr. McDonald said, in substance:

"I make no profession to a thorough knowledge of the kindergarten; but having been identified for many years with the public schools of Boston, I have had to recognize that the kindergarten is a part of our public school system. My observation of kindergarten results has led me to the conviction that much more should be done than has ever yet been done to extend the influence of the kindergarten into the upper grades, and particularly into the instruction in the primary grades, of the public schools.

"Many of you are perhaps aware that for the past two years or more the Committee on Drawing has had under consideration the formulation of a course of study in drawing for the public schools, that should take into account all the demands upon this branch of education arising from the establishment of the kindergarten below the primary grades, the incorporation of manual training in nearly all the grades, and also from the wide demand that has come for the educational use of drawing as a means of expression in the common branches. Added to this is the demand for the consideration of drawing in its relation to art education, to the study and the creation of the beautiful throughout all the grades. In our consideration of this question it became necessary to institute some pretty broad inquiries in regard to the various features that it seemed important to incorporate in the general course of study; and among these inquiries—I may say the first among these inquiries that our committee entered upon, related to the influence of the kindergarten upon the work proposed. Let me give you the actual wording of the first inquiry that our committee proposed. It is as follows:

"INQUIRY 1. To what extent can the principles and methods of the kindergarten be made helpful in the instruction in form study and drawing and color in the primary schools?

"This inquiry was sent to all the normal art schools and to the supervisors of drawing in the principal cities of the country; and our committee received in response to this inquiry a volume of testimony that is of the most valuable character. And if it is borne in mind that this testimony comes, not from kindergartners, but from the leading art educators in the country, I think that you, as kindergartners, will be pleased to see in what respect and to what extent the kindergarten is recognized by those who are actually at work in directing the art education of the public schools of the country. I would like to give you all of this testimony, but it is very voluminous. I will therefore read only a few of these remarkable responses.

"First let me call your attention to the testimony from the three great normal art training schools of the country; first of all, the testimony of the Massachusetts Normal Art school, from Miss Field, the normal instructor at this institution, which is as follows. She says:

"Sense training and the enlistment of the productive self-activity of the child, so fundamental in the kindergarten, play an important part in the study of form and color properly conducted. The distinctively kindergarten method of drawing, though perhaps having its legitimate uses, does not give opportunity for a most desirable spontaneity and freedom of expression.

"Next we have that from the director of the Art Department of Pratt Institute, Brooklyn, N. Y., Professor Walter S. Perry. He says:

"The development of the child mind through the utilization of his creative activities is fundamental in the kindergarten; and it is this same development through self-activity by objective methods, that is a necessary feature of instruction in form study, drawing, and color in primary schools.

"And next is that of Dr. MacAlister, president of Drexel Institute, Philadelphia. He says:

"The fundamental principle of the kindergarten is the wise direction and utilization of the self-activity of the child. The methods of securing this end consist chiefly in training the powers of observation through his interest in things. Constant effort should be made to give free expression to his creative powers, and this is best secured through making, drawing, and language. This study of form, drawing, and color, which is now finding its way into the primary schools, is the util-

ization of the development and training which the child has obtained in observation, creation, and expression in the kindergarten. The cultivation of the child's perceptive and active powers should be continued in the primary schools by substantially the same methods as were begun in the kindergarten.

"Turning now to the directors of drawing in the public schools, I will quote from the director of drawing in Chicago, Miss Josephine C. Locke:

"The kindergarten methods of clay modeling, paper folding and cutting I consider absolutely vital to the proper primary instruction, as they develop the activity of the child, and so compel him to recognize through actual discovery for himself the difference between planes and solids. Construction and reproduction of things in some material does away with the old-fashioned training in technical terms and definitions, and is preferable, if I apprehend rightly that the object of education is the development of the faculties of the child rather than cramming him with meaningless words for learning's sake. The two cardinal principles of the kindergarten are: First, the child is a spiritual being made in the image and likeness of his Creator, and therefore must be given room to create, like God; second, that education should lead the child to unity with God, with nature, and himself.

"Next I will quote from the director of drawing at New Haven, Conn., Miss Stella Skinner. She says:

"The whole subject of form study, drawing, and color, rightly understood and interpreted, is based upon the principles of the kindergarten, and the kindergarten spirit permeates all the work. The methods are largely the same, differing only because of a difference in conditions surrounding teachers and pupils in the public schools, and also because of the limited art training of many kindergartners. One of the most significant results of supervision of art instruction in the schools is its influence upon the work with art material in the kindergarten, bringing it into closer harmony with art principles.

"Next let me give you the opinion of the director of drawing at St. Louis, where, as you know, the kindergarten has for a much longer period than in Boston been recognized as a part of the public school system. This director, Mrs. T. E. Riley, speaks as follows:

"In so far as the kindergarten methods and principles allow free scope for the mental activities of the child, unrestrained by any mere dogmas, in so far as they make the first appeal to the imagination and the perception of the as yet unawakened infant, they are of inestimable value to the success of form study and drawing. Indeed, we cannot estimate too highly the value of the principles of the immortal Froebel;

but interpreters of the great master must keep abreast with the progress of the times, and engraft upon their system everything that is accepted as good, regardless of the source from which it is obtained.

"The director of drawing of Somerville, Mass., Miss A. L. Balch, also gives her testimony, which is as follows:

"The principles and methods of the kindergarten, rightly interpreted, should form the basis of all primary school education. The grade teacher or supervisor of drawing who understands that the encouragement of the free and spontaneous activities of the child is the first step in education, is much better fitted for her work than one who lacks this understanding.

"Just let me quote also the exceptionally fine testimony from the director of drawing at Allegheny, Pa., Miss Seegmiller:

"Froebel's idea of education was that it should be the setting free of all the powers of the individual. He continually insisted upon the necessity of spontaneous activity as a means of development. The kindergarten never forgets that education is a growth from within, not a filling up from without; and the kindergarten ideal is to place the child in the right conditions, and without force to allow him to grow and develop naturally until he attain the highest possibilities of which his nature is capable. Froebel, perhaps more fully than any other educator, recognizes the needs of body, mind, and soul, planning for their free, natural, and complete expansion and development. The beneficent change which within the past few years has been wrought in our public school instruction, is due largely to the recognition of the worth of the kindergarten. The earnest advocates of true art education, who have entered into the profound thought of Froebel, and have recognized the threefold relationship of the child,—his connection with nature, with the Creator, and with his fellow men—have done much toward bringing the work of the kindergarten and the public schools into harmonious relation. Teachers should study the principles, adopt the methods, and carry the sunny philosophy of the kindergarten fully into their work in form study, drawing, and color in primary grades.

"This is only a small part of the almost unanimous testimony that came to our committee from the most eminent directors of art education in the country. And I think that it is one of the most significant facts in connection with the kindergarten movement, that there already exists among those who are directing the art movement in public education such a cordial recognition of the kindergarten spirit and principles as forming the best possible basis for art

education in the public schools. You see, therefore, that the movement for art education in the public schools is in direct and active sympathy with the kindergarten. I feel that this is a fact of the utmost significance to public education.

"Now I want to call your attention for a moment to some facts that were brought before our committee, that have a direct bearing upon both the kindergarten and art instruction in the Boston schools.

"Our committee found that it was essential that we should know something of the conditions of things in the Boston schools as a preliminary to the preparation of a general and practical course of art instruction, and accordingly we sent quite a list of inquiries to the masters of the Boston schools, asking their opinions in regard to various points. As kindergartners you will be interested, I think, to know the sort of inquiries that were sent out with reference to the instruction in form study and drawing in the primary grades. Let me give them to you:

"To what extent are form study and color work in your primary grades developed from the *study* of models and real things by the pupils? To what extent are the drawing and color work in the primary grades the free expression of the pupils' ideas of form and color derived from such *study* of objects? To what extent in form study, drawing, and color is dictation used in the primary grades? If used, state the purpose. To what extent in this work in the primary grades are mechanical aids used? If used, state their purpose. To what extent is the primary work in form, drawing, and color made use of in language work? in number work? in other primary work? Do your primary teachers sufficiently understand the educational importance of developing the creative activities of the children through the form, modeling, drawing, and color work? Do they need more assistance to conduct the work satisfactorily?

"I think that you will all recognize that these inquiries were a pretty effective probe for kindergarten information in regard to the work in the primary schools. I may say here that these inquiries were prepared by three persons connected with the Boston schools who have the deepest interest in the kindergarten as well as in the general education of the primary grades.

"Now it was the summing up of the replies to these in-

quiries that enabled us to see with some degree of definiteness the extent to which the kindergarten influence was permeating those grades, and I presume that many of you have seen in the minority report the results of these inquiries. Let me read them to you:

"Forty responses were made. Of these reports none indicated a full recognition of the kindergarten spirit and methods in the work; three indicated the recognition of the kindergarten methods to a large extent; twelve indicated the recognition of the kindergarten methods to some extent; eight indicated the recognition of the kindergarten methods to a slight extent; seventeen indicated practically no recognition of kindergarten methods in the primary instruction in form study and drawing.

"In each case it is probably fair to assume that the masters' recognition of the desirability of kindergarten principles and methods is greater than this reported degree of practice on the part of the primary teachers. I think you will all admit that this is not precisely the result we ought to have here in Boston, after an experience of ten years with the kindergartens. I confess it was a revelation and a disappointment to me. And the only explanation for this state of things that was at all satisfactory was that the course of instruction in form study and drawing and color in the primary grades had not taken sufficient account of kindergarten methods and principles. The spirit of the teachers is all right, but they want better guidance, and they ask for better guidance.

"The condition of things made it seem impracticable to base our primary grade instruction in form study and drawing upon a supposed familiarity with kindergarten principles on the part of the teachers; and so it was thought advisable to reaffirm in the lowest primary grades two of the fundamental kindergarten principles,—unity in diversity, which Froebel has so beautifully set forth in the use of the sphere, cube, and cylinder, and the utilization of the free, creative activities of the children. Besides this, Froebel's order of presenting the three type solids is that which conforms to a fundamental principle in art,—that of unity in diversity. This point has been very admirably set forth in a letter I received a few days since from Miss Constance

Mackenzie of Philadelphia, who spoke before this association only a short time ago. She says:

"In Froebel's Second Gift, the kindergarten method of presenting first the sphere, second the cube, and last the cylinder, is founded upon the psychological law of offering the strongest possible contrasts, in order to make deep, lasting, and clear-cut impressions upon the little child's mind; and furthermore, upon a second law which emphasizes the importance of guiding a child to a knowledge that even widely contrasted objects have important relations to one another and are connected by intervening objects. Thus, while a child at first sees no similarity between black and white but is able clearly to differentiate black and white because they are offered in striking contrast, without the distraction of the connecting series of various grays, it is important, as a Second Gift, and in order that he may appreciate the dependence of the last stage of a series upon the first and the intermediates, that these intermediates shall also be presented to him at the proper time. He thus, by and by, recognizes that there is no isolated fact or object in art or nature.

"Now, our committee, having spent two years in earnest labor in considering the question of what the instruction in form study and drawing in the Boston schools should be, have submitted the results of their labors to the board; and these results are now under consideration by the public. It is a great pleasure to me, as a member of the committee, to have this association take the matter of art education in the schools up for consideration. You have much to contribute to this movement. It has much to give you. As kindergartners you ought not to rest content to have the influence of your work confined simply to the kindergarten period. It should extend through all the grades, and one of the most potent means of carrying its influence into the upper grades is through the instruction in form study and drawing. I hope soon to see the day when the instruction in this branch in the Boston schools shall take its start in the kindergarten and have its outcome in the upper grades in the study of the masterpieces of art and industrial work in our art museum, and permeate with its influence the instruction in all the grades between. It seems to me that the instruction in the kindergarten, and the art instruction in the primary and grammar grades, are two great educational

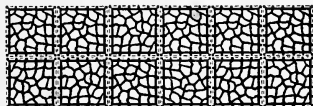
influences that should be joined indissolubly in our Boston schools."

Mr. H. W. Poor, the assistant director of drawing in the Boston schools, defended the majority course of study in drawing; but his acquaintance with kindergarten ideas and methods was evidently very limited, being based largely on one recent visit to a kindergarten. He said he did not wish to criticise, but that the fault seemed to him to be with the kindergarten itself; that the kindergarten drawing is disjointed. Mr. Poor himself strongly advocated drawing of a mechanical character, and made no point of appealing to imagination or to feeling for beauty.

Miss Wiltse replied to Mr. Poor, and said that the kindergartners were not very ready to speak for themselves; and as she was not teaching now in a kindergarten, she felt that she might speak for them. She considered it was unfair to judge the kindergarten by a single visit; moreover, it should be borne in mind that the work of the kindergarten this year was according to a new and experimental program, and could not be taken as wholly representative of the work.

Miss Lucy Symonds, a kindergarten trainer, said that it was wrong to suppose that because kindergartners advocated free drawing they did not also give guidance and direction to children's work. Mrs. Mary Dana Hicks was called upon by Miss Garland, and expressed her belief that the principles of the kindergarten furnished the foundations for art instruction; that harmony through mediation was the aim in all art work. Mrs. Hannah Johnson Carter gave some interesting examples of the expression obtained from children through freedom, and said that while direction is to be desired, it may be so clothed by imagination and so touched by the play of fancy as not to be wearisome to the child. Mrs. H. W. Chapin asked if the testimony given by Dr. McDonald in relation to the kindergarten and to the work of the Boston primary schools had been in possession of all of the drawing committee. Dr. McDonald replied that it had.

The general spirit of the meeting was evidently in accord with the kindergarten ideas quoted by Dr. McDonald, and so characteristic of his minority report. It still remains a mystery why the kindergarten influence in the school board should be opposed to the broad and generous kindergarten spirit that permeates the minority report. The more public the discussion of this subject, the better the prospects for the Boston schools. The subject deserves serious thinking and conscientious handling.



EDITORIAL NOTES.

THE Cook County Normal school has suffered the annual midwinter attack from parties whose pedagogical standard exists because of ignorance rather than knowledge of the work of the school, and whose motives are biased, not by education convictions, but by matters pertaining to politics, real estate, and personal finances. The Educational Association of Chicago, comprised of citizens not otherwise connected with the schools than by their intelligent interest in securing fair play and progressive methods, took action at a recent meeting, to this effect: that this body make a full investigation of the Cook County Normal school and its daily workings, and make public the conditions as they are. The association expressed itself ready to give cordial support to the normal school, because of its high and just deserts.

How many teachers in this county, state, or country have in any wise, directly or indirectly, received help or profit through the Cook County Normal school? Every sincere educator who faces the question impersonally, will acknowledge the benefits which have accrued to education at large, because of the practical demonstration made under the direction of Francis W. Parker. The Cook County Normal school has placed its standards high, and the public has appreciated the effort to sustain the same. This appreciation is evident because of the hitherto full enrollments in both the school proper and the normal classes. The public has demanded normal graduates from this school, and the several teachers who have imbibed freely of the training here provided stand today at the head of their professions.

Kindergartners owe much to the Cook County Normal school. It has fully credited this department with all the power and place it deserves, and by most conscientious demonstrations has been able to prove many fundamental

points, in the application of the same to primary and grade departments. We have come to look to this school as an irresistible argument that high standards pay and are practicable. Shall such a plant be destroyed by the animosities of uninformed parties? Can educators afford to keep still and let this field for profitable pedagogical harvests be laid waste?

Efforts and motives, not results and ambitious rivalries, gauge the values of any common-sense system, whether of education, ethics, or civics. Whether this school is criticised a success or failure from any other standpoint than this, will not matter much in the history of pedagogy. The testimony of good will and earnest conviction on the part of those who have tasted of its benefits, is not out of place at this critical time. The same should be forwarded direct to the faculty of the school, that estimates may be fairly made and that satisfaction may be given the opposers, to this effect: viz., that modern educational methods are the result of progress and intelligent public demand, and are far from being a mere personal hobby, vanity, or theory.

THE second and closing part of the article by Frau Schrader, of Berlin,—“The Kindergarten a Preparation for Right Living,”—appears in this number. This able and sound exposition of the larger meaning of the kindergarten work has called forth much hearty applause from eminent educators. Dr. Wm. T. Harris writes: “I am particularly pleased to see the translation of Frau Schrader’s article in your February number. It is a *wonderful* article.” What does this mean in the growth of the kindergarten work? It means that a reassertion is found necessary, a restating of the primal purposes of Froebel’s design. The home, the family, and human conditions are to be redeemed as the main forces in education. It means that the kindergarten and the school must not wander into a system of expedient methods, but must ever and again dip back into the family for inspiration and growth. It means that real education is never to be formulated into a finality, but that it is a daily

readjustment of the individual to the demands of the human family. It means that principles are the homely, everyday, everywhere-present things beneath our feet, upon which and by which all things stand. Kindergartners should study this article closely, and seek to embody its meaning in their immediate work.

PROFESSIONAL kindergartners can scarcely forget that our individual and universal successes depend upon the unity of action within our own ranks. To the respect in which the masses hold our practicality and ideals, we must look for the perpetuation of our work. The past year has proven that the leaders among Froebel's followers have fully appreciated this fact. All who have found it possible and themselves ready to do so, have joined in the great movement along the lines of business laid out by the Kindergarten Literature Company. These lines lead out in every direction, and are assisting in the pushing a knowledge of the kindergarten into every nook and cranny. Our leaflets, circulars, magazines, and our agents go among all classes of people, making known the cause and urging its support on practical grounds. The next few years are the most important ones for the kindergarten. It is still in the formative condition. It is now demanding acceptance as a permanent and progressive institution. Its prospects for being accepted and grounded substantially and according to sound principle are in our own hands for molding, and we must hold together, work together, urge together, and by so doing demand recognition for our great cause, as a living, working, united body. As a legitimately supported organization, not as a charity, the Kindergarten Literature Company goes forward in this work, and every contribution made toward its support is an investment for all time, bringing its own returns for the promulgation of this foundation-laying for the childhood of the race. All kindergartners are invited to question, suggest, and advise in every part of our work, and by so doing, join themselves individually or associatedly to this speedily centralizing force.

EVERYDAY PRACTICE DEPARTMENT.

HOW TO STUDY FROEBEL'S "MUTTER UND KOSE-LIEDER."

No. VII.

The Nursery Finger Plays.—Make a complete list of all the songs in the "Mother-Play Book" which might be classed under this head. Write out a clear statement of the *general* purpose of this class of plays. What points are common to all these plays? What is the larger or deeper significance of the same? Name all the qualities in these songs which have been emphasized elsewhere in the book. Read Froebel's explanations of the individual finger plays, and state the special purpose of each.

Why have all mothers and parents and children enjoyed finger plays in one form or another? Why should the fingers take such a prominent part in the early plays of little children? Is it because these are in a sense the universal plaything, or because of their constant activity within the child's range of vision, or because of the self-effort necessary to enjoy the play? Are the fingers a free or a hampered medium of expression?

Psychologists are in endless discussion as to which of the five senses develop first in little children. Many argue strongly in behalf of the sense of touch. What have the fingers to do with this sense? Why do children seize upon objects,—to feel them merely, or to possess them? Does the average child use his hands and arms involuntarily in the effort to express himself? Which is the earlier method of speech,—gesture or words? Which is the more concrete form? Why do we use gestures in our kindergarten songs, stories, and plays?

A kindergartner once made this answer to the above question: "Because it helps the children to understand the

thought better." Another said: "Because it is rhythmic and graceful." Another said: "Because it is more natural. Children cannot talk without having their whole bodies help them say what they wish." Which of these answers was most to the point?

Children's bodies respond to every serious change of mood. The body and mind reflect each other simultaneously. We tell or sing a story, and seek to suit the action or gesture to the thought. Is it of any consequence to encourage this coöperation between outer and inner life? What is the moral value when men's deeds and words correspond?

Of what physical benefit are the simple nursery finger plays to the children? Would you present "This is the Mother, Kind and Dear" to the newcomers, the babies, the slow workers, or the older children? Why? What better way is there by which to introduce the family relationship and illustrate the unity of its many members, than this of the chubby baby hand? Describe the various analogies between the finger family and the human family.

Where else in nature do we find five parts making a whole? Name the blossoms, flowers, seeds, and fruits which repeat this number. Find in the "Education of Man" what Froebel says of the number "five" as repeated in nature. Observe children, and watch their instinctive methods of counting. Why do they use the fingers? Has the race before them taken advantage of the same natural resource? Read in various early histories of man, the growth of number from the hand into calculable mathematics.

Study the following series of songs and their pictures: First, "This is the Mother, Good and Dear"; how does it illustrate the typical family unity? Second, "Thumbs and Fingers Say Good Morning"; how does this friendly greeting illustrate unity among contrasting or varying individuals? Third, "Thumb-a-Plum"; how are unrelated objects to be classified according to form, quality, etc.? Fourth, "To the Thumb, Say I One"; how are the

various members of one family, or whole, to maintain each his personal identity? Fifth, "The Finger Piano"; is the possibility of the individual enlarged or diminished when he fulfills his own proper place relative to the whole? Is the hum of insects music when heard apart from the symphony of nature? Sixth, "Brothers and Sisters Safe from Harm"; what is the ultimate benefit of unity in life? Is it unrest, or repose of spirit?

After a final review of the wonderful illustrations which accompany these six songs, turn to the "Nursery Finger Plays," by Emilie Poulsson, or any others with which you are familiar, and study their inner meanings also. Is the following a Froebellian finger play, even though it exercises the fingers and thumbs of both hands; even though it amuses the children and makes them laugh aloud and cry, "Say it again"?

Whirl-a-whirl-a-whirl-a-whit!
In the middle was a pit.
Out jumped a rabbit.
This little dog smelt it,
This little dog saw it,
This little dog ran after it,
This little dog caught it,
And this little dog ate it up!

Every mother, nurse, aunt, grandmother, and kindergartner should learn and enjoy the privilege of playing at least three sets of finger plays with the little children of their circle,—first for their own sakes, second to the profit of the children. It is not always, in all places, nor at all times, practicable to play games or tell stories; but the noiseless fingers may with slightest motion properly hold a child's eye during divine services. The language of activity is undervalued. Kindergartners are losing valuable opportunity when they repeatedly ask children to fold their hands and keep quiet while waiting for other divisions to get ready. That repose is vital which follows the evening frolic and the bedtime play. It rests like a benediction upon both the body and soul of the child.—*Amalie Hofer.*

HANS CHRISTIAN ANDERSEN'S BIRTHDAY.

What man deserves more favors from the memories of childhood than Hans Andersen? The date of his birthday is April 2, and more than a passing mention of it should be made in every school in every land. This poet and prince among story-tellers has a peculiar right to share in the red-letter days of the kindergarten. How many of our best stories originated with him! How much he has done to point out to us the manner of true, childlike story-telling!

The frontispiece to this number of the KINDERGARTEN MAGAZINE is a half-tone reproduction from the new statue to be erected in Lincoln Park by the Danes of Chicago to Hans Christian Andersen. The sculptor—Johannes Gelert—has most effectively seated the calm, genial man, whose repose and inner beauty of character are typified by the graceful swan at his side. The man who glorified the "Ugly Duckling" is hereby glorified in the affection of his countrymen. This story, which we reproduce as adapted from the original, is well known to have been intended as a history of its author's wanderings. Accompanying the picture is the article, "Hans Christian Andersen and the Children," by Mrs. Nico Bech-Meyer, a personal friend and literary contemporary of the subject of her sketch. The naïve and sincere manner in which Mrs. Meyer has presented the same will be heartily appreciated by our readers.

Visitors at the Danish exhibit at the World's Fair were deeply interested in the collection of relics and personal possessions of Hans Andersen, as they were placed in a reproduction of the simple living room which he occupied for many years. The many-paned windows opened a view out over the sound which joins the hands of Denmark with those of her sister Sweden. The well-worn chairs and couch, the cross-stitch tidy, the crochet table cover, vied with the hyacinths on the window ledge to make the picture quaint, while the cases of pictures, letters, books, journals, and personal keepsakes of Andersen were all eagerly viewed and studied by the streams of visitors.

On the afternoon of school-children's day, a group of grade boys and girls crowded up to the Hans Andersen corner. They were exclaiming now over his "truly silk hat," now about the old umbrella, and again over the funny stove and spectacles. An elderly gentleman stepped nearer and said, with Danish accent: "I knew him well. He is one of the three greatest men of our country,—Thorwaldsen the sculptor, Orsted the electrician, and Andersen the poet. These are a great trio. Do you see the oil paintings of him on the wall? This one is as I knew him,—a young fellow with his eyes always looking far off."

"Did he ever have any boys or girls of his own?" asked one of the children.

"No, he had no family; but yet he was a grandfather and an uncle to them all. Even the grown-up people would tease him like children for a story. Yes, he was a peculiar genius."

The children looked upon the old gentleman with most friendly eyes, and the coincidence of meeting him there added fuel to their warming interest in the story-teller who came from Denmark, but who belongs to the whole world. Among other objects of interest in the Andersen collection were the two handsome volumes of American scenery which were presented to the author by the citizens of America. A certain letter, sent home to the children when on his travels, contained graphic illustrations of the scenes by the way. These were not drawn with pen or pencil, but cut from scraps of paper with scissors. The animals and men, represented in crude but dramatic action, called forth many a hearty laugh from the children who hung over the fascinating case of keepsakes. The oft-repeated truism may well have taken its source from the happy experiences of this man with the youthful heart: "Make a child happy today, and you make him happy twenty years from now by the memory of it." A prominent kindergartner has said recently: "Hans Andersen helped me grow up as I should. He has been one of the best influences of my life."

Duplicates of the frontispiece picture can be secured on

application, for framing and hanging in the schoolroom or home. Will some kindergartner send us as early as possible a copy of her general program for Hans Andersen's birthday?—*A. H.*

THE UGLY DUCKLING.

(Adapted from the original of Hans Christian Andersen).

It was lovely summer weather in the country, and the golden corn, the green oats, and the haystacks piled up in the meadow looked beautiful. It was indeed lovely to walk about in the country. In a sunny spot stood a pleasant farmhouse close by a deep river, and from the house down to the water side grew great burdock leaves, so high that under the tallest of them a little child could stand upright. In this cozy place sat a duck on her nest, watching for her young brood to hatch. At length one shell cracked, and then another, and from each egg came a living creature that lifted its head and cried, "Peep, peep."

"Quack, quack," said the mother; and then they all quacked as well as they could, and looked about them at the large green leaves. "How large the world is!" said the young ducks when they found how much more room they now had than when they were inside the eggshell. "Do you think this is the whole world?" said the mother. "Wait till you have seen the garden; it stretches far beyond that to the parson's field; but even I have never ventured so far as that. Are you all out?" she went on, rising. "No; dear me! the largest egg lies there still;" and she seated herself again on her nest. At last the large egg broke, and a young one crept forth crying, "Peep, peep." It was very large and ugly. The duck stared at it and said, "How large it is! and not at all like the others. I wonder if it is a turkey. We shall soon find out, however, when we go to the water."

On the next day the weather was delightful and the sun shone brightly; so the mother duck took her young brood down to the water and jumped in with a splash. "Quack,

quack," said she, and one after another the little ducklings jumped in. The water closed over their heads, but they came up again in an instant and swam about quite prettily, with their legs paddling under them; and the ugly duckling was also in the water, swimming with them.

"Oh," said the mother, "that is not a turkey! How well he uses his legs, and how upright he holds himself! He is my own child, and he is not so very ugly if you look at him the right way. Quack, quack; come, use your legs and I will take you to the farmyard. Let me see how nicely you can behave. Don't turn in your toes; a well-bred duckling spreads his feet wide apart, in this way. Now bend your necks and say 'Quack.'"

The ducklings did as they were bid; but the other ducks stared and said, "Look; here comes another brood! and what a queer-looking object one of them is; we don't want him here."

"Don't," said the mother; "he is not doing any harm."

"Yes, but he is so big and ugly," said the ducks; "and he must be turned out."

"The others are very pretty children," said an old duck with a red rag on her leg; "all but that one."

"He is not pretty," said the mother; "but he has very gentle ways, and swims as well as, or even better than the others;" and then she stroked his neck and smoothed the feathers.

"The other ducklings are graceful enough. Now make yourselves at home," said the old duck.

So they made themselves comfortable; but the poor duckling who had crept out of his shell last of all, and looked so ugly, was pecked and pushed about and made fun of by all the poultry. "He is too big," they all said; and the turkey cock, who had been born into the world with spurs, puffed himself up and flew at the duckling so that the poor little thing did not know where to go, and was quite unhappy because he was so ugly and laughed at by the whole farmyard. So it went on from day to day, till it was worse and worse. The poor duckling was driven about by

everyone. The ducks pecked him, the chickens beat him, and the girl who fed the poultry kicked him with her feet. So at last he ran away, frightening the little birds in the hedge as he flew over the palings.

"They are afraid of me, too, because I am so ugly," he said. So he closed his eyes and flew still further, until he came out on a large moor inhabited by wild ducks. Here he remained all night, feeling very tired and sorrowful.

In the morning when the wild ducks rose in the air, they stared at their new comrade. "What sort of a duck are you?" they all said, coming around him.

He bowed to them and was as polite as he could be; but he did not reply to their questions. Poor thing! all he wanted was to lie among the rushes and drink some of the water on the moor. But he turned away and ran over field and meadow till a storm arose, and he could hardly go against it.

Toward evening he reached a poor little cottage that seemed ready to fall. The wind blew so hard that the duckling could go no farther. He sat down by the cottage, and then he noticed that the door was not quite closed, because one of the hinges had given way. There was a narrow opening at the bottom, and he crept in and got a shelter for the night.

A woman, a tomcat, and a hen lived in this cottage. In the morning when they found the strange visitor the cat began to purr and the hen to cluck. Now the tomcat was the master of the house and the hen was the mistress, and they always said "We and the world"; for they really believed themselves to be half of the world. The duckling thought that others might think very differently. But the hen would not listen to such doubts. "Can you lay eggs?" she asked. "No." "Then hold your tongue."

"Can you raise your back, or purr, or throw out sparks?" said the cat. "No." "Then you have no right to speak." So the duckling sat in a corner feeling very sad, till the sunshine came into the room through the open door; and then he began to feel such a great longing for a swim on the water, that he could not help telling the hen.

"How silly!" said the hen.

"But it is so delightful to swim about on the water, and to feel it close over your head as you dive down to the bottom."

"Delightful indeed!" said the hen, "ask the cat; do you think he would like to swim, or let the water close over his head?"

"You don't understand me," said the duckling, softly. "I believe I must go out in the world again."

"Yes, do," said the hen.

So the duckling left the cottage, and soon found the water on which it could swim and dive; but none of the other animals came near it, because it was so ugly.

One evening just as the sun set, there came a large flock of beautiful birds out of the bushes. The duckling had never seen any like them before. They were swans, and curved their lovely necks while their white plumage shone. With a strange cry they spread their beautiful wings, and flew away to warm countries over the sea. As they mounted higher and higher in the air, the ugly duckling felt quite a strange feeling as he watched them. He whirled himself in the water like a wheel, and stretched out his neck toward them, and cried so strangely that it frightened himself. He did not know the names of the beautiful happy birds, or where they had gone, but he felt toward them as he had never felt toward any birds in the world. He loved the beautiful creatures, and wished so that he was as lovely as they. Poor thing! how gladly would he have lived even with the ducks had they only been kind!

The winter grew colder and colder. He was obliged to swim about on the water to keep it from freezing; but every night the space on which he swam became smaller and smaller.

It would be too pitiful if I were to tell all the sadness that came to the little duckling through the long hard winter; but when it had passed, he found himself lying one morning among the rushes. He felt the warm sun shining, and heard the lark singing, and saw that all around was beau-

tiful spring. Then the young bird felt that his wings were strong, as he flapped them against his sides and rose high in the air. They bore him onward, till he found himself in a large garden before he well knew how it happened. The apple trees were in bloom, and everything looked lovely in the freshness of early spring. From the bushes near by came three beautiful white swans, swimming over the smooth water. The duckling remembered the lovely birds, and was more strangely happy than ever. He flew to the water and swam toward the beautiful swans. The moment they saw the stranger they rushed to meet him with outstretched wings. "Oh, do not hurt me!" said the poor bird; and he bent his head down to the surface of the water.

But what did he see in the clear stream below? His own image; no longer a dark gray bird, ugly and disagreeable to look at, but a graceful and beautiful swan! To be born in a duck's nest, in a farmyard, is of no matter to a bird, if it is hatched from a swan's egg. The swans swam round and round the newcomer, and stroked his neck as a welcome.

Into the garden came little children, and threw bread and cake into the water. "See," cried one, "there is a new one;" and they ran to their father and mother, shouting, "There is another swan; a new one has come!" Then they threw in more bread and cake, and said, "The new one is the most beautiful of all! he is so young and pretty." And the old swans bowed their heads before him.

Then he felt quite ashamed, and hid his head under his wing; for he did not know what to do, he was so happy, and yet not at all proud. Then he rustled his feathers, curved his slender neck, and cried joyfully, from the depths of his heart, "I never dreamed of such happiness as this when I was an ugly duckling!"

OUR FAVORITE STORIES.

The following stories from Hans Christian Andersen have been of the greatest enjoyment to me and my children:

"The Fir-tree," who was discontented with its lot; who, in seeking happiness for himself, lost it; but who in the end found that true joy and happiness is in being of use to others.

"The Darning Needle," which represents the fall of pride and the sweetness of humility.

"The Greenies" taught us respect for the smallest things, at the same time bringing us the most beautiful natural history lessons.

"The Candles" in simple but clear manner told us of God's love everywhere.

"The Last Dream of the Old Oak" made a wonderful impression upon us, with its story of the sturdy oak, and his desire to share the greatest joys with the tiniest blade of grass. Participation brings happiness and usefulness and harmony, since all partake of the same goodness. We have enjoyed studying the meaning behind these stories, and find that it is by no means necessary to strain the point, for their beauty and truth lie near the surface.—H. B.

CAN YOU ANSWER THESE CANDID QUESTIONS?

Is the First Gift, with its six gay balls, intended to be used as an instrument to teach color? Would you wish children to go about with the fact of *red* standing out of all proportion to the other facts in the variegated world?

When clapping the hands, flying as birds, or incidentally gesturing, is it advisable to use the full arm freely and impulsively, or should the arms be cramped and kept close to the body in an apologetic or timid manner?

When coming to your children with a story, do you look them full in the face and say, "Now this is a true story," as much as to say, "This is an exception to the rule"? In preparing a training class or school circular, would you print in large letters at the top of the page, "This is a genuine Froebel kindergarten"? If not, why not?

If you have a pleasant, commodious room, well-supplied cupboards, and a tuned piano, if you have plenty of chil-

dren and assistants, what can prevent you from having a successful kindergarten? Is the deficiency in yourself? If so, what is that deficiency? How can you supply it? Is it better to conceal your mistakes for pride's sake, or look them fairly in the face for the children's sake?

In Miss J.'s kindergarten the children are marched to and from their places in immaculate order. Miss J. counts four while they stand, turn, draw out the chairs, and sit down. Hands are folded before every change of conversation or work. Do you think this excess of regulation is according to the "natural method"? Do you think it would look untidy if the children let their arms fall naturally to their sides, laps, or tables? Do you think the unity of action is broken when the matter of sitting down or standing up is made a military drill? Is there on any plane of life such a thing as too much red tape, or a tendency to give non-essentials more attention than essentials?

If you had a slowly growing plant which refused to bud would you take it by the stalk and pull it ever so little? or would you irrigate and sun it? How about the stupid boy in the kindergarten or school or home?

Do you believe that the best method by which children may make known their wants or readiness to give an answer is the raising of the hand and impatient wriggling of the same before your eyes until you can attend them? Is this peculiarly necessary in a kindergarten or primary department? Have you ever tried calling for different children's answers by a nod of the head or glance of the eye or mention of the individual child's name?

When a child gives a natural answer to a question is it wise to emphasize the same by saying, "That's right, Johnnie," or "That's very nice, Mary"? Would not a cordial "Yes, indeed; I think so too," put you and the child on an equal footing, and possibly avoid the impression which some school children have, that "teacher" is the judge supreme?

Why do you use the phrase "kindergarten teacher"? Do the two words together mean more or less than "kin-

dergartner" or "teacher"? Is a kindergartner an instructor? Is a kindergartner an educator? Is it well to allow the children to say repeatedly, "Teacher, teacher"? If not, what shall they say? Is it proper to say "kindergarten school"?

You have a mothers' meeting; the ladies are eager to learn all you can tell them. You talk about the beauty and the wonder of the kindergarten work. You tell how it makes children harmonious and happy and wide awake. A mother asks you, "How does it do all this?" Is it enough to praise the method, to prove its efficacy? or must you show the daily ways and means and reasons for pursuing said method? A mother who once listened to a beautiful essay on "Every Mother a Kindergartner," said with evident displeasure: "They all talk that way. She did not tell us how to get it or why to do it." Have you ever been able to give such an inquirer a satisfactory answer?

Do you ever make mistakes in methods or discipline? Do you tell your assistants that you are not infallible, and that the kindergartner's power is her capacity for growth? Is it well to say to assistants, as to children, "We will work this out together; let us grow together"? Has your training teacher reached a standstill, or does she ever expect to come to the end of her growth? Why should you? Do you remember the days when you experienced growing pains? Can you reach a higher stage of growth in your kindergarten work without pains, effort, study, and sincere practice of what you believe right preaching?

Did you ever make a list of the practical questions you would like to ask prominent kindergartners if you had an opportunity to do so? Did you put on paper what you mean by practical questions, as opposed to theoretical questions? What are the most vital points of the so-called kindergarten system? What is the most essential factor in a kindergarten?

THE TYPICAL PROGRAM APPLIED TO THE DAILY VICISSITUDE.
V.NOVEMBER AND DECEMBER WORK.—SEEDS, HARVESTS, THANKS-
GIVING.

We take for our motto, "Great oaks from little acorns grow." The children have received many impressions from our work and talk of the past month. Trees and plant life interest them, and they feel something of that wonderful power of nature to cause a great tree to grow from a seed or kernel planted in the ground. *Everything* that grows comes from seeds, the children think. "Yes, seeds or bulbs in the first place."

Said Maurice, "The seeds don't stay there after the roots and plants have grown a good deal, but go (are absorbed) into the plant." Maurice is a most thoughtful, observing child, and carries on his investigations at home as well as in the kindergarten. He has good reflective as well as perceptive capacity.

The children have noticed how the flowers are leaving us. "Did the flowers bloom only for themselves and us?" The children are puzzled. (We refer to a talk of last year about the mother plants' seed cradles, and how under every flower is a little receptacle which is so carefully guarded.) "Why does the mother flower (or plant) take care of little seed children?"

"Why," said Maurice, "there have to be little seed children, so that they will grow up and we can have plants next year."

"And is it true even of the seeds of all the trees and plants and flowers and grass, and all the fruit and vegetables and grains that are now being gathered in?"

"Yes, everything," say the children.

They bring seeds of the kinds of fruit which they brought last month, when they were interested in these, relative to the tree or plant upon which they grew. We make for our seeds envelopes out of our folding paper, similar to those sold at the florists. The children know that many kinds of seeds are collected from the seed vessels of

plants, and labeled and saved for next spring's planting. We label ours and put them away, for we all hope to be here next spring to plant our seeds in the large yard of our kindergarten. The children can name many of the seeds they bring, and we cut pictures of the larger ones, such as orange, date, pumpkin, and melon seeds, using paper similar in color.

On the circle we represent different kinds of seeds that Mr. Wind takes flying through the air to find homes,—milkweed and the seeds of the winged maple. The children know of quite another kind of seeds, which they call "stickers." They attach themselves to people's clothing, and are carried some distance away, for it would not do for the seed children to make their homes too close together; they might not find room enough to grow.

From a study of seeds we pass to corn. The growth and use of the corn proved doubly interesting after our visit to the World's Fair, where there was so much that was suggestive in its rich profusion and display in the Illinois, Washington, and Iowa State buildings. (See June KINDERGARTEN MAGAZINE, "Iowa State Building.") The cereals, such as wheat, oats, and rye, furnished work and play for a happy week. We had a large sheaf of each in the kindergarten, and one day on the circle each child was given a bag, which was afterwards filled with grain and tied up. The children then took them to the commission merchant (kindergartner), who weighed each farmer's load and marked upon the bag the weight (ascertained by apothecary's scales). The farmers then took their grain to the mill to be ground. Our song was of "The Mill" (Poulsso'n book). Previous to this we had sown, grown, reaped, bound, thrashed, and ground our wheat and corn in circle play. One day we called in horses and wagons and carted our grain to the barn. Another day we brought it to town to the granary, and after being carried by the grain elevator into the bins, through the pipes, some of it was sent by train to Chicago, which we found was the great grain center of our country. As Lexington farmers of the bluegrass,

we hoped to secure better prices there for wheat, oats, and corn.

We have merged almost imperceptibly from seeds to corn and grain. The harvesting of the grain leads us to the Thanksgiving thought, in the sense of kinship to nature. From early times different peoples have rejoiced and given thanks for bountiful harvests. In the historic sense we have emphasized the relationship of the Indians to the life of our earliest white settlers. The kindness and good will of the aborigines to the strangers in their land has been talked of, and in the sand table the log houses of the Puritans were put up close by the wigwams of friendly tribes (wigwams made of manilla paper cones, with curled strips at the top for smoke). Our great-great-grandfathers and mothers were represented by the children with Second-gift beads on sticks, while the Indians were the same, with the addition of fringed paper headdresses. On Thanksgiving day our girls wore the Puritan caps and the boys wide collars (all of white tissue paper), while those children who were Indians wore tufts of turkey feathers upon their heads, and around their necks strings of the Second-gift beads. Hand shakings and friendly expressions of neighborly courtesy passed between the "early settlers" and the good Indians. All sat down together at tables spread with the fruits of the harvest. Corn and the grains decorated the room, while at the plates were bunches of wheat heads, oats, or rye, as souvenirs of the day. We have had a delightful month of work, and this is the culmination; but soon Indians, Puritans, and all the "early settlers" must bid one another a regretful adieu, to meet again next Monday with happy greetings, "Children and teachers here."

In our subject work of the kindergarten we find that the children are learning to think for themselves, and that they are connecting events and incidents in their own lives with nature and history. They are more clearly feeling their own relationship with all that lives, and the practical details of certain training of the senses and mind, preparatory

to entering the next grade of the public school, are not lost sight of, but are made a vital part of the work. We have noticed that a wholesome "letting alone," so far as direct appeal or help goes, while at the same time an ever-present sympathy and encouragement are given, will best bring out the latent activity in the seemingly dull and inert. In the development of the senses we have found hearing to be less acute than touch and sight, which are exercised to investigate all new objects. The sense of smell seems to be still less acute. While touch and taste are naturally the most active of the young child's senses, taste and sight would appear to need more careful training than the others, because they are more easily led astray. Who has not noticed the want of perception of the laws of perspective in children's drawings? The imaginations of children, so far at least as the substance world is concerned, are largely a literal image-taking of impressions about them, without the relatedness of the same to other objects. The chief objection to many "fairy" stories is that they make still more literal the child's unscientific thoughts, and encourage this tendency, which comes from not feeling and seeing the true relations of the planes of the spiritual, mental, and material worlds, and which indeed is what we are all put here to learn, but which only a rare few, like Christ himself, have truly perceived.—*Laura P. Charles, Lexington, Ky.*

THE TONIC SOL-FA SYSTEM.

V.

CONSTRUCTION OF SCALE, THE STANDARD SCALE AND RHYTHM.

The subject of last month will be further discussed in this issue.

The first interval of the scale presented in the teaching of this method is the fifth (tonic to dominant); but that which comes next in order, and which is the first observed when the names of the tones (d, m, s) are written, is the third; the reason for which, as previously stated, being, that this interval is consonant, appealing more strongly to the

mind and to the emotions, and therefore more easily understood than the second, which is dissonant.*

In the construction of the scale, however, the second is the first interval defined; albeit there is the prime or unison, which, more correctly speaking, is not an interval (that term referring to the difference in pitch between any two tones), still is tabulated as such.

It is obvious that the different kinds of steps will produce seconds differing in degree, the greater and smaller steps being designated as major seconds and the little steps as minor seconds. It is not necessary to distinguish between the greater and the smaller steps, as both are considered major intervals.

In the scale are found the following intervals: primes, seconds, thirds, fourths, fifths, sixths, sevenths, and octaves. The seconds, thirds, sixths, and sevenths form the two classes of intervals called "major" and "minor." The other four belong to the class called "perfect." It is thought undesirable by many to apply the terms "major" and "minor" to the seconds, as there are the more accurate distinctions of "greater," "smaller" and "little" steps, and also the terms "tone" and "semitone." As in the teaching of music generally, however, these intervals are named as above, we include them here.

The foregoing brings us to the subject of "inversion" of intervals, which explains the reason for the distinctions of "major," "minor," and "perfect." Inverted, major intervals become minor, and *vice versa*; perfect intervals inverted remain perfect. Seconds and thirds which contain no little steps are major, those which contain one little step are minor. Sixths and sevenths which contain one little step are major and those which contain two little steps are minor.

The Standard Scale.—Any conceivable sound can be taken as a key-tone around which the other tones necessary to form the scale may be grouped. For the sake of con-

*The kindergartner will find the same principle applied here as in the use of the Second Gift, where the contrasting forms of sphere and cube are presented first, and the mediating cylinder afterwards.

venience, a common scale is taken for a standard, which is founded on a certain tone called *C*, which occurs in the higher part of a man's voice and in the lower part of a woman's voice. The names of the tones of this the standard scale are DOH, *C*; RAY, *D*; ME, *E*; FAH, *F*; SOH, *G*; LAH, *A*, and TE, *B*. The alphabetical names, therefore, are the pitch names of these tones. The terms "sharp" and "flat" are applied to the pitch names when further distinctions are necessary. In the next article this scale, with six others most closely related to it, will be shown.

We will return to the subject of measure and rhythm. We have remarked that time is subordinate to words. Let us examine the following simple round, set to the first tones which are presented.

KEY F. ROUND IN THREE PARTS.

\dot{d}	:	\dot{d}		\dot{d}	:	—		$\overset{*}{m}$:	$\overset{*}{m}$		$\overset{+}{m}$:	$\overset{+}{—}$	}
Day		has		gone,				night		is		come,			
\dot{s}	:	\dot{s}		\dot{s}	:	\dot{s}		\dot{d}	:	\dot{d}		\dot{d}	:	—	
Now		each		loved		one		wel		come		home.			

The measure is two-pulse and the form is primary. Notice the agreement between the pulses and the words; how the strong pulses occur on the prominent words, the connecting words and the weak pulses coming together. Where the pauses occur in the phrasing we find continued tones with only enough time allowed between for the taking of breath, indicated by the dagger at the end of certain measures. Notice also the application of mental effect of tones. The first two phrases state two facts, for the expression of which the tones *d* and *m* are appropriate; the following phrase is a call with assonance appropriately expressed by the tones *s* and *d*. This simple illustration and its explanation will suffice for the next round, in three-pulse measure, secondary form:

KEY G. ROUND IN FOUR PARTS.

{	:	s_1		\dot{d}	:	—	:	\dot{d}		s_1	:	—	:	s_1		$\overset{*}{m}$:	—	:	$\overset{*}{m}$		\dot{d}	:	—	
		Now		sing		a -		loud,		your		voi		-		ces		raise,							
	:	$\overset{*}{m}$		\dot{s}	:	$\overset{*}{m}$:	\dot{d}		\dot{s}	:	$\overset{*}{m}$:	\dot{d}		s_1	:	—	:	s_1		\dot{d}	:	—	
		To		join		in the		cho -		rus of		grate		-		ful		praise.							

Reading over the following we find that in the last part the syllables follow each other more quickly than in the former phrases, requiring more tones in the pulses at that place in the tune than have so far been used.

KEY C. ROUND IN FOUR PARTS.

$m : m r : -$	$d : m s : -$
Come, let's laugh,	come, let's sing,
$d^1 : d^1 t.d^1 : r^1.t$	$d^1 : s s : -$
Win - ter shall as merry be	as Spring.

The measure here used is four-pulse, because the movement is rather quick, and too many strong pulses would tend to make it heavier than would be agreeable to the ear. In this we have the pulse divided into two parts,—two half-pulse tones,—the tone name for which is *taa-tai*.

Let us look at the following familiar lines:

KEY G.

$d : d : r t_1 : -$	$d : r m : m : f m : -$	$r : d$
My coun - try! 'tis	of thee, Sweet land of lib -	er - ty,

The first pulse of the first and third measures is prolonged into the second pulse because of the stress laid on the syllables to which they belong, producing the time division called *taa-aa-tai*.

In the next we find that more tones are necessary in the pulse because of the quick succession of the syllables in certain places.

KEY D.

$s, s, s, s_1 : s, m d^1 . l : s$
Merrily the cuck - oo in the vale

The time name for this division is *ta fa te fe*. In words like "merrily," "cheerily," "joyfully," etc., when the next syllable is not short, so that only three tones would be required in the pulse, as pronounced naturally, the following would be the division of the pulse:

KEY F.

$r, r, r : l . s s, m : s$
Merrily o'er the flee - cy snow

The time name for this division is *ta fa tai*. This need not be confined to the syllables of one word, as there might be two words for this division of the pulse, as in the third measure of the following:

KEY E.

{ .d, r | m. m : m . r, m | f. f : f . f, m | r, r . r : r. s | m. ||
With a ha ha ha, and a ho ho ho, 'Tis a jolly old world, you know.

The name for the time division of the second pulse in measures one and two, one longer and two shorter syllables, is *taa te fe*.

In the chorus of "Tramp, tramp, tramp," if we read the first line in a measured style we find the time division in the last two pulses of certain measures will be as follows,

KEY B-FLAT.

| m : m | m., r : d., l, | s, : — | d : — ||

producing the division called *tqa fe*, a three-quarter-pulse tone and a quarter-pulse tone. This is called the march rhythm. In representing the sound of the anvil the silent pulse may be illustrated, the stroke of the anvil occurring on the strong pulse, and the silent pulse be the preparation for the next stroke, as follows:

| d : | d : ||

The silent pulse division may also be shorter a half or a quarter pulse.

Enough has been given to make the subject of time clear; and although many other illustrations might be shown of further divisions of the pulse, the above will suffice. But that it may not be thought the divisions of the pulse as above are arbitrary, we will add that they may be applied to but one syllable. The words here used would, when read naturally, require the divisions as herein given.—*Emma A. Lord*.

ASTRONOMY FOR CHILDREN.

V.

THE GOBLINS IN MARS.

What fun the goblins had, as they hastened on their way to Mars! A friendly comet had helped them on the way, and as they landed on the planet it whisked off again, promising to return promptly the next day at the same hour, and take them home again. But it was many days before the goblins were ready to leave Mars. They declared they had

never enjoyed themselves so much in their lives. They found snow at the north and south pole, with which they pelted each other in a lively game of snowball. They also wandered here and there, finding oceans and islands, and trees and flowers, just as on our earth. They saw many beautiful red flowers growing on the mountains, and the earth was red, instead of brown as it usually is on our earth. They were also delighted to find the different places they had seen marked on a map of Mars, which they had seen on earth. They found the continents named after the great astronomers,—Secchi, Herschel, Newton, Galileo, and others. One little goblin was nearly blown into the sea, from the little island called "Windy Land." As for "Misty Land," near the south pole, it was the cause of sad trouble among six little goblins who had wandered there. It was so foggy they could not find their way, and they kept on going round and round till the mist cleared away, and they saw "Cassini Land" in the distance. Some of the goblins were brave enough to go to "Storm Land" and "Fog Land"; but at night they all went to "Shadow Land," which you will find on the map, near the south pole. The goblins enjoyed their trip to Mars very much, and were amused at the two little moons of Mars, called Deimos and Phobos. Sometimes these moons seemed to be playing at hide and seek with Mars. Sometimes they would peep out, first at one side and then at the other, and they were not at all like the moon which goes round our earth.

The inner moon is only fifteen miles across, and it races across the heavens three times every day,—that is, once every seven hours and thirty-nine minutes. The goblins noticed that the day on Mars is only half an hour or so longer than the day on our earth. They laughed at the idea of that little moon appearing three times a day, and wondered what people on earth would say to that. The outer moon, which is only about ten miles across, takes thirty hours and eighteen minutes to complete its trip; but even that is quick when you compare it with our moon, which takes no less than twenty-seven days in going round the

earth. But the goblins noticed that the moons of Mars are much nearer to the planet than the moon is to our earth, and also that they go round much more quickly.

But whilst the goblins were amusing themselves watching the little moons travel across the sky, the comet—who had become a little impatient, as he had come by for them twice already—told them that unless they came just then, and in a hurry too, he would go off without them. As the goblins knew he meant what he said, and that being Comet Encke it would be three and a half years before he would pass that way again, they hurried off the planet. They were soon all merrily sailing across the sky on the comet's tail, and when they reached home they borrowed all the telescopes they could find, and stole the rest, so that they might take a good long look at Mars and his two dear little moons.—*Mary Proctor.*

IMPORTANT ITEMS.

By omission on the part of a correspondent to credit in full the author of the verses "How the Frost Man Works," published in the January number, the same were credited to J. McA. The writer of these familiar lines is Hannah Gould. Will kindergartners kindly take notice of this error, and avoid similar mistakes, by giving author's name, or otherwise indicating the ownership of all quotations made by them, even when words and lines have been altered.

THE Chicago Art Gallery is free to the public every Wednesday, Saturday, and Sunday. Kindergartners and teachers should remember the regular Wednesday free lecture course.

MOTHERS' DEPARTMENT.

CONFERENCES OVER HOME MATTERS.

Our baby is one year old, and enjoys beyond all other pleasure that of making ugly guttural sounds. He can speak some words, but delights in testing his throat with these physical noises.

Have you ever said "Don't" to him when he made these noises? Are you quite sure that he is not testing you as well as his throat? Is it not possible that you have drawn his attention to that which is of no vital importance, and would have been forgotten soon? If you could appear not to notice it, and would often repeat in his presence some musical, rhythmical, "catchy" sounds,—always beautiful, of course,—or if you would appeal through them to his love of play and fun, we dare say that his attention would be diverted, he would begin to imitate, and would soon forget his past sins.

It seems natural for the human race to want to do forbidden things. Perhaps it is the divine, inborn freedom of soul asserting itself, not knowing yet, even in its grown-up stage, how to make the "terrible choice" when it would seem to leave life actionless.

When the great Teacher came he gave us something positively good to do and positively beautiful to think, instead of saying "Thou shalt not." Why should he not be our pattern in this also?

I am a kindergartner, and am asked every day by mothers and fathers, What are the results of the kindergarten system? Do you think the children will learn to read as fast as public school children? Are you not afraid they will dislike school after so much fancy play? How do you know that they will ever care for books at all, or be willing to make effort for what they should acquire?

Every enthusiastic, fearless, progressive worker along any line will sympathize with you. We all meet this same sort of people, but we must not forget that they are needed,

too; their doubting, patience-trying conservatism helps to keep things balanced. No wordy arguments are going to convert them. Our only way is to continue to do good, honest, true work, and thereby prove that there are noble, lasting, much-to-be-desired results. We must not let ourselves grow discouraged, but give our work a perspective by placing it up against *eternity*.

Fathers and mothers are not altogether to blame when one considers the sort of work that has been, and still is, — in spots, — masquerading under the name of "kindergarten." Neither are they entirely blameless; for there is now every opportunity for knowing what the "system" is, through the almost countless books that are being written on childhood and its development; through the magazines especially devoted to kindergarten work; and through lecturers in the field for the very purpose of enlightening the benighted in this matter. We are glad to say that many people are taking pains to inform themselves along these lines, and they know that the kindergarten was instituted for the nursery, and, until we have reached a truer, simpler idea of civilization, for the little ones still too young to enter school; and furthermore, that orderly, playful thinking, "playful work and workful play," at this stage of the children's existence, is an absolute necessity to healthful, symmetrical growth; and because it is natural, can in no wise so weaken their intellects that they will not compare favorably with their companions who have thought and played lawlessly, who have never dreamed of working and of loving their work, as kindergarten children invariably do. This class of people knows what the system aims at and is trying to accomplish, and therefore places the blame where it rightly belongs, when their children "do not care to make an effort for what they should acquire": either upon the person who calls herself a kindergartner, and who, it may be, has yet to learn the first principles; upon the school-teacher, who is blind and ignorant as to the stage of development reached by her pupils, and fails to supply their immediate needs; or, with great humility of spirit,

upon themselves, who perhaps gave with their own blood or by their own example a tendency to dullness and indolence.

I have four children; they ask thousands of questions every day. It is a physical impossibility to answer them all. How shall I compromise?

With gratefulness of heart answer as patiently and with as much interest as possible, a *few hundreds* of the questions, for these are the sign of healthy, normal, growing minds, which must be fed if they continue to grow; and not only fed, but exercised; to which end, take the first question the answer to which the child can find himself, and with your interest and patient love to encourage him, set him to search it out. The result will be fewer questions, perhaps, but greater power to think, and greater love for the thing thought out. It may be because our childish questions were not answered that some of us have lost that divine curiosity which searches out the wonderful secrets of God and adds untold richness, beauty, and sweetness to life.

Our children have the misfortune of having unmusical parents. We have furnished them a music box, but they are more interested in seeing it revolve than in listening to the melodies. How can we help them to avoid the same misfortune we have? Would you recommend a bird?

Professor Preyer says that no child whose organ of hearing is normal is born unmusical; but that, in order to develop his musical ear or his musical sense, he must have early opportunity to distinguish tones; that heed must be early paid to his hearing, and he must also have exercise for his vocal chords. The young child, especially he whose love for music is not strengthened in some degree by heredity, is not able to distinguish tones in complicated harmonies like those of the music box; he needs simple, certain, definite sounds. Furthermore, he needs to create these sounds himself, by his voice, if possible, or from some musical instrument. It is not only the action of the revolving cylinders that captivates your children; it is also the mystery of the sound-producing motion; they are unconsciously searching for the *cause*. Let them be the

cause. Give them to begin with, good, fine-toned instruments,—a triangle, drum, metalaphone, or small cornet,—upon which they can not only produce different tones, but learn to make rhythmical sounds. Rhythm is the very heart throb of music, and a sense of *time* the first step toward its development. Not a little pleasure, to girls as well as boys, may be gotten out of learning how to handle the drumsticks correctly, and in “keeping time” with good piano music. Rhythmical motions will greatly help, marching and gymnastic exercises, also songs and poems with strongly marked rhythm; in fact, whatever will arouse *and control* the emotional nature. But the greatest need of all is patience, infinite, long-suffering patience on your part, and faith that the beautiful task which you have set for yourselves is achievable.

Can a mother get a fair idea of kindergarten work by correspondence?

This cry comes to us with increasing and heart-breaking frequency; heart-breaking, because of the utter futility of such help as could be given or received through correspondence. As well might one expect to gain a “fair idea” of medicine, surgery, or electrical engineering through letter writing. And yet we would not have you think it all hopeless for women who have awakened to the fact that they have to *mother* minds, hearts, and souls, as well as bodies. Mothers, kindergartners, and teachers, philosophers, scientists, and poets are giving us the wealth of their minds and experiences in books, papers, and magazines. These, put through the crucible of your own thought and experience, could be turned to vast account for your children. Two or three mothers could plan to meet each other once a week to study and read together; clubs for child study are slowly growing in favor, and kindergartners are constantly going out to help them. There is a truer, more practical, heart-to-heart help in work of this kind than could possibly be received through the mails.—*Frances E. Newton.*

A PLEA FOR CHILDREN'S PETS.

To love and to cherish animals is a passionate desire of childhood. So intense is the longing for them that boys, as they grow out of childhood, with masculine persistency and ingenuity nearly always manage to possess themselves of some kind of a pet, in spite of parental opposition, household inconvenience, lack of money, and every other opposing force. The girls, being more docile, give it up early in life, and the little children are of course helpless in the hands of their elders.

Blind indeed have we been in opposing this instinctively earnest desire of children for something "alive" to love and cherish. We want our children to be loving, gentle, tender, and sympathetic. God wants them to be so too, and so he has given them this passionate love of animals and this intense desire to have them for their own. Go back to your own childhood and think of your own yearnings; of how you wished you could be allowed to shelter and care for some stray kitten or ill-used dog; of your delight if you caught and could cherish some wounded bird; of the rapture that would have been yours if some one had given you a lamb, a rabbit, or a chicken for your very own.

The children are philosophical enough to accept the inevitable, and when mother says, as the question comes up of a pigeon, a mother cat, or some white mice, "I simply cannot have it! It is out of the question! I have no time to take care that *you* take care of a pet,"—they give it up, and stifle useless longings as best they can. And so we deliberately shut a door that God himself has opened, and cut off one of the grandest life opportunities for teaching our children to love and to cherish those that need their care.

All honor to the many mothers who do allow pets! All honor to my own mother, who in her time has harbored cats, dogs, birds, coons, foxes, rabbits, white mice, chickens, pigeons, turtles, fish, and even a deer! Most people, however, are keenly conscious all through their lives of many an unsatisfied longing for pets in childhood, that was not gratified.

There is a sympathy, a companionship, and an understanding between children and animals that few grown persons retain. What is more perfect than the absolute comprehension of each other that exists between a boy and his dog? And here, in behalf of the girls, let me put in a plea for that longed-for nuisance the mother cat. Nothing gives a little child more delight than a cat and kittens. Nowhere else can better life lessons of love and sympathy be learned; and I can assure my readers, from years of experience, that to keep such a family is not as much trouble as one unaccustomed to it would suppose. I know well that the supply of cats greatly exceeds the demand, and that a mother cat will have kittens at least twice a year. It is a good plan to keep two, and dispatch the rest quietly and quickly with a little chloroform. No one likes to chloroform kittens, but it seems to me preferable to depriving a child of hours of pleasure and the opportunities for growth that come with the care of a family. Let the children have pets, as many as you can endure, but at least one. Why is it that the man who is fond of animals is apt to be gentle, humane, and considerate, if not that his love for dumb creatures fostered these very virtues?

We say every Sunday, "I believe in God, the Father almighty"; and yet when brought face to face with a divine instinct of childhood that involves any self-sacrifice we practically say, "Perhaps this instinct is not divine. It may be just a childish notion. Perhaps God implanted it for no especial reason. At any rate it is too much trouble to follow its leadings. My child can get his development some other way. I can invent methods of teaching him that will probably be just as good as his heavenly Father's plan, and not half the trouble!" And so in answer to the boy's pleading for a dog we give him a toy or a book; we turn the sick kitten out of doors, and give the little girl a piece of cake to dry the tears of loving sympathy, and so lay up for ourselves the "Inasmuch as ye did it not unto one of the least of these, ye did it not unto me."

One beautiful series of lessons could be taught by a pair

of canaries rearing their young. The wild birds are an unceasing pleasure, and can be made an unceasing study by mother and child; but the perfectly legitimate and child-like longing, which grows out of a necessity, to see at close range, to handle and to examine, will be best gratified by the possession of the caged birds, which the child can directly cherish and love.

It would not occur to many mothers to get a chicken or two for the babies to enjoy; but this would be an infinitely better gift than many an expensive toy. But the toy involves no trouble, and some one must take care of live things, or see that some one else does. "Too much trouble" is the dead wall against which preachers of Froebel's doctrine are constantly running.

Froebel says that all life which the child sees outside of himself reveals the life within him, and helps him to consciousness of self. "Know thyself" has been the cry of wise men from earliest days. Why should we strive, of all things, to know ourselves? We are the image and likeness of God. In knowing ourselves, our capacities and powers, we learn more of God and humanity. We see "through a glass darkly" as yet; perhaps when we really know ourselves we shall "see face to face."

Know then, O thoughtful mother, that whenever your child looks with eager interest on the animal life about him, he is growing in the self-knowledge necessary to noblest living. But Goethe tells us that only in activity can we find ourselves; and so your child must *do*, as well as think and see. Give him but the longed-for opportunity, and he will make active the loving sympathy that is part of the God life in him.—*Katherine Beebe*.

MOTHERS' STUDY CLASSES: KINDERGARTNERS MUST MEET THE DEMAND.

Every mail brings inquiries about mothers' classes and kindergarten study circles. Below are a few practical suggestions in response to numerous questions from both kindergartners and mothers:

Keep your study circle informal-but vital. Do not *teach* your parents, but *share with* them what you have also been given. Talk more about the common-sense principles which support the entire scheme, rather than too much about the gifts or occupations. Kindergartners need a standard kept before them to do good work. See to it that you are a good type to keep before your parents and students.

Study the "Mother-Play Book." It is not a sealed mystery. It is natural philosophy. Read Froebel rather than too many commentaries on his books. He will give you a subject for every month in the year, which shall in no case be divorced from the principle behind it.

It is not essential to conduct your class as others do, but as you best can. Kindergartners, as other mortals, are prone to imitate methods. Let them study and dig out fundamental points. It is wise and well to have some outside strong worker come into your midst for a few days. Take care to secure one who will inspire and infuse a new impulse into your study class.

There is a universal hunger for better methods and greater wisdom on the part of parents of young children. You have only to give of your abundance, not to teach a system.

Do not try to teach the mothers what you know, but talk over with them their children and your efforts. Spend one meeting in telling about your morning's work, or your week's work, explaining why you do thus and so. Read to them a helpful article, or talk to them from your own heart as to the methods and principles of Froebel. Take one afternoon for songs and games. Teach the mothers the ball games, or lead a march and play games, as you would in the kindergarten. This part of the work must be kept informal and sincere.

The *Child-Garden* will be a helpful supplement in the home, and also the Mothers' Department of the KINDERGARTEN MAGAZINE. On page 687 of the May (1893) number, is a detailed account of how to organize such a class;

also suggestions for topics for discussion, in the February (1894) magazine. Miss Susan Blow's new book on "Symbolic Education" is emphatically a book for mothers, and makes an excellent text-book for systematic study (price \$1.50).

Inexperienced kindergartners cannot *lecture* before a study class, nor is it fair for such to announce themselves prepared to "give advice" to parents. Do such good work in your kindergartens that fathers and mothers come inquiring of your methods. Tell them then what you do and why you do it. In time this telling will take better form and carry more force. Prove every statement you make.

It is as impossible for a stranger to make a final plan of work for a class of parents, as for a kindergarten of children whom she has never seen. You can decide upon general points, but not upon the details of carrying them out. Many mothers organize the study circles themselves, and combine an informal social time, including refreshments, with the reading and practical conversation.

PARENTS, INSTRUCT YOURSELVES AS TO RELIABLE EDUCATIONAL METHODS.

(AN OPEN LETTER.)

Chicago, February, 1894.

Dear Misses H—: Your problem, as to what is best for the children after they leave the kindergarten, is a most vital one. It is a common one too, asked by every thoughtful parent as the child stands at the threshold of the school-room, confronted by a moral atmosphere and mental pabulum for the most part totally different from that to which he has been accustomed. Of course the methods employed in school and kindergarten must be different, for the child has outgrown that stage of life in which he was mainly dominated by his affections, and he has come to a period where investigation, a love of knowing what and how things are, is the incentive to action. So we as parents may well inquire, What are the schools offering to our children?

You ask if there has ever come to my knowledge a single school "which really builds on kindergarten foundations." Before answering you, I should want to be quite sure that we are of one mind as to the essentials of Froebel's

system. Briefly, they might be stated thus: 1st, That the aim of the kindergarten is to put the child into sympathetic relation to those laws which govern man and nature, by giving to him in childlike fashion, opportunity to know and obey these laws *from the heart*; 2d, To lead the child to express his thought and feeling concerning these truths, in an *objective form*, thereby fostering a deeper insight and forming habits of service to others.

Now if you assent to these statements, I believe that we have a true basis not only for the kindergarten but for the after education of our children; and so I come back to your question, "Do I know of any school which utilizes the work of the kindergarten as a definite basis for later training?" I have never seen a school which in its theory and practice so fully recognizes the idea of the development of the whole being of the child, as does the curriculum of the Cook County Normal school, under Colonel F. W. Parker and his unified corps of teachers. How do I know that this school stands for and actually realizes this great principle? Because, when we were looking for the best place to educate our children, I went into the school and worked there for nearly five years without salary, to test the genuineness of its theory and practice, and to know exactly what my children's school life was. Not only did I see the application of true psychologic and pedagogic principles, but the trend that was given the pupils' work in science, in literature, in art studies, the persistent effort to unify and concentrate energy in the acquirement of that knowledge which is of most worth, made the whole work pulsate with new possibilities and with new life to teacher and pupil.

I do not say that the work was or (even now) is faultless; but I do say that child nature is studied there, and its needs are met, as I have not known them to be in any school I have known; and this I say after nearly thirty years' experience in teaching, and after visiting repeatedly the best schools in the States and in Canada.

Of course there are many people who criticise the school and its methods; but an extended acquaintance among its pupils convinces me that they are wide awake, well balanced, intelligent boys and girls, with tastes that will lead them into right paths of life. What more can you ask of a school? Children trained on the basis of the principles as applied here, are *not* going to be found among the "incapables," that immense army which has so taxed the wisdom of all who have this winter had anything to do in the lines

of work for the unemployed. These normal students have a physical basis for work, which few schools in the country provide for; for the "physical culture" has a most important place in the course of study, and manual training is deemed indispensable.

But it is on the training of teachers that Colonel Parker lays the greatest stress. The professional training class enrolls a large body of young women—and a few men—who are most earnest in their study and loyal to true principles of education. The faculty presents a corps of men and women with whom it is a privilege to have fellowship, so large and broad and devoted are they in their profession. Here, indeed, teaching is recognized as an art, and not a trade; and these people one and all have the true devotion that one always finds in artists. This spirit, with which Colonel Parker always infuses his teachers, is recognized by men like R. H. Quick, of London; Hughes, superintendent of Toronto schools; Sheldon, of the Oswego Normal school; MacAllister, of the Drexel Institute (Philadelphia); Moulton, of our own university; Stanley Hall, of Clark University; Butler, of Columbia College; and scores of other prominent educators, although that august body of politicians, the Board of Commissioners of Cook County, have not as yet been impressed with it; and more than that, have recommended that the entire manual training department be cut off and all salaries be reduced.

Such are some of the conditions under which the school labors. Yet in spite of all the effort made to overthrow the school through a lack of appreciation of its work, or through selfish partisanship or political interests, the work was never so good as it is today; and you might look a long, long time without finding elsewhere the opportunity for the growth of mind, body, and spirit that is here offered; and I feel sure that you who know so well how to estimate the real value of a school founded on pedagogical principles, will not be disappointed. Yours,—*A. H. P.*

LITTLE FINGER-EYES.

Did you ever see a little boy or girl who had eyes in his fingers? just a little eye in the end of each finger?

That would make ten eyes, you see, counting the thumbs with the fingers. Two eyes in his face besides, would altogether make twelve; a dozen eyes! Just think how queer that would be.

Why no; of course you never saw such a funny child as that. I guess nobody ever did. What made me think of asking you such a question? Just this: because there are so many little boys and girls who always are saying, "Let me see!" "I want to see too!" "I can't see it at all that way!" "Let me see!" "Let me see!"

Now, though they have beautiful bright eyes,—some brown, blue, gray, or black,—they really do not seem to see with them alone. The eyes do not seem to be enough for them.

Up come their little hands with their ten fingers, to *touch*, take, and handle. Does not that make it seem as though they wanted to see with their fingers? And that made the question come, "Have little boys and girls eyes in their fingers?"

Johnny Jumble was that kind of a boy; perhaps you never knew him, though you may have seen some one like him. He just wanted to lay hands or fingers on everything, before he was satisfied he had seen it.

So many, many times it had been said to him, "Don't touch," "Mustn't take," "Just look at it; do not handle;" but he never seemed to remember all this at all.

One day he had a lesson that he felt, and after that he did remember. This is the way it was:

His big brother Leslie was studying natural history, and had collected all kinds of bugs, bees, butterflies, and some worms to examine. He had them all in a glass dish with a cover, and he left them one day on a low table for a little while, saying to Johnny, "You take care of those, will you, till I come back. You may look at them, but do not let anyone touch them."

"All right, Leslie; I'll take care of them," he said; and of course he meant to; but his finger-eyes got in his way.

After watching them a little while he thought he must see—that is, feel—a certain butterfly; so he lifted the cover just a wee bit; but oh, my! what a sting he felt from a little bee that wanted to get out.

He dropped the cover so hard that the dish broke, and

the whole company swarmed about him; the bees stung him, the grasshoppers jumped on him, the worms crawled on him, and he—well, he screamed loudly enough for the whole family to come hurrying in to see what was the matter with him.

They helped him out of his trouble, but everyone said, "You shouldn't have touched. Couldn't you see without touching?"

Yes, he can see now without touching. He just looks with the two eyes in his face, and keeps his fingers all locked in each other, and he hopes you will do the same.—
Hal Owen.

THE GIFT.

I peeped within a cradle,
And what saw I there?
A bit of heaven's treasure,
A mother's answered prayer.

I knelt beside the cradle;
My heart was filled with love;
I thanked the heavenly Father
For this blessing from above.

—*Helen Douglas Saxe.*

HOW THE KINDERGARTEN IS MISUNDERSTOOD.

Too little is known or understood of the kindergarten system by the majority of people. Many think of it as "a nice place for the children to pass their time," and "it saves mothers so much." They seem to think it a place where the little folks are taught to make ornamental little things and frisk and frolic about, with little or no significance attached to it; a sort of a *crèche*, as it were, for children too young for school. If they only knew the deep significance and grand truths on which the system is based, they would be able to more fully appreciate the kindergarten system. I have heard one mother declare it "a shame" that the kindergarten should take up the largest room in the school,

when the other rooms were so crowded; little did she think that the most beautiful part of a child's nature is developed and brought out by this beautiful method. It took Froebel the best part of his life to perfect his ideas, and he has left them behind, hoping that they be rightly interpreted. In St. Louis it has reached perfection. The system is based on principles with which we are all familiar, and those who undertake to train the little ones by this method must thoroughly appreciate this fact, and be in sympathy with the interests of their little pupils. The kindergarten system is adapted to home use, particularly the songs and games and the play with the gifts and the simpler occupations. Armed with a book of "songs and games," and some outline pictures and colored zephyrs, many a rainy day may be pleasantly spent. Not a small part do the gestures play in the songs and games; gesture is a language in itself. By a little thought and study one might pick out appropriate gestures, and the child enjoys it more if he can use his hands instead of keeping them folded. For instance, in singing of the shoemaker, he can imitate the sewing, the nailing, and drawing the waxed ends through; and he will more fully appreciate it by imagining himself, for the time being, a shoemaker. Children are naturally imaginative, and to play too much upon their imaginations is wrong too; for it makes things afterwards unreal, and will cause doubt to arise. Care should be taken to draw the line at the proper place. Nothing is gained by harping on one string; but by reconciling one thing to another, a happy result is obtained. The very name of "kindergarten" is a happy one, for it is a child's garden in every sense, for their minds and their bodies. It appeals to the threefold nature of the child, and charms his love for the beautiful, and elevates his mind; in fact, it creeps upon him unconsciously, and he finds himself able to express his thoughts with the material in the kindergarten. The child is made familiar with form, size, color, number, sound, and motion; for these are the points emphasized in the kindergarten. It teaches children to treat one another with

gentleness, and to have respect for each other's feelings. It is the corner stone of education, for it appeals to the manifold nature of the little child.—*S. C. V.*

THE FIVE LITTLE SHEEP.

Five little sheep stood under a tree.
The first one said, "Come, follow me."
The second one said, "Let's keep in line."
The third one said, "That will be fine!"
The fourth one said, "We're coming fast."
The fifth one said, "I am the last."
So after their leader they ran, until
They came to the fence, where they all stood still.

This may be used as a finger play. One hand held vertically, with the fingers spread, will represent the tree; the fingers of the other hand represent the sheep standing below. As each sheep is mentioned one finger is raised from the table, until all five are up. During the last two lines the first hand represents the fence, by resting on the side and little finger. Then let the sheep scamper across the table until they come to the fence—"where they all stand still."

When played in the ring this makes quite a merry game, and one that the children will enter into with great interest. One child may represent the tree, and five others may be the sheep. The expression given by each child to what is said by the special sheep he represents, adds to the reality and fun. The remaining children, with hands on each other's shoulders, form the fence around the field, which stops the little sheep from running beyond their proper limits.—*Virginia B. Jacobs.*

FIELD NOTES.

Des Moines, Ia.—A call to spend a week among the kindergartners of this City of the Golden Dome, was most heartily accepted by the editor of the KINDERGARTEN MAGAZINE. The statement has been frequently made, that Des Moines was the second city in the Union to put the kindergartens in her public schools. St. Louis preceded her. This progression was to be expected of a state which stands second to none in its degree of school excellence. To be a graduate of an Iowa high school is sufficient proof of sound preparation to admit a student to his choice of several prominent eastern colleges. Iowa school buildings are, as a rule, proportionate in style and quality to the standards upheld within their walls.

At Des Moines I found large, commodious buildings, well ordered and well filled with a robust, animated, but studious rising generation. There may have been all grades and degrees of "problems" behind those orderly desks, but my impression was that here was a set of schools inhabited by that normal, equalized class of children which one does not find in the larger, more teeming cities. Des Moines has her hills and valleys, her streams and native acre lots, her neighborhood oaks and sodded school yards, where another city I have in mind has only miles of pavement and many-storied buildings, and a pushing humanity. Was it merely a fancy that these grammar and grade schools were different from others I had seen? Women principals are in the majority here, and it was my privilege, in one hillside schoolhouse, to sit down to an informal noon-hour lunch, in which the superintendent of the schools, the lady principal, her grade teachers and kindergartners all participated. This demonstration of the unity of interests and efforts on the part of an entire school was made in the cheery kindergarten room, where the younger brothers and sisters of the "upstairs" boys and girls had passed a fruitful morning.

The kindergartens of Des Moines are as much a fixed fact in the mind of the community as are the high schools or grammar grades. Each succeeding generation of children looks forward to going to kindergarten, and is prepared by this anticipation for its methods and manners of working.

As early as 1882 the board of education of Des Moines provided one year of kindergarten training for all children from five to six years old. As in all similar instances, this result was brought about through private vigor and effort. Mrs. Lucy B. Collins was the pioneer kindergartner, who through sincere conviction and demonstration of the work aroused sufficient public interest to demand public school kindergartens. She

was selected as supervisor of these infant schools, and served until 1893. Mrs. Collins trained most of the kindergartners, who are still today in the Des Moines service. In September, 1892, a Froebel association was organized, which includes in its membership the superintendents of North and West Des Moines schools, primary teachers, principals, and men and women prominent in educational and literary lines. There are today twelve public kindergartens in the two school districts of North and West Des Moines, and the same provision is being demanded for all the city schools. Miss Emma B. Fletcher is the present supervisor of the West Des Moines schools, while the brave handful of kindergartners of the North division are superintending each other, with the cordial support of their district superintendent, Mr. O. E. Smith. They have my sincerest congratulations upon their effort to make the best of the situation, which a heavily burdened school board cannot at present relieve. Even though the city of Des Moines be divided into many districts by dint of politics, real-estate values, or school regulations, an invaluable union is being formed by the united efforts of the kindergartners of the city, who are influencing the children, not merely of one or another school district, but of a coming generation.—*Amalie Hofer.*

Midwinter Visit to Boston.—Miss Mary May, of Chicago, has just returned from a month of delights among eastern kindergartners. She speaks of her Boston visit as a series of red-letter days. She writes: "Under the friendly escort of Miss Emilie Poulsson, I met Miss Garland and Miss Weston, and afterwards enjoyed her own hospitality on Chestnut street; also attended Miss Fisher's Thursday class. Here the program was being given out for the following week's work, to those in charge of public kindergartens. The same plan of work is followed by all of the public school kindergartners. There seems to be quite a difference of opinion among the local kindergartners as to the wisdom and feasibility of this plan. All I can say is, that it seems to be undertaken with earnestness and faith on the part of its projectors, and with so philosophical a mind as Miss Fisher's as the mainspring, some good results will be certain to follow. A pleasant afternoon was spent at Miss Garland's class, while Miss Jenks gave a singing and game lesson to the undergraduates. Miss Jenks' happy, spontaneous manner was quite as noticeable in her work with the teachers as with her children. In her kindergarten in Brookline she has ideal surroundings, and eyes and heart to see and apply them. The room, or rooms, are models as far as light, heat, ventilation, conveniences, and *tools* are concerned. Outside, she has hills, woods, a brook and pond, a barnyard near by, trees in which birds nest, and all nature is literally at her feet. Her children, as befit such surroundings, were joyous and spontaneous, the whole atmosphere being one of cheer and brotherly love. I visited several kindergartens under the public schools, in company with Miss Pingree, and had an opportunity to hear the songs and games

and see the table work as planned by Miss Fisher the week before. The most remarkable order prevailed in each of these kindergartens, no talking or whispering being allowed, as I suppose is necessary where all the children under six in the public kindergartens of a great city must learn certain things by the end of each week. I was struck by the array of illustrative pictures and blackboard work in all the rooms, and also by the amount of space allotted to each division. With one exception, each kindergarten I visited had a room for each grade, so that all the freedom necessary could be had. One pleasant memory is of a lunch with Miss Lucy Wheelock, and a visit to her class. The work was with the Second Gift, and was most charming. Miss Wheelock's own poetic imagination gave a personality and companionship to the gift that were most instructive. Her students dropped into verse or poetic prose with the greatest ease, and their stories were not only good from the imaginative side, but many of them had real literary merit. Miss Wheelock's training seems to bring out this quality from those under her gentle guidance, to a marked degree. The inspiration which one receives by contact with minds engaged in the same line of work is not to be undervalued, and is to be counted as a privilege and spur to greater effort in that direction toward which all true educators are working,—namely, the uplifting and ennobling of the human race."

MR. GUSTAF LARSSON, of the Boston Sloyd Training school, spent a part of the months of December and January on the Pacific coast, in the interest of his American sloyd system. He touched the following cities, holding public meetings and visiting the schools of the same: Santa Barbara, Oakland, San Francisco, Los Angeles, Stockton, Pasadena, Berkeley, and Palo Alto; also New Orleans, Chicago, and Brooklyn, on his return trip to Boston. Mr. Larsson made this Pacific tour at the instance of Miss Blake, of Santa Barbara, who has established and maintains one of the most unique schools on the coast, including a model sloyd training school. Mr. Larsson's impressions of the coast and its people are highly flattering. He says of the audiences who listened to him, that they were intelligent and receptive,—such people as one might talk to for hours and never weary. He was also most cordially entertained by the individuals interested in educational matters. It is of no slight importance that the subject of such a new educational departure as sloyd, be given its first introduction to the public by its chief representatives. Mr. Larsson makes a stanch plea for well-equipped teachers, whether in sloyd, kindergarten, or any other department of work. The Santa Barbara *Evening Press* made this comment in an extended report of Mr. Larsson's work there: "Gustaf Larsson is not an orator in the common sense of that term, but his straightforward talks on a subject that is his very life, warms his audience into a deep conviction of the importance of his theme." Mr. Larsson also addressed the State Teachers' Association of California. When asked, "What is the best

method of introducing sloyd into the public schools?" he answered: "I would first establish a training school for twenty sloyd teachers. The complete equipment for such a room, with tools and apparatus, would be \$495. A competent instructor would raise the sum to \$2,000." He said further: "The beneficent results of this work are visible everywhere in Sweden, even in the humblest peasant's cottage, where beautiful wood ornamentations, which surprise the stranger and tourist, are really expressions of the sloyd training." "Sloyd is not to teach boys how to make a living, but how to *live*. It aims to make *the boy*, and not the *wooden models*." There is a dignity and an intelligence in Mr. Larsson's educational views which prove the sound pedagogical principles which he recognizes as fundamental to all departments of school work. The personal support which has heretofore made the background of his work in Boston, has made it possible for him to hold fast to ideals in organizing the work, and extending it into the public schools without compromise. Under his direction a boys' club of San Francisco will organize for a sloyd class at the Midwinter Fair, and to that end are raising a fund of \$2,000 to defray the necessary expenses. The exhibit will be composed of a class of boys and girls,—the boys from the club, and the girls from the Harrison street kitchen garden, who will go through with and practically demonstrate all the evolutions in the first stages of the system.

Commencement of the Louisville Free Kindergarten Association.—At Macauley's Theater, in Louisville, on the 6th of February, from four to six o'clock P. M., were held the commencement exercises of the Louisville Kindergarten Training class. The theater was crowded, many being compelled to stand. And though it was afternoon, a large number of the most interested listeners were the prominent business and professional men of the city. The audience was composed of teachers, students, business men, and other thoughtful men and women. The rapt and silent attention was unusual in its completeness, and was inspiring to all who took part in the exercises. The stage setting and effect were particularly pretty and artistic, and the program for the afternoon was peculiarly simple and enjoyable. Including an opening prayer, a short address by an able educator of the city, and some introductory remarks by Miss Patty Hill, who has charge of the work during Miss Bryan's absence, the following is an outline: Essay, "The Relation of the Ideal to Action in the Kindergarten," by Miss Nettie Hewitt; songs by kindergarten (music class) chorus,—*"Waltz Song," "Every Night," "The Lark"*; essay, "What Kindergarten Training does for Young Women," Miss Mildred Peay; *"Spring Song,"* by Weil, and a Lullaby by Brahms, Miss Mari Ruef Hofer; song by chorus, Lullaby, from *"Song Stories."* Miss Mari Ruef Hofer, of Chicago, herself directed the chorus on this occasion, and the music proved to be one of the special features, giving, as it were, to the public another educative phase of kindergarten work. Miss Hofer's own singing and the effect

it produced illustrated this point in a very striking way. Miss Peay's essay gave to women some glimpses and ideas of what well-rounded development of womanly character really is, and that of Miss Hewitt informed an inquiring public of what the realities of kindergarten are. Miss Bryan's absence was regretted, but Miss Patty S. Hill, who has had charge during her absence, filled the vacancy with a dignified simplicity that was both charming and satisfactory. Twenty-five diplomas were granted. A teacher and great scholar said of the commencement, "I never saw so many earnest faces together as those of the graduates and teachers." Another said he had never attended an occasion that was as natural and easy in its processes. Kindergarten work in Louisville is in a more progressive and better condition than it has ever been before, and each commencement seems to mark a deeper and more lasting interest. The attendance of children in all the kindergartens is up to and above the standard, and the training classes are full of bright and promising women, the new junior class being unusually large. The established teachers are constantly studying to deepen and broaden their educative purposes and facilities, and the work is reaching through the South.—*Contributed.*

MRS. CHAS. HENROTIN addressed the Chicago Kindergarten Club, February 3, on Industrial Economics. Being thoroughly informed on the values of the kindergarten work, relative to existing educational systems, her presentation of the subject was eminently practical and valuable. The larger life view of this specific work, brought before the club by Mrs. Henrotin, sent every member home with new zeal and joy. Her optimistic views are based on experience and a knowledge of conditions as they are; hence they are wholesome, and appeal to common sense. Her sketch, "Woman's Life and Place in the Great Economic System of the World," brought to light with new force the importance of practical education, and the privilege enjoyed by those whose profession it is to deal with the very young children. It is a regret to all concerned that this extemporaneous discourse may not be presented in full to the readers of the KINDERGARTEN MAGAZINE. The remaining dates of the club will be occupied by Mr. George L. Schreiber on "Individuality in Art," by Miss Jane Addams of Hull House, Professor Graham Taylor, and Mrs. Shortall on "Games and Play." Each member is entitled to bring one guest to each meeting, place of which is 10 Van Buren street, Froebel Hall. The lecture delivered at the last meeting, Saturday, February 16, was upon "Color," and the lecturer, Mr. G. L. Schreiber, is well known in Chicago, both as artist and teacher. The speaker showed strong opposition to formal color teaching, and especially denounced the presentation of color to little children apart from form and separated from life associations. He believed the mastery of color nomenclature by children would amount to nothing in their education, and would tend to divorce color from that which gives it

vitality,—i. e., form,—from which it cannot be abstracted without rendering the color flat and meaningless. He sustained his arguments for the synthetic and natural use of color in education, by a brief survey of the evolution of design in race history, and showed that what might appear to be mere conventional ornament is in reality the crude but sincere representation of phases of nature as felt by the childlike mind, and made apparently formal by repetition. Mr. Schreiber made a strong plea for unity in art, the unity of Froebel's philosophy, which is the unity of life.

THE Woman's School Alliance of Milwaukee, Wis., is a vigorous and vital organization, whose special work in the community is to care for school children. The alliance is composed of women interested in educational matters, of mothers and teachers, many of whom are serious students of true child-training. These women investigate the existing conditions of the schools, especially the lower grades, with a view to recommending improvements. At a recent meeting of the alliance, Miss Twitchell, of the kindergarten department of the Milwaukee State Normal school, addressed the ladies on how parents may coöperate with the schools. She suggested the organization of educational revivals. If religious revivals be important, educational revivals may be still more so. She coincided with the alliance's idea of mothers co-operating with educators. She urged the alliance and mothers' clubs to awaken a personal interest in all women of Milwaukee in these questions, and induce them to join in the work. "Do not consider the kindergarten apart from the other school work," she said, "but examine the other grades; see where the primary grades meet the kindergarten work, and see that these teachers as well have proper psychological training." Every Kindergarten club may become the central station for such home missionary work. Let us extend our borders, and include more and more the citizens of the world.

THE kindergarten movement in Toledo is receiving more than usual attention this winter on account of the general desire of the people to see it become a part of our school system. The young ladies of the Misses Law's training school have a most excellent course of study, including, besides the regular kindergarten course, applied psychology, and special teachers in Delsarte, music, and free-hand drawing. The kindergarten has steadily increased in numbers, notwithstanding an increase in price and the general stringency of the money market. The industrial school has just entered its new building, and the kindergarten, under the supervision of Miss Alida Chapin, is working with renewed zeal. The Day Nursery Kindergarten, under the management of Miss Jane Adair Corlett, is working wonders with the little ones who daily seek its hospitable doors. Another free kindergarten and a number of private kindergartens swell the list of children who are receiving this potent education.—*M. E. L.*

OMAHA, Neb., has seven public school kindergartens, under the direction of kindergartners selected from various parts of the country. There was a time when the kindergartners of a city were products of one central training school. This is no longer practicable in all cases. As school committees select their grade teachers from among the material available at large, so they are now taking kindergartners from many sources of training. This demands a stronger individuality among the workers; it demands a greater knowledge of fundamental principles and a broader charity for the sincere methods of fellow kindergartners. Omaha organized a kindergarten club in May, 1893, which numbers some thirty members and discusses the practical issues of the movement.

FROM Galveston, Tex., comes the program of the "Practical Kindergartners' Club," which met January 23, with the following order of exercises: Roll call by the secretary, with responses by quotations from Froebel; story, illustrated by the Second Gift; reading from the "Education of Man"; list of good stories for the kindergarten, and where they may be secured; discussion by members of the club on kindergarten magazines; a paper on "Kindergarten Freaks," by Miss A. E. Warner. This program suggests informal discussions, which every club may do well to emulate. Formal lectures are good culture for the individual, while free discussion of vital pedagogical points brings kindergartners into companionable relationship.

AT the recent session of the Colorado State Teachers' Association, held at Colorado Springs, an address was made by Professor Z. X. Snyder, president of the Greeley Normal school, on this all-important topic: "What should be the Preparation of the Kindergarten Teacher?" His recommendations are, in substance: She should have balance, physical and mental; clear conscience; scholarship; the power of righteousness; hope, faith, and religion. We are glad to read Mr. Snyder's sound sentences, as they deal with the essentials of character entirely. It is not enough to have intellectual knowledge of things and methods, to be well read, or understand theories; a kindergartner must embody the soul qualities which distinguish the type-mother.

A LARGER number than usual, of earnest kindergarten workers, attended the February meeting of the Philadelphia branch of the International Kindergarten Union. Miss Mackenzie, the president, introduced Miss Anna E. Bryan, of Louisville, Ky., who spoke on "Spiritual Development in the Kindergarten." Her forcible presentation of the subject, with the practical suggestions which it contained, furnished for many of her hearers much food for reflection, and made us deeply conscious of our responsibility in the training of the little ones committed to our care.—*Sec'y.*

A KINDERGARTEN reception has the latent possibility to become the most social and companionable kind of a gathering. The two hundred or more Chicago kindergartners who accepted the cordial invitation of Mrs. Alice H. Putnam, brought all of this social possibility to the surface. It was an afternoon of fraternal intercourse which turned lecture, music, games, and impromptu speeches to the service of pleasure.

A MOTHERS' culture club which was formed with the new year at Charleston, S. C., is growing in interest and usefulness, having forty-six earnest, enthusiastic women, who are planning to enlarge their work into that of a kindergarten association, including a training school. Charleston offers many advantages for such training work, in the many specialist educators and professional artists and musicians.

UNDER the auspices of the Albany Kindergarten Teachers' Association, Mrs. Kate Douglas Wiggin gave one of her delightful readings January 23. The hall was crowded, everyone was pleased, and by her coming to Albany much interest in the work has been aroused. The association was able, from the proceeds, to net over \$225 for a mission kindergarten, and \$75 for its own work.

"*The Union Froebelia Argentina*," of Parana, S. A., was organized on Froebel's birthday in 1893, and has now over one hundred members, and the editors of the KINDERGARTEN MAGAZINE are proud to be among the honorary members of so thrifty a society.

A PRESS association has been formed among the college journals of this country. It is to be hoped that this mutual interchange of standards may elevate many of these journals from the amateur to the more mature plane of journalism.

THE National Educational Association will hold its annual convention for 1894 at Duluth, Minn. Teachers who follow the association to its various summer camping grounds become familiar with much interesting local geography.

HARTFORD, Conn., has two women's educational clubs. We are not informed of their plans of operation, but trust they give space and place for the earnest study of modern educational movements and practices.

THE Jacksonville Kindergarten Training school numbers sixteen young women, gathered from various southern cities.

THE Utica Kindergarten Association has grown to a membership of seventy-five, in less than six months.

BOOKS AND PERIODICALS.

"Symbolic Education," by Susan E. Blow (D. Appleton & Co., publishers). This book comes as Volume XXVI of the International Education Series, so well known and appreciated among educators. It has been promised the public for several years, and is most heartily welcomed by kindergartners, who have looked to Miss Blow for an additional word in print, with which to supplement her strong work and demonstration of earlier years. Dr. Wm. T. Harris edits this volume, as he has the preceding ones of this series. There is an additional fitness, however, in his editing Miss Blow's text, since the two have been coworkers and educational pioneers together in the past. "Symbolic Education" is an interpretation rather than a commentary, of Fr. Froebel's educational doctrines. It presents the most vital phases of natural and sound child-development, in a clear yet radical manner. There is no mysticism about this "symbolism" which opens all the doors of the human soul. Miss Blow may well speak with authority on many of the mooted points. She does so with directness, conviction, and warmth. The growth of the child is not a matter for physiological consideration; it demands the insight of a philosopher, not a stoic, of an altruist, not a materialist, to weigh and measure such soul quantities as imagination, intuition, affection, reverence, and life-fruitions. Miss Blow fulfills these conditions with eminent success. She does not leave the subject of early child-training a matter of theory, but one of daily demonstration. Many misconceptions of the kindergarten, of children, and of life in general, are corrected in this book. It is eminently a book for parents. The plea in the seventh chapter, for nature freedom and nature contact for all children, is poetic as well as powerful. This volume is all the more valuable to the kindergarten movement, in that it does not limit its comprehensiveness by the use of technical or professional terms. Teachers of public or private schools, as well as church workers and parents, will find in "Symbolic Education" milk and nuts and meat. It is an exposition of sound ethical as well as religious training for humanity. It is one of the milestones in educational literature. It is the greatest textbook of the kindergarten training, after Froebel's own. The Kindergarten Literature Company are prepared to supply kindergartens and teachers, from the first shipment of the book; price \$1.50, single copies; special rates being given on club orders through correspondence. Miss Elizabeth Harrison will discuss the book at length in the next number of the KINDERGARTEN MAGAZINE.

THE January number of the *Pacific Educational Journal* brings a

valuable portrait of Emma Marwedel, and a sketch of her life and work by Albin Putzker of the University of California.

THE *Altruist Quarterly Interchange* devoted its January number to the subject of the kindergarten, with this motto on the title-page: "Every man is called to the service of others." The editor brings a worthy sketch of "Froebel and the Kindergarten." Mrs. Ellen T. Brockway presents a condensed account of the growth of the kindergarten in the United States. "The Kindergarten in the Barbary Coast," by Mrs. Sarah B. Cooper, and other interesting matter, are appropriate to such a special number. The work of consolidating and organizing charities is bringing together the great workers in kindred lines, and we believe that a knowledge of kindergarten movements and method is profitable to all philanthropists, in whatever line.

"The Political Economy of Natural Law." Messrs. Lee & Shepard have issued a new book by Henry Wood, author of "Ideal Suggestions," "God's Image in Man," "Edward Burton," etc., under the above title. Its purpose is to outline a political economy which is practical and natural rather than theoretical and artificial, being a study of inherent laws and principles. The titles of a few of the twenty-four chapters will give some idea of its contents. Among them are The Law of Coöperation, The Law of Competition, Combinations of Capital, Combinations of Labor, Socialism, Can Capital and Labor be Harmonized? The Centralization of Business, Industrial Education, etc. The idealism and optimism of this book strongly distinguish it from many of the pessimistic treatises of the present time. Price, \$1.25.

WITH the current number (February) the *Canadian Magazine* completes its first year of publication, and with a record for excellence and financial prosperity not equaled in the history of Canadian magazine literature. The number is a strong one, and several of the articles are of remarkable merit, while interest attaches to every contribution in the number. The illustrations, too, are excellent. Professor John Campbell, of Montreal, leads with a comprehensive, scholarly, and most interesting paper on "The American Indian, What and Whence," a paper which should rank among the very first in the magazines of the month. "The Schools of the Olden Times," by one of the Boys (Hon. David Mills), gives a pleasing glimpse into the rural Ontario of fifty years ago. The *Canadian Magazine* is published by the Ontario Publishing Co., Ltd., Toronto. Price, \$2.50 per annum.

"The Little Old Man" is a story written on request, by "Uncle Charley," published by C. W. Bardeen; price 50 cts. It illustrates the daily pitfalls and consequent irritablenesses of family life, to which children are exposed, and the experience of little Nisby with the mysterious little man, who is "chairman of the board of trustees of the school for illiberal

mothers." It is an entertaining illustration of the pedagogic rule that children should learn by doing, rather than be taught what not to do, on faith that mother's word is law.

"Boys as They are Made, and How to Remake Them," is issued in pamphlet form by C. W. Bardeen; price 25 cts. It is the contents of a paper read before the Unity Club, of Rochester, N. Y., by Mr. Franklin H. Briggs, chief of the department of mental and manual instruction in the state industrial school of the above city. The paper is a remarkable compound of bright, sound, and radical arguments in behalf of the right training for the boys who are to make men. The home boy, the alley boy, the vagrant and pauper, are all pictured in their tendencies and environment. As one remedial ingredient in the social reconstruction necessary in large cities, Mr. Briggs says with conviction: "Substitute the kindergarten for the home and the street during the day; establish one in every locality where the poor abound." He asks, What about the boys who are beyond the kindergarten age? What need has the boy of the school, and the school of the boy? Such practical questions set people to thinking. The pamphlet is a most valuable argument in the use of free kindergarten associations and reform educators.

PUBLISHERS' NOTES.

Bound Volumes.—Vols. IV and V, handsomely bound in fine silk cloth, giving the full year's work in compact shape, each \$3.

Always.—Subscriptions are stopped on expiration, the last number being marked, "With this number your subscription expires," and a return subscription blank inclosed.

Always.—Our readers who change their addresses should immediately notify us of same and save the return of their mail to us. State both the new and the old location. It saves time and trouble.

Always—Send your subscription made payable to the Kindergarten Literature Co., Woman's Temple, Chicago, Ill., either by money order, express order, postal note, or draft. (No foreign stamps received.)

There are only a few copies of Vol. I of *Child-Garden* to be had. They are now bound, and being rapidly exhausted. We desire to give our readers the first chance at purchasing them. Send for it before they are all gone. Price \$2.

Child-Garden Samples.—Send in lists of mothers with young children who would be glad to receive this magazine for their little ones. Remember some child's birthday with a gift of *Child-Garden*, only \$1 per year.

Portraits of Froebel.—Fine head of Froebel; also Washington, Lincoln, and Franklin; on fine boards, 6 cents each, or ten for 50 cents. Address Kindergarten Literature Co., Woman's Temple, Chicago. (Size 6x8 inches.)

We want our readers to know that the printing and binding department of the Kindergarten Literature Company is in operation and excellently equipped for the getting out of all kinds of books and miscellaneous printing. Send for estimates and information.

Starved to Death in midst of plenty. Unfortunate, unnecessary, yet we hear of it often. Infants thrive physically and mentally when properly fed. The Gail Borden Eagle Brand Condensed Milk is undoubtedly the safest and best infant food obtainable. Grocers and Druggists.

Wanted—January, 1893, and March, 1893, numbers of *Child-Garden*. Other numbers exchanged for them.

Questions Submitted by Central Council to District and School Councils.

The District Councils will report results of discussions directly to CAROLINE E. TOWLES, secretary; the School Councils will report to their respective District Councils.

It was decided by an unanimous vote of the Central Council, March 13th, that the Executive Committee of the Council should form questions, to be referred to School and District Councils for discussion, concerning *Expert Responsibility* and the number and mode of selection of the members of the Board of Education.

The Executive Committee submit the following for discussion:

A. BOARD OF EDUCATION.

1. Is it desirable that the number of members of the Board of Education be reduced?
2. If so, what should be the number?
3. Should they be appointed?
4. If so, by whom?
5. Should they be elected?
6. If so, should they be elected at large, and when?
7. What qualifications for eligibility should be required?

B. POWERS OF SUPERINTENDENT.

8. Should the power and responsibility of the Superintendent be enlarged in action pertaining to—
 - (a) Determination of the course of study?
 - (b) Selection of text-books?
 - (c) Appointment and removal of assistant superintendents, supervisors, principals, teachers?

9. What should be the limitations of these powers?
10. Should there be any Advisory Board, composed of members of the supervising and teaching force?
11. Is it desirable to have an Examining Board?
12. If so, how shall it be constituted?
13. Is a change in the state law touching any or all of these matters advisable?

Will School and District Councils frankly discuss these questions and send report to Secretary of Central Council?

J. H. NORTON, *Chairman*

CAROLINE M. TOWLES, *Secretary*

GEO. D. DAVIS

AUSTIN RISHEL

MRS. MAGGIE GILL

RUFUS HITCH

SUP'T HANNAN

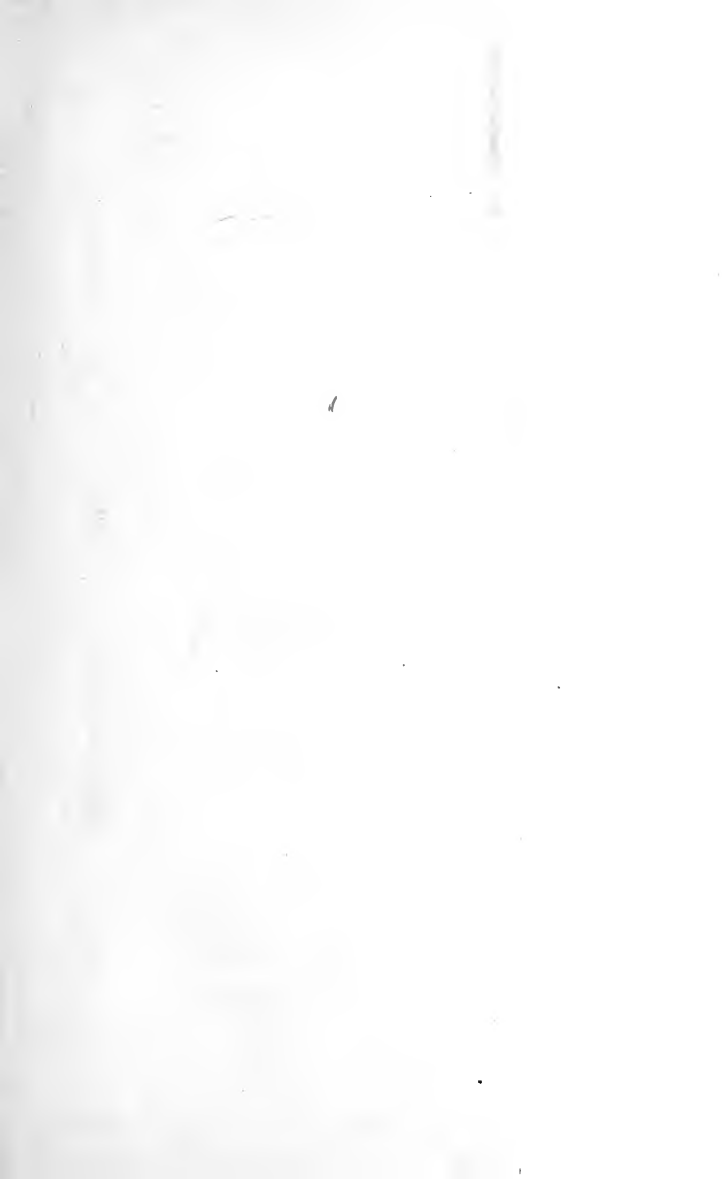
ELIZABETH D. WOOD

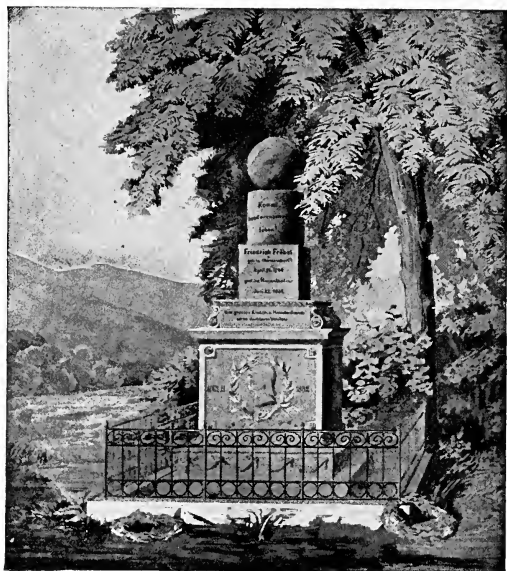
HOMER BEVANS

GERTRUDE MARTIN

WM. C. PAYNE

Executive Committee





FROEBEL'S MONUMENT

KINDERGARTEN MAGAZINE

Vol. VI.—APRIL, 1894.—No. 8.

ART IN EARLY EDUCATION.

MARY DAÑA HICKS.

(Given before the Kindergarten Department of the World's Congresses, 1893.)

I BELIEVE that there is no word that has more phases of meaning than this word "art," that is to play so large a part in the discussion of this morning.

To one, it means a bunch of paper flowers; to another, a decorated shovel; to another, wax lilies under a glass cover; to another, one of John's or Mary's wonderful, crude works in charcoal, done by a child knowing nothing of modes of expression, but inspiring the rapt admiration of his parents; to another, a photograph or a colored print; to another, a study of the antique; to another, a transparent water color; to another, a fine engraving; to another, an oil painting, frequently most commonplace; to another, a John Rogers group; to another, a graceful ornament; to another, a beautiful vase; to another, a Corot, a Millet, a Raphael, a Fra Angelico, or a Venus of Melos, a Gothic cathedral, or a Greek Parthenon. The objects that are portrayed are different, the appreciation is different, but the impulse is the same in all,—a desire to satisfy the æsthetic sense, a desire to satisfy that longing for refinement and beauty which every living soul possesses, and the germs of which remain in every human being however degraded. It is an unconscious reaching out for something higher, of which dim

forecasts are felt within, a striving for the possibilities of enjoyment and creation of the beautiful, which is part of the inheritance of everyone. The realization of this desire and feeling for the beautiful in any degree, is art, and the expression of this feeling is a work of art.

The art impulse may not always be strong. It will need nurture and care; it will for a long time need direction; but it always exists; it is a reality from the beginning of the life of the human soul. It has to be cultivated. It has to be developed. Otherwise its possibilities and even its very existence may remain unknown.

Henry Barnard has wisely said, "The nature of babies and young children is still much less considered by scientific observers than is that of plants and animals; there is, consequently, in this field an infinite number of discoveries and experiences to be collected together, which, in their importance for the well-being of human society, are second to no science whatever. What Rousseau, Pestalozzi, Jean Paul, Burdach, Schleiermacher, and others have effected in this direction is still very little compared with what has yet to be done in order that education may really bear good fruit, and the secret workings of the child's mind and spirit be fully revealed."

We are beginning now to study the child. The first systematic attempt of that sort was by Preyer; he, however, studied but one child. Now studies of the child are being presented with great earnestness on every side. The very suggestive and valuable papers before the art and manual training congresses, by Mr. Earl Barnes, professor of education at the Leland Stanford University, is of very great significance. His deductions were very strong and of great interest on the side of mental development, showing to a degree the child's method of thinking and of representing what he thinks. The plotted curves took us up to the child's heights and down to his valleys, so far as the subject of the thoughts presented in the little story would let him go. The story of "Johnny-Look-in-the-Air" was a child's story with a moral implied.

JOHNNY-LOOK-IN-THE-AIR.

As he trudged along to school,
It was always Johnny's rule
To be looking at the sky
And the clouds that floated by;
But what just before him lay,
In his way,
Johnny never thought about;
So that everyone cried out,
"Look at little Johnny there,
Little Johnny-Look-in-the-Air!"

Running just in Johnny's way
Came a little dog one day;
Johnny's eyes were still astray
Up on high, in the sky;
And he never heard them cry,
"Johnny, mind; the dog is nigh!"
What happens now?

Bump!

Dump!

Down they fell, with such a thump,
Dog and Johnny in a lump!
They almost broke their bones,
So hard they tumbled on the stones.

Once, with head as high as ever,
Johnny walked beside the river.
Johnny watched the swallows trying
Which was cleverest at flying.
Oh, what fun!

Johnny watched the bright, round sun
Going in and coming out;
This was all he thought about.
So he strode on — only think! —
To the river's very brink,
Where the bank was high and steep,
And the water very deep;
And the fishes in a row,
Stared to see him coming so.

One step more! Oh, sad to tell!
Headlong in, poor Johnny fell.
The three fishes, in dismay,
Wagged their heads, and swam away.
There lay Johnny on his face,

With his nice, red writing case.
But, as they were passing by,
Two strong men had heard him cry;
And with sticks these two strong men
Hooked poor Johnny out again.
Oh, you should have seen him shiver
When they pulled him from the river!
He was in a sorry plight,
Dripping wet, and such a fright!
Wet all over, everywhere,—
Clothes and arms and face and hair.
Johnny never will forget
What it is to be so wet.
And the fishes, one, two, three,
Are come back again, you see.
Up they came, a moment after,
To enjoy the fun and laughter.
Each popped out his little head,
And to tease poor Johnny, said,
“Silly little Johnny, look;
You have lost your writing book!”
Look at them laughing; and do you see
His writing book drifting far to sea?

Strange to say, it was discovered that the children (over six thousand in number) who drew various scenes from the little story, cared more for the quieter scenes than for the rougher ones; greater numbers selected these to draw. Johnny meeting the dog was more interesting to them than Johnny tumbling over the dog. Johnny's going to the river was to them, apparently, a more delightful subject of thought than Johnny falling into the river. And still farther, the scene that called forth feeling of the highest order presented in the story,—Johnny's rescue,—attracted them more than the calamities which befell Johnny.

These results are especially encouraging to those who believe the better impulses of the child are stronger than those which are debasing. Still farther, the results are encouraging to those who believe in the art impulses of the child. The story selected was not one which would in any way call forth any desire for the beautiful or any impulse to express it. But in the few examples presented there

could be seen a revealing of the inborn æsthetic sense, a revealing of the disposition toward those laws which underlie the highest art.

Professor Barnes said that one noticeable feature was the disposition of the children to present Johnny as the hero by emphasizing this fact in their own way. Johnny was made large, while his rescuers were in many cases made small, as if to show in the minds of the children that he was the important person. If this conclusion of Professor Barnes is correct,—and there seems to be no reason to doubt its correctness,—there is shown right here the recognition by the child of one of the great principles of art,—the principle of values, the need that objects should be expressed in some way so as to convey to those who see a picture the relative importance of the objects portrayed, the need that the principal object should be so given that its importance will at once be conveyed to the eye, and the accompanying need that subordinate objects should receive subordinate treatment. This is a lesson that the art student has to work long to learn. In the most cases he has lost that early, most unconscious sense of relations, of emphasis and of proportion (I mean proportion in the large sense of the relation between the principal and the subordinate), that early sense of relative importance and of relative value.

The art element found in these drawings is what Professor Barnes calls the diagrammatic expression. The drawings seemed, however, to be rather more than diagrammatic, for the diagrammatic means coldness and intellectuality, while these drawings have warmth, life, and even color. They have, however, an art element which is often sought in vain by art students, a directness and simplicity that uses only telling lines, a strong expression by outline alone. Professor Barnes said that the drawings did not make clear whether the child apprehended more than two dimensions. The subjects of the scenes were not such as to give much opportunity for showing this apprehension, but the few actual drawings of the children's own work do show, in

the case of the book floating in the water, and of the hat, that a third dimension is unconsciously recognized.

The drawings showed another art element,—that of the recognition by the child of the whole rather than of the parts, that which is known technically as “seeing the mass.” Here the children have especially the advantage of those who have seen more. Life begins with them, as Professor James characterizes it, as a “big, blooming confusion.” Gradually there appear images in their strong characteristics, and later the details appear, one by one. So in the drawings of the children: first the essentials, then the details; first the mass, then the parts composing the mass; first the outline of the head, then the eyes, nose, and mouth.

Professor Barnes made the very significant statement that in no case in all the drawings was there any attempt at anything like a decoration. There were no borders on the drawings. Here is manifested another recognized element; namely, that decorative and representative drawings should not be combined, as the purpose is essentially different. Too often we see this law violated, and yet out of the mouths of these babes it is spoken for us. They tell us of oneness of purpose.

Yet for all that, these drawings reveal to us the decorative instinct, for Professor Barnes pointed out that on these drawings there were, especially in the case of the younger children, various little *addenda* which had nothing whatever to do with the story. He spoke especially of the desire for repetition which frequently manifested itself. In one case a child drew twenty-six Johnnies. In this is shown that very strong element in decorative art, that of rhythm, which is innate in us all. We breathe in rhythm, and our nature always responds to rhythm, whether in verse, in song, or in decoration.

And still farther, the child seized here the only opportunity presented of manifesting the creative, which is, after all, the great art element.

These drawings then reveal to us the art elements of values, proportion, simplicity, and directness, graphic qual-

ity, oneness of purpose, recognition of the whole (seeing in the mass), a sense of rhythm, and greatest of all, creative power.

It is hoped that this experiment may be supplemented by many others. Even with this story in which there was no reaching toward the ideal, the child has revealed his æsthetic sense, his impulse toward art.

This controverts some of the ideas held in the past. Art has been recognized as the flower of civilization. Works of art are the highest works of man. That which the world would least willingly spare from its life are the masterpieces of art.

Earth proudly wears the Parthenon
As the best gem upon her zone.

What could compensate for its loss, or for that of the Venus of Melos, the Sistine Madonna? Herein lies the consummate genius of the man,—the realization of his highest aspirations. Can it be possible that this is also the heritage of the little child, that in him lie the desires and the possibilities which, if nurtured, trained, and directed, will lead in some degree to the same fruition? It has been deemed an anomaly to say so; it has been deemed wrong to think so. But we are coming to believe that the child is father to the man, and that "Heaven lies around us in our infancy." In the little child lies the art impulses of creativity, the creation of the beautiful. This will not grow, blossom, and bear fruit except as the sun shines on it, as the dews and the rain water it, as the soil nourishes it, and as it is tended and trained and guided to its full stature and its highest fruition. In the beginning it has but the tender life of an infant; it reaches out toward the light, but if it finds only darkness, it hides itself and is lost. What can we do for this divine impulse? How shall we foster it?

First, we must recognize it; we must give it sustenance by presentation of the beautiful. We must let the sun of human encouragement and sympathy shine upon it; we must train it gently by leading wisely to observation; we must teach it the arts of *technique*. We must bring to its support the cultivation of the imagination; we must lead

it to the best expression of the highest thought. We have too often let the imagination lie unnoticed, uncultivated; in fact, its cultivation has to some appeared a sin. Do you not know its delights, how it brightens the vision and widens the horizon, how it leads to good deeds, to fine literature, to beautiful art? I have been very much touched by a little poem that brings out the heaven-born gift wonderfully. It is entitled "One, Two, Three," is by H. C. Bunner, and appeared in *Scribner's Magazine*.

It was an old, old, old lady,
And a boy who was half-past three;
And the way that they played together
Was beautiful to see.

She couldn't go running and jumping,
And the boy, no more could he;
For he was a thin little fellow,
With a thin little twisted knee.

They sat in the yellow sunlight
Out under the maple tree;
And the game that they played I'll tell you,
Just as it was told to me.

It was hide-and-go-seek they were playing,
Though you'd never have known it to be,
With an old, old, old, old lady
And a boy with a twisted knee.

The boy would bend his face down
On his one little sound right knee,
And he'd guess where she was hiding,
In guesses One, Two, Three.

"You are in the china closet,"
He would cry, and laugh with glee.
It wasn't the china closet;
But he still had Two and Three.

"You are up in Papa's big bedroom,
In the chest with the queer old key;"
And she said, "You are warm, and warmer,
But you're not quite right," said she.

"It can't be the little cupboard,
Where Mamma's things used to be,
So it must be the clothespress, Grandma;"
And he found her with his Three.

Then she covered her face with her fingers,
That were wrinkled and white and wee,
And she guessed where the boy was hiding,
With a One, and a Two, and a Three.

And they never had stirred from their places
Right under the maple tree —
This old, old, old, old lady
And the boy with the lame little knee,
This dear, dear, dear old lady,
And the boy who was half-past three.

But I hear the questions, How can this be done for the little one? what are the practical means? You know how Froebel would lead you. You have read in "Die Mutter und Kose-Lieder" how he would train the little artist. You know how he presents ideals in the types of form; how he leads the child to these types; and how from these types he develops the whole world of the child from observation, from memory, and from imagination; and how he leaves you to infer that expression by drawing should follow. Then must come gently closer observation, expanding thought, and truer expression. To aid the true, free expression, must be movements for the body, so that the free spirit may be aided by the free body. I would like to read to you one or two simple lessons in observation which a kindergartner gave to her children:

"My children drew the apple pretty well last Friday,—better than I expected,—and I felt disturbed, fearing that I had not taught them right or had forced them in some way; so I thought I would try something else, and test them about eight minutes today and yesterday. Three bright ones were absent, but I send you the result. I placed our duck before them, between two tables where the children sat, and merely told them to draw a picture of the duck. I think all that I noticed placed the head on the duck in the picture as they saw it. Some sat on one side and some on the other. I made no remark to them about the drawing of the duck. You remember we tried to make the duck in clay, but not very successfully. Then today I placed our century plant on the table, and told them to draw that.

It has a saucer, and is the largest plant we have; and as it has no leaves like an ordinary plant, I thought I would see how they would draw it. You will notice some noticed the sides should be slanting. We have never made this in clay. I said nothing about it at all at any time. I think they show by these two tests that their lessons have been of service to them.

"I have felt lately that the children were beginning to notice that sometimes straight lines looked slanting; so I planned these two little lessons, given as I could through the week, not displacing the other lessons. I asked them to tell me first about the cabinet door, which was shut. They said 'edges were up and down, left and right,' etc. Then the dressing-room door, they told correctly. Then I opened both, and I thought they were surprised to see the left-to-right edges looked slanting. They did not hesitate at all, but said, 'They look slanting.'

"Then I brought two large, heavy books and stood both up on two tables, and told them to draw the cover shut; that is No. 1. Then I opened the cover a little way, and they said the top and bottom edges were slanting, and drew No. 2 on the other side. I think I expected a little better work than I got; however, such as it is, I will send it to you. The point of the lesson was that sometimes left-to-right lines look slanting.

"The next day, to impress still farther on the children's minds that straight lines sometimes look slanting, I shut half of the blind at two windows, and the children talked with me about the edges, and saw them correctly; all drew it (No. 1); then we pushed the blinds back a little, and the children said the slats now looked slanting, and bottom edges also (we could not see top edges); they noticed the long edges looked just the same as before, up and down; but they drew them, as you will see by looking at Lesson No. 2. I hope I make it plain; a blind pushed a little from the window does look as though the slats were slanting; and the children saw at once, but did not draw very well."

I would like also to read you a little experience of one of our students who is a primary teacher:

"Now I've just one story to tell, and I'm done. This is to show how in a little child the desire to idealize is felt. My wee ones were having a happy time with our first white daisies. Every child had a bunch, and told so many beautiful thoughts about them,—the circle of sunshine in the center, the memory of the snowflake covering in the petals, and so on. Then we drew them. May selected for her study one which had a beautiful, perfect blossom; but when she drew it, she saw that the stem was ugly. It had been crowded in my basket, and had two very awkward turns, or 'bends.' But she worked away, and by and by, when I was passing near her desk, said: 'Miss Goodyear, look; I had to make it so, because it is so'—this in an apologetic tone. 'See; that's the way it is truly.' So I looked, and sure enough the little dear had represented it very correctly. I didn't say anything to influence her opinion, for I wished to reach the limit of the thought. Selecting a daisy whose stem had a most natural and pleasing curve, I said, placing it beside hers: 'Which do you think the prettier?' She looked at them both a minute, and then touched the one I had just put down. 'But, Miss Goodyear, I had to make mine this way, because it goes this way'—not feeling satisfied with the picture, feeling it needed explanation, but true to her principles. What could I say, but—'Now, May, make the prettiest one that you can see in your mind'?"

That child has been in school just nine months. "How soon can children begin to idealize?"

"I have been so interested in watching a little baby girl in her first attempts to make a pencil talk. Two months ago she could make nothing but 'wiggles'; but every one, to her vivid imagination, meant something. Today I heard her say, 'Me make a itta Barba Badley; me make a itta bare foot; me make her head and hands!' Peeping over her shoulder, I saw what I inclose. The proportions are not very bad, are they?"

"I took my babies down to Peabody Museum, at Yale,

one morning last week. I wish that you could have been with us. You would have noticed how much the form and color lessons have opened the children's eyes to the presence of beauty in natural objects. I asked myself over and over again how much they were indebted to the drawing lessons for that morning's pleasure. They were delighted to find in the department of minerals the cubes and prisms that they had learned to know in school, and came running to me, saying: 'Oh, Miss G., we know how Mother Nature made prisms.'

"The beauty in the world is the child's heritage, and it is nothing short of a moral wrong for any teacher to overlook his claim to it."

But in endeavoring to lead the little children to an expression of the beautiful, the ideal that is within them, we must remember that they are but little children, that their ideals are children's ideals.

We must not attempt to lead them at once to high art, but rather lead them to express their most beautiful thought, and then endeavor to lead them higher in thought and in expression, by presenting to them objects of beauty as well as of interest.

Perez has given a very good study of the sense of material beauty in children, and of the steps by which the æsthetic is reached, in his psychological study, "The First Three Years of Childhood." He says:

"At the end of the first month, or toward the middle of the second, the fixity of expression, the sustained attention, the smile, the automatic gestures of the head, arms, and legs, which we notice in children when they see before them brightly colored or luminous objects, or objects moved briskly about, do not appear to signify anything more than the pleasure resulting from very exciting sensations. At this period also the sight of a candle, or anything of pronounced color, will cause starts and tremblings and babblings, which are the child's ordinary expression of joy, admiration, or desire. For some time already the sight of his feeding bottle, his nurse's breast, his parents

and friends, will have evoked from the child analogous cries, gestures, and attitudes. During the first month, therefore, we may assume that the child confuses the beautiful with what he likes. The child is at the stage of the first purely animal emotions, the accumulation of which has produced the hereditary instinct called æsthetic. We are already able to affirm that the intensity of these visual pleasures is in relation to the individual impressionability, and we can perhaps also vaguely foresee the degree of the future development of this force. Psychologists, however, must observe extreme caution and reserve in their diagnoses, for these first indications have only a very limited object; they only bring into evidence the feeblest of the elements of which the æsthetic sense will eventually be composed; besides which, inherited tendencies, especially when precociously displayed, are apt to become very mediocre in quality.

“Let us study a child at the age of ten months. A great number of visual perceptions have become associated in his brain with the admiration, joy, sympathy, and desire which the sight of anything good or pleasant awakens in him; nevertheless, in spite of some progress which he has made in the habits of imagining, comparing, abstracting, and generalizing, it seems that the legacy of the ideal inherited from his parents has not yet become amplified. The æsthetic pleasure of admiration and purely sensual pleasures seem still blended together. I give a cake to a child of nine months; he reddens with emotion, and his whole being is agitated; he stretches out his hands eagerly, and carries the cake to his mouth with the most unconcealed delight. I then present him with a plaything,—his sister’s doll; his delight and admiration are shown at first by the same signs as before; but very soon discovering that this charming object is only good to be looked at and handled, he confines himself to enjoying it with the two senses of sight and touch, and presently even invites me to share his pleasure. Here we have a sentiment less egotistical, or rather, an egotism which takes him out of himself, and

which the very nature of the object has led the child to experience. We can see in this a progress, though very slight, of the æsthetic sense.

"The idea of proportion and suitability, which is wholly an intellectual perception, takes longer to form itself than the discernment of expression, which is almost sensory. The attitude of these little children in the presence of people whose faces are unknown to them, seems to indicate this. They are attracted at first sight by certain faces, which also please adults; and other faces, which do not please us, seem also to frighten and repel them. But the readiness with which they become reconciled to the latter, provided they discover in them signs of benevolence, and the open readiness with which they withdraw their favor from the others if they only find coldness in them, authorize us in supposing that if hereditary influences, and, up to a certain point, personal experience, dispose the child to feel the charm of a beautiful face, of a harmonious arrangement of form and color, a stronger tendency makes it capable of understanding and feeling the true expression of sentiments which are not very complex. Even with adults expression ranks before beauty of proportion. The best-proportioned face, if wanting in expression, says nothing to us; whereas the most irregular features, even the most repelling, if lighted up with expression, interest and please. It is not surprising, then, that to children the intellectual elements of the beautiful should be subordinated to the sensory ones, or even entirely absent.

"We have now come to a fresh stage in the slow evolution of the æsthetic sense. The child is eighteen months old; his mind is stored with a considerable number of perceptions, more or less well differentiated and generalized. He has made and has heard made, quantities of judgments implying a conception of the *beautiful*; and this term, often used in his hearing, may have assumed the form of an elementary abstraction. But how undetermined still and fluctuating is this idea in his mind! To him the beautiful still means only what is *pretty*; but it is also what is nice,

and in both cases it is the concrete expression of *the known*.

"Thus we see that the dominant elements in the child's sense of beauty are the primary judgments and sentiments, or those immediately derived from them which make up his young personality.

"Children begin by feeling pleasure and admiration for isolated objects, and so much the more as they appear to them to be good or pleasant. The measure of the approbation does not go beyond their familiar experiences. Of masses they only perceive the general bulk; of harmonies and in art, only the colors and the most salient points. The ideality transmitted through ancestors develops according to the laws of general evolution, adapting itself gradually to more distant objects, analyzing and combining them more and more. The more persons and objects recall real connections and distinct associations of agreeable and intense sensations, the more we may say that the sense of the intellectual, sense of the beautiful, or ideality, has progressed."*

But now to aid still farther in the art development of the child, we may appeal not only to his sense of and desire for the beautiful, but also to his creative activity. We all recognize the insight of Father Girard, when he says:

"Creative imagination shows itself at a very tender age; for if the little child likes to give proof of his strength by destroying, he also delights in producing, after his own fashion, things new and beautiful. See how he arranges his little soldiers, his toy horses and sheep, etc.; how he rejoices in new combinations; and he calls his mother, that she too may share in his pleasure."

The distinguished French professor of psychology, Mr. Henri Martin, advocates the study and practice of art, because it has an incomparable educative power. The beautiful is essentially order and harmony. From the imagination and the mind, this order and this harmony pass into the heart, and soon manifest themselves outwardly by elegance and by grace; a just proportion is seen in movements,

* "Childhood," by Bernard Perez.

and finally is again found in actions. Good taste easily takes the form of self-respect. Is it not well known that art softens public and private manners? There are faults and immoral tendencies which a spirit accustomed to live in the atmosphere of beauty will not know how to conceive, and the idea of which it could not harbor.

Froebel says, "The true origin of man's activity and creativeness lies in his unceasing impulse to embody outside himself the divine and spiritual element within him." Believing in this most devoutly, he could conceive of no greater mission than to promote this activity through education.

Still farther he says, "Indeed, art alone can truly be called free activity." "The beautiful is the best means of education for childhood, as it has been the best means for the education of the human race."

Very simply and in accordance with the child nature, the little ones may be led to observe; beautiful objects may be presented; every exercise should lead the children higher, and then they should be led to express. This will many times be an expression not of what they see, but of what is in their minds and hearts. Try therefore to make every exercise in some way a stepping-stone to the elevation of the spirit. Give to them nature, but do not deny them art. Free them from the commonplace; give them things of beauty; let every occupation tend toward the beautiful, according to the laws of the highest art. Lead the imagination out by the suggestion of pleasant and beautiful thoughts,—by word pictures, by poetry, thus adding art to art; from these will come the expression, and thus the child will receive his birthright,—a power to enjoy and to create beauty.

THE LITTLE ARTIST.

This child would like to be
A draughtsman, as you see.

Child strength seems nothing, or but very small;
But least things always some great outcome show.
All things around, the greatest things we know,
Come forth from germs hid in the world's great all.
From nothing comes the river, waterfall,

The sun and stars, with all their light and glow,
 When God's voice bade unlovely darkness go,
 And cease to wrap the world in misty pall.
 "Be faithful in the least," did He not say?
 And would you turn a dull or deafened ear
 Unto a truth that is your child's heart cry?
 Or do you think that truth is otherwise today?
 Let it be work to you most grave and dear,
 To cherish forces that unseen do lie.
 If yon child learns, from anything he makes,
 To study, somewhat, things that lie around,
 Follow creative voice whene'er it wakes,
 The building of a rich, new world he's found.

A TRIBUTE.

AGNES M. FOX.

(Read before the Philadelphia Society of Froebel Kindergartners,
 April 22, 1893.)

In all ages, 'mongst all people,
 There are searchers after truth—
 Always some who thirst for knowledge;
 And each searcher finds, in sooth,
 That the truth for which he's seeking
 Is an endless, endless chain,
 And although his hand one link grasps,
 Countless links beyond remain.
 To all ages, 'mongst all people,
 Noble leaders have been sent.
 But so slow is wisdom's progress,
 And so subtle is truth's bent,
 That the hand-grasps of the many
 Loosen ere the task's begun,
 And where multitudes should wrestle,
 There is found the toiling one.
 Eighteen hundred years and over
 Came to earth a wondrous mind:
 Meek and lowly was his bearing;
 And his teaching—Seek, if find.
 Sweet and solemn lessons taught he,
 From a bird, a flower, a tree,
 Or a little child, so helpless,

Sitting on the mother's knee.
Oft he said, Become as children,
Would you all the mystery know.
And we ponder o'er that saying,
As they pondered years ago.
For we'd have our children children,
And ourselves would children be,
In the word's great depth of meaning
Which we plead for light to see.
We today meet to pay homage
To a man well known to fame.
Year by year his worth seems greater,
And more honored is his name.
But a weary time he wandered
Sadly, from the world apart,
Striving, longing to give utterance
To a great truth in his heart.
Motherless, he sought Nurse Nature,
And she listened as he told
All his anguish, all his sorrow,
All the yearnings of his soul.
Gently by the hand she led him,
Led him where the children played
On the green with flowers sprinkled,
'Neath the linden's ample shade.
In his own she placed a child's hand:
Let this child your master be;
He will guide you, he will lead you,
Soon a wondrous truth to see.
Well, we know the story's sequel—
How a great light dawned sublime,
Which will shine through all the ages,
Long as there is truth and time.
Let us grasp this mighty truth chain;
There are links, and links beyond;
Let us hold it, never tiring,
Till its wondrous length is run.
But a guide we need to light us,
For the way's untried and wild:
Let us walk, with reverent footsteps,
In the path made by a child.

HENRIETTA GOLDSCHMIDT ON "THE ETHICAL INFLUENCE OF WOMEN IN EDUCATION."

THE above inscription was written over the greeting which was forwarded during the past year to the World's Congress of Representative Women, by Henrietta Goldschmidt, the organizer of the Leipsic Society for Family and Volks Training. The greeting was embodied in an elaborately printed document, the title-page of which bore the symbolic sphere, cube, and cylinder of the monument erected to Froebel, and also stamped with those greater monuments to his earnest life, aphorisms from his pen. The greeting is printed in both German and English, and reveals the spirited enthusiasm which rested upon its author, and which has been called the Holy Ghost of the Froebellian doctrine. This document fully expresses the appreciation in which Henrietta Goldschmidt, representing a large society of earnest workers, holds the words, works, and prophecies of Froebel, which are now being brought into demonstration by the women of both Europe and America. This greeting was one of those warm hand-clasps which were exchanged between the continents, through their representative women, during the past year.

It is fitting to the April season, when annual respect is rendered Froebel by his inspired disciples and followers, to reprint some of the vital paragraphs from this address, and to extend the appeal for a revival of true motherhood to the many who were not present at the gathering of famous women to whom it was addressed. Through the courtesy of the author we have a supply of the document greeting, and will gladly forward copies to anyone desiring the same.

The following excerpts are taken from the paper:

"It is most certainly my opinion that Friedrich Froebel deserves to be named a liberator of the female sex from the fetters of indolence, of prejudice, and of ignorance, and as

such he will be hailed by later generations. The Baroness von Marenholtz-Bülow, who died this year, says: 'The love of mankind must become a religious rite for the female sex in rearing childhood and in fostering the divine spark hidden in children's souls.'

"Are we mindful of this when occupied with Froebel's work of education? Do we address ourselves to those who, as mothers, are the prospective educators of their *own* children? Do we appeal to the consciences of young women to make their hearts susceptible and mature for the great task they have to fulfill in the circle of their own family? Do we liberate the mother's activity from the ligatures of the instinctive? Do we appeal to the future mother with the words, 'Come, let us live for our children'? No, and again no!

"We train nurses and nursery governesses to supply the place of a mother, and even there where she is still existent and where circumstances allow her the exercise of her vocation. It is true we speak of an educational help for the mother; but in reality a kindergartner who has attended a good seminary is better prepared and fitted for the task of educating than the mother herself, however accomplished she may be in languages and arts.

"The most ideal, the most responsible, the most difficult vocation—the vocation of educating the future generation—is still executed by the women and mothers of our times in the same instinctive, passive manner as it was a thousand years ago. If the manner of educating has indeed improved at all, we owe this progress and this pleasing appearance not to woman's better understanding of her educational and maternal vocation, but to the involuntary influence of men advanced in knowledge and science, and not a little to the influence of the youngest, the fertile pedagogue Friedrich Froebel!

"For truly it would become me but little to misjudge the great importance gained by the kindergartens and the training of kindergarten teachers for national and family education! I should have to indicate a quarter of a century

of my own life as wasted and lost, if I taxed at too low a standard the humane, practical, and also educational worth of kindergartens and kindergarten teachers. The association founded by me in 1871 for family and national education has in its public kindergartens in the course of time provided many thousands of children with the benefits of an education consonant with nature and rich in blessings. In the twenty-two years of its existence more than five hundred kindergarten teachers have left our seminary, a number of whom are employed in America, partly as conductors of kindergartens, partly as governesses in families.

"I might confine this address to the statement of our activity, and show you what our association has attained in the space of twenty years, and in what manner not only the form of the master, but also his ideas from which the form proceeded, are realized in our institutions.

"Every kindergarten can be a model kindergarten if conducted in a loving and sensible manner. Everything depends upon the personality of the conductress. It is almost the same thing, though not quite the same, as regards the seminaries for kindergarten teachers. In this institution the greatest result is attained when the unselfish work of an association conducted by women can pay every possible regard to the individuality of the scholars and to their former schooling, and by a general scientific instruction may complete and support the particular branches of education.

"The association for family and national education at Leipsic possesses a house of its own, besides a boarding house for non-resident pupils. The association does not differ materially in its institutions from other Froebel associations existing in Germany, but it is as yet the only one in our Fatherland that has established a high school for female pupils where the daughters of respected families in easy circumstances can prepare themselves for the task of education in their own families or in the service of humanity. This high school is the lyceum for ladies. The professional education of woman as educator within her family

must be considered as equal in importance to man's education.

"But no man confines himself, nor dare confine himself, to that science which his particular profession requires; the medical man not only studies natural philosophy, the law student not only jurisprudence, the divine not only the sacred writings and their commentaries, the philologist not only different tongues, but each becomes more closely acquainted with his special profession when by studying history, literature, and philosophy he gains clearness on the position that his particular science occupies within the whole field of knowledge. The young women of those classes that are in the fortunate position to be able to prepare for the 'task of educating,' are not to content themselves with only Froebel's occupations and pedagogy, nor with pedagogy in general. History, literature, history of art, psychology, and natural philosophy belong to the plan of instruction of an institution for preparing reasoning human beings for the most ideal, most difficult, and most responsible profession.

"Two years,—from the sixteenth to the eighteenth year,—spent at such an institution, where "knowing and performing, understanding and practicing" go hand in hand, where the intellectual refinement seeks its perfection in the characteristic of human and womanly sentiments—what a renovation of our family life must be the consequence! How quickly would the vanities, the empty, hollow phantoms, vanish and yield to an active participation in the great problems of our social life! For what woman who has thus attained consciousness of her own knowledge, sentiments, and thoughts, but would offer herself for the service of mankind, should she be denied rearing children of her own or should they have already outgrown her direction!

"But another thing is needful: not only to consider the need of the poor, but also the need of the rich. Neither Pestalozzi nor Froebel taught and preached alone to the 'poor.' Pestalozzi says to the child of rich parents: '*Poor*

child! you are no better off than the child of poor parents; your mother has no time for you, either; today she is going to a party; tomorrow she will entertain company herself; the day after she may be in no good humor,' and so on. In the same manner we say to the daughters of rich families: 'Poor girl! how quickly the time will come when you will feel no satisfaction in your busily idle life, in the diversions of society, in your dilettant life, and in the enjoyment of all possible arts! Give your life some aim, and thereby the support you require within and without your family.'

"May the Congress of Women at Chicago, that gives the German pedagogue Friedrich Froebel its special sympathy, also accept with sympathy the statements of a woman worker for his educational work, of one who points less to what she has accomplished for this work than to what is still to be accomplished in future in this field. The name of 'Friedrich' has become popular and familiar to all nations through two German men. The centenary anniversary of Friedrich Schiller's birth in 1859, and the centenary anniversary of Friedrich Froebel's in 1882, 'which sounded with solemn tones of joy through all lands, moving all hearts, were witness of a really religious enthusiasm confined to no nationality and to no sect.' The women assembled at Chicago are also begged to accept my sisterly greetings in the sense and spirit of the most humane of pedagogues, and to recognize their mission in helping to advance the empire of peace, concord, and unity among nations; the love of mankind will then become a sacred rite for the female sex in fostering childhood and in exciting the divine spark hidden in the infant's soul."

A PLEA FOR GREATER KNOWLEDGE OF THE CHILD.

GRACE A. WOOD.

HAVE you ever read the beautiful legend of "Vineta," that phantom city lying hidden from sight beneath the waves? If you have, you know how at rare intervals the whole city, with its towers and cupolas, rises above the waves and is seen by men, while at other times is heard only the muffled tones of buried bells, telling of hidden treasures. And ever the sea rolls on above it, bringing to the shores of the uninitiated no tidings of that spirit land.

I fancy if ever our ears had caught but the faintest sound of those far-off bells, or our eyes had seen but the dimmest outline of the beautiful city, we would wander up and down the shore, led ever by the hope that one day we should be rewarded with a clearer sound of the distant bells and a more perfect vision of the wondrous city. Yet do we ever think of the buried world that lies hidden from sight in the life of a child? of the thoughts and desires and motives undreamed of by us?

And if one day a word or a look should reveal it suddenly to us, would we instantly realize our responsibility, and, looking to the Divine for strength and wisdom, strive at once to give them, from out our own hearts, just the answering word or look which would help and strengthen them in their hour of need? Are we each daily studying the child—not what some one else has said about him, but the living reality? for of a truth, only the child will reveal the child to us. Often will we find the pet theory we have treasured long, hurled to the ground by the experiences gained in a single hour spent with a child.

The garment we have woven in hours of quiet study and thought, when tried on the living form is found to be only

a poor misshapen thing, and again we are made to realize that only that which is done in the very presence of the little wearer is of use to either of us. And right here I would beg only those to enter our kindergartens who can bring to them—yes, and *into* them—their hearts and souls; and then having entered, go forward as independent, living, thinking women, led by a little child into the light.

Do not misunderstand me. I would that each should carefully study the life history of education and educators, and gather, from all times and climes, thoughts that in their goodness and greatness have helped to mold and shape the lives of men and nations! But do not stifle or ignore the great gift God has bestowed upon each of us,—the right of independent thought and action; otherwise we are but lifeless echoes in the corridors of time.

Recall for a moment the history of the church, which I think has a message for us. While it was led and guided by the letter of the law it was in darkness, suffering from narrowness, bigotry, and a *living* death; but later, when it became filled with and guided by the spirit, it came out into the light and into a healthful, living life. If our kindergartens are not in the night, led by the letter, are we confident that they are filled with the spirit and guided by it? Let us *honor* all men great and good, but be *led* by none.

Let us *use* all earthly lights to dispel the darkness and gloom about us, but *rely* only upon "the true Light which lighteth every man that cometh into the world."

EDITORIAL NOTES.

THE past few months have altered the face of educational history in America as well as on the continent. We do not now refer to the progression or the evolution which has become manifest in this department. We refer to epochs that have been historically closed by the death of several eminent leaders, or, to use a more just term, reformers. In the more immediate department called the "new education," these pioneers have invariably stood for international reform. The German and French spirit has been, through their efforts, transferred to our American school-rooms. They have sought to bridge the nations who conceive great reforms, and the nation which offers opportunity for testing reforms. Through faith and inspiration they have canceled the doubts and ignorances of the multitudes of two continents, and established a standard for every schoolhouse in the land, which standard combines international ethics, histories, and philosophies into one common pedagogy. This standard is placed, and the new epoch will be one of less revolution, but of more uninterrupted vigilance and conscious forward effort. The present generation will fulfill the demands of the present epoch. Every individual teacher and scholar, journalist, parent, even legislator, has his quiet duty to perform, in fulfillment of the reform which the epoch just closed has bequeathed him.

THE attitude assumed by many educational journals is that of monitor and general "prodger." It is assumed that teachers are indifferent to their work, ignorant of standards, unaware of the responsibilities and duties of such a high calling, and limited by natural depravity, in all such vital qualities as culture, spontaneity, and resources. In short, the homogeneous mass known as "schoolma'ams" are reckoned a bad lot. The editorial notes of such journals ex-

press, in substance, this patronizing attitude of press to teacher. The following samples are taken from current issues: "Are you going to read a book on teaching this month?" "Nature Study is the new fad; look it up or you will be left behind." "Are you wearing the same gown and ribbons you wore in September? Is anything good enough for school? Don't you know that you ought to look your prettiest as you ought to do and be your best in the school-room? There's an inspiration sometimes in a new dress or a fresh ribbon."

What is the function of the school journal? Is it not the same as that of the daily or weekly press, the religious or literary periodical? The press, of whatever department of the world's work, should do the double duty—first, of recording what is being done from day to day; second, of upholding certain standards for future effort or policy, in given directions. The school journal should record the best work being done in the schools, should present the newer methods that are daily being born in every schoolroom, and should *inspire* its readers to attain the standards ever held before them in its columns. If the rural teacher is slack in garb, she needs a loftier incentive than merely that of appearing pretty. The editor or educator owes it to her that she be given food for the inner culture which she no doubt sincerely craves. If the city teacher finds no time to read the new volume on pedagogics, it is the privilege of the educational journal to provide her a clear, sound review of that book—such a one as will arouse her soul to its meanings and values. Even though she read the book under the sarcastic lash of the would-be progressive educational editor, who knows that she has even tasted the flavor of its kernel or assimilated its sweet nourishment? Books are too often urged upon the public that sales may be increased. This accusation has been so frequently found valid against educational journals, that teachers succumb to natural suspicion, and say to themselves: "It is no sign it is as good as they say because it is printed in black and white."

One of the few remaining members of the Concord

school of philosophy was recently asked: "Why do you not write a book? Are you never possessed with the desire to become an author?" "My young friend," came the profound answer, "if in my lifetime I become the means of bringing a few people to the feet of the great literary masters, I shall have accomplished more than if I wrote a hundred books. Nothing can be better said than has already been said. It is greater to help people to read books, than to write them. Commentators who introduce men and women to the masters, open the door to divine fellowships." Teachers, kindergartners, parents, students, fraternize with the master thinkers through their books, and that purifying inspiration will follow which alone can eliminate sordid weaknesses, ignorances, and unilluminated effort.

THE May number of the KINDERGARTEN MAGAZINE will be a Pestalozzian number, to which contributions will be made by Professor W. S. Monroe of Leland Stanford University, C. W. Bardeen of the *School Bulletin*, Fr. Annette Schepel of Berlin, Elizabeth Harrison of Chicago, and others. Single copies of this number can be supplied at the usual price.

EVERYDAY PRACTICE DEPARTMENT.

A TOAST.

The kindergartners — God bless them! What would our child-gardens be without them?

Child-garden! What word can more fitly describe the assemblies of baby human plants that daily, in our great cities, gather around the teachers in whom the mother-spirit has been grafted with that of the wise gardener?

From this combination we have that tenderest, wisest, most watchful of beings, the guardian angel.

She watches over her garden plot with solicitous care.

What queer little plants does she receive into her protection: little ones dying for sunshine and air; some starving for food, or choking with thirst; others cramped, dwarfed, withered, or leafless; or again, those of super-abundant growth rank with heavily scented flowers, precocious and forward, products of the world's unnatural hot-house.

Then does this gentle gardener bring out into the sunshine of confidence the pale-leaved, cellar-grown plants; puts into the shadow the ones forced beyond nature; grafts upon this one love of truth; prunes from that one the too-luxuriant growth of exaggeration.

Watering the dry one with words of love and encouragement, feeding another with fertilizing products for thought, she moves about, carrying health to all. She gently trains up the crooked stalk which bends toward idleness, provides a prop of steadfastness for shy vines; and finally we see the pale plant growing green and hearty; the withered one moist and tender; buds and blossoms appearing upon those that were starving; the crooked straightening up; and the shy, while clasping their props with sturdy tendrils, nodding a wide-open flower in our faces.

Her collection of queer little plants is a thriving, budding garden in the perfection of healthy life.

But does anyone, except these guardian angels themselves, know what a wealth of patience and long-suffering this life demands?

How not the least of their watchfulness must be exercised over self, that the evil weeds of anger, impatience, sarcasm, distaste, may not show even the first leaf?

Let our hearts open wide to these honest workers. How often a kind word, heartfelt thanks, sympathetic interest or congratulation, might feed their inspiration and effort!

It is in their care our tiny plants have been placed, and many of the sweet-scented blossoms, much of the rare color, the sturdy growth, the luscious fruits that delight our parents' eyes in our home gardens, have been induced and fostered to perfection by these child-gardeners, the guardian angels of the kindergartens.—*Millicent Olmsted.*

HOW TO STUDY FROEBEL'S "MUTTER UND KOSE-LIEDER."

No. VIII.

(In preparing these sketch studies of Froebel's "Mother-Play Book," the writer has had the following points in mind: To help the many who desire an acquaintance with this book, to study it themselves; to impel by suggestive questions that self-help which makes independent students; to indicate the more direct manner of reading and applying its inner meaning; to remove the mistaken impressions which have maintained that the book was either irrelevant, formless, or unpedagogic; to extend the benefits to be derived from its profound illustrations of nature and human nature; and above all else, to lead kindergartners and parents to personally investigate Froebel's method of child study and child culture. If these articles have succeeded in creating an impulse toward questioning or renewed investigation on the part of any reader, they have fulfilled their purpose. It is the further desire of the writer to help answer questions, in the June number of the magazine. Will those who are following the articles closely, kindly forward such questions as are not self-answerable, during the coming month? The inquiries which have heretofore

been met in private correspondence, will also be answered in the magazine. If any students desire that the study be carried on another year, will they kindly indicate the same in writing?)

The Garden Gate, The Little Gardener, The Bridge.—When vainly boasting of the marvelous growth of the kindergarten movement in our country, does it occur to us that we have as yet demonstrated but one-half of its principle? We are caring for the children, are developing, are unsealing lips, opening the eyes of the blind and the ears of the deaf. We are doing this mainly indoors, and the kindergartner's incomputable labor, zeal, and ceaseless effort to bring the outer world into the kindergarten has made it possible to get such beneficent results. Will it not be a lightening of her burdens and an increase to her joys when she is able to care for a garden with the children? The essential and primary condition of this nature training is *contact with nature*. We may take the children to the public park once a year, may spend an occasional afternoon in the country ourselves, seeking rest and revival. We may note a bird's nest or pluck a few spring twigs, and gather gay leaves on some lovely autumn morning; but none of these may take the place of protracted, nurturing service in a home garden. These do not furnish the expanding *experiences* which come through the repeated, daily contact with the successive epoch-making stages of nature's growths.

Observe the song and choice picture of the "Garden Gate." What child of humanity is not fascinated by the inclosed garden, with its variegated beauty, perfection, variety, orderliness, perfumes, colors, forms, and fulfillments! Have you read, in books of travel, romance, or rhyme, descriptions of wonderful gardens, and did you note what a poetic, uplifting character these added to the tale? When you were a mere child did you never visit the old homestead garden of grandparents, or the majestic grounds of some distinguished estate? Have you no picture in your youthful experiences, of neat hedgerows, trim tulip beds, and labyrinthian walks among the floral inhabit-

ants of some quaint, quiet garden? Does a broad-acred farm produce the same effect in childish experience as a small garden, full to the fence with shrubs, plants, and flowers, and cool shade? Why not? Have you in traveling ever peered into one of those mysteriously hedged gardens of southern France which poets so fondly reveal? Or have you suddenly come upon one of those inner garden courts which the Spaniards and Creoles of our own country delight in beautifying? Why did the mediæval monks and nuns frequently place, as their holy of holies, a beautiful court garden and fountain in the inmost sanctuary of their church home? Is there not an intuitional affection in the hearts of men for these lesser Edens?

Let us tell the children more and more about beautiful and historic gardens, making these the stage setting and background of our stories. There was an instinctive purpose on the part of our grandmothers, when they gathered a nosegay from the garden, taking of every kind and binding all the variegated mass together. Are not our window boxes resuming the old-time profusion of many kinds and colors massed together in nature's own order? The language lesson which Froebel indicates in the explanation of this song is clearly stated. Only when the child has experienced the great contrasting variety and noted these in their nature setting, does he seek discriminating expression in words. Why does the song emphasize the garden gate and the inclosure which must ever guard the choice inmates? Is the gardener's function like that of the gate or hedge,—to guard and protect? Why does the modern unfenced city lawn take the place of the old-fashioned garden?

During these spring months and the coming summer, tell the city children stories of beautiful gardens. You say, "But they know nothing about such things." It is the attic child who glories in Cinderella and plumed prince, by the divine right of that inner ideal which knows no bounds. So the story of children wandering about among beds of flowers, red and blue and white, where green vines climb

high and lilac bushes sway, will meet an instinct which moves every child of nature. Read Longfellow's poem, "Flowers." Recall other poems and descriptions of beautiful gardens. Then play this little finger song with the children, and let the romance of your own experiences color the play.

Keep your eyes open, and some day you will find even in the densest part of the city a quaint garden spot. Looking down from the elevated train, we recently discovered a vision of beauty, which has for many years been cherished and cultured by a German octogenarian. When you find such, take your children to look in upon it as they would peep into a bird's nest. Another day, have secured an invitation from the owner; take them inside. Be careful that no child forms his impression of a garden from the casual window box of the kindergarten. Present the whole variegated, beautiful, living spot, either by means of story, picture, or play, that he may conceive the impulse to wish to be near or in such a place, to take care of such a place—to be a gardener.

What added element is there in the song symbol of the "Little Gardener," which was foreshadowed in the "Garden Gate"? The following translation of the motto reveals the original purpose more clearly:

Wouldst thou the childish heart unfold,
Close to the *nurture of life* him hold.
Wouldst thou prepare him to cherish and love,
Show him the joy which such *nurture* provides.

The German word *Lebenspfleg* is repeated in each line of the original, and means distinctly the care *for* life, never the cares *of* life. This song is the great theme of Easter fulfillment. Sincere care, voluntary labor, continuous effort, and childlike cherishing have their reward in the bloom and blossom. Every flower heart is touched, and renders up its golden perfection. The seed is translated into its utmost possibility.

Pestalozzi's fable of "The Lime Tree and the King" will suggest the spiritual application of this true gardening:

"A king who was standing alone under a lime tree, was struck by the beauty of its foliage, and exclaimed: 'Would that my subjects held to me as these leaves hold to thy branches!' The tree answered him: 'I am forever carrying the sap of my roots to each of my leaves.'"

The inviting arbor rises above the garden, whence man may enjoy the fruits of his labor, and on through the vista of its arches is the church spire, to complete the picture of the higher power over and above all. Paul planteth, Apollos watereth, but God giveth the increase. Read carefully the closing stanza of the explanation to this song on page 185, and note Froebel's charge to kindergartners.

Why is it appropriate in this Easter season to associate the song of "The Bridge" with the two above? Is there any connection to be made between the inner and outer, the ideal and the real, the hereafter and the here, heaven and earth? As the blossom just over the brook leads the child on to a desire to cross it, that he may possess, so the ideal beckons man on and on, and by faithful effort and demonstration he realizes the fulfillment.

Read carefully Froebel's interpretation of the bridge, and its application to *human family life* and *religion*. The epigram of St. Paul, that "I die daily," is supplemented here in the daily resurrection.—*Amalie Hofer*.

THE FROEBEL MONUMENT AT SCHWEINA.

Inquiry has been made concerning the erection of the Froebel monument, which has come to embody great symbolic meaning to his followers. Through the favor of the publishers, Lee & Shepard, we are able to bring as our frontispiece an illustration of the same, which appears in the recent volume of Froebel Letters edited by A. H. Heinemann. Mr. Heinemann, writing from Boston, has also favored us with the following statement concerning the memorial:

"W. Middendorff and Baroness Marenholtz-Bülow made collections shortly after the death of Froebel, but were not able to raise a large sum for a memorial on Froebel's grave.

It was Middendorff who proposed to have a cube, cylinder, and sphere erected. These were of common sandstone and of small dimensions, as the means would not allow it otherwise. In fall, 1881, a committee was formed in the twin cities of Hamburg-Altona, and Heinrich Hoffmann (who, by the way, is perhaps at present the oldest of the disciples of Froebel who sat at the master's feet) was elected chairman, the object being the collection of funds for the erection of a monument worthy of the great *Kinder-Freund*. It was the general opinion that a more suitable design than that proposed for the first monument by Middendorff could not be found. They merely added a pedestal with the bust of Froebel. That is the monument now standing on Froebel's grave at the beautiful churchyard of the village of Schweina. "In the thirty years that had passed away since the death of Froebel, circumstances had changed; the Froebel idea had successfully encompassed the world, his friends had greatly multiplied, and money had been collected freely, so that the monument could be finished in less than a year. In the centennial year of his birth, on July 21, in 1882, the monument was unveiled.

"I do not remember this moment when the Froebel tower upon the Cursdorfer Kuppe at Oberweissbach was erected, and being a thousand miles away from my library and study, I cannot look for information. But I think it was erected in 1883. The committee erecting it was composed of Froebel disciples elected by the monument company. At the same time memorial tablets were fixed at the parsonage where Froebel was born, at the foot of the Cursdorfer Kuppe."

FROEBEL BIRTHDAY LINES.

Froebel came to show the oneness
Of the head and hand and heart,
When by love they work together,
Each one doing well its part.

—M. E. P.

AN EASY ART LESSON

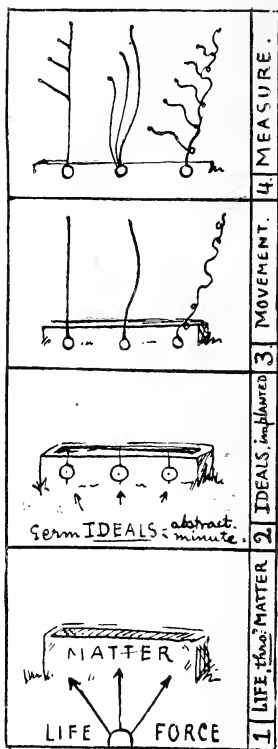
(But far reaching).

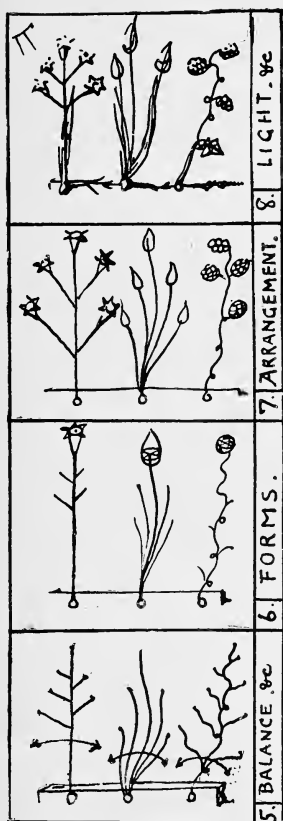
The great Founder of Christian civilization once told his disciples to leave the Pharisees and doctors of the law in their doomed conventional "church" or "temple," and come with him (as "living stones") for a quiet walk (even on the Sabbath day) into the fields of nature. And stopping them before a lily, he said: "Consider the lily,

how it grows;" that is, reflect carefully by what organic methods and principles it achieves its vital progress. Let us "consider" this wonderful object lesson of eternal life, from foundation upward.

First, we note a life force in nature which no man can create, but which lurks latent (an intellectual and emotional power) between the particles of otherwise dead or static matter, ready to use matter as its fulcrum or agent, when conditions of light, warmth, and moisture are favorable to its purposes.

Second, whenever a special germ ideal (such as the seed of lily, tulip, grape, etc.), containing its own intellectual and emotional formulæ, opens its life to union with the mother life of nature, her greater life is willing to bring its special individual life to expression and fruition. Each





extension.

Fifth, symmetry and balance of parts and measures.

Sixth, form—characteristic and constant for each individual ideal or completed phase of individual expression, through lineal, surface, or solid extension of the parts; conic, oval, spheric, etc.

seed is a condensed divine ideal or poem, perfect and potent wheresoever carried.

Third, under the guidance or incentive of each healthy “germ ideal,” the life force moves forward, not only to a concrete revelation of itself and the “germ ideal” (by means of mobilized material atoms), but also of eternal principles and methods pursued by nature throughout her handiwork,—such as logical order from cause to effect; continuity and repetition of effort toward definite result, including definite direction of motion toward that result, with space and time limitation, from beginning to end of the movement (whether vigorous and angular like the Easter lily, graceful and undulate like the tulip, or playfully curling like the vine); selection also of fitting materials.

Fourth, careful relative measure or meter, involving delicate proportions, to definite standards and ratios of

Seventh, composition or arrangement of parts for total effect, constituting beautiful design, and attaining unity in balance and variety; the sentiment and intellect alike of God shown.

Eighth, color, odor, and texture may still further announce the individual sentiment of each germ ideal. And finally, light rising over it in the morning and setting over it at evening, may add a constantly varying play of shade, while out of the perfect and completed ideal ripens a family of her new child germs, each containing the immortal ideal and capable of perpetuating the divine miracle!

From this we draw the important lesson that materialism is death, while spirituality is life; for matter is but the agent or medium through which to manifest divine ideals on earth.

We must, like good gardeners, bring these divine ideals (committed to our care) into vital union with nature's willing life forces, under proper conditions of intelligent "light," affectionate "warmth," and even the "moisture" of chastening tears. We must give them continuous and repeated movement in the direction of the ideal, selecting appropriate material to record and retain the advance; measure, proportion, and properly balance the relative parts; develop each in order; evolve and correlate individual and organic form and composition expressive of our ideal; and finally, give out to others that color, fragrance, and peculiar texture which is the exponent of our sensibility toward them and also their sensibility toward us. Lastly, under the light thrown upon our work by Heaven, and the peculiar angle of observation of each spectator, let us accept the different "shadings" and "points of view" inevitable, so long as in Heaven's sight we produce and perpetuate divine beauty.

What is true of the art of life is equally true and appropriate for the life of art, whether optical, literary, dramatic, musical, or other. All materials must be made subject to mind and emotion for the expression of æsthetic ideals and principles, thus perpetuating eternal beauty.

Material and instrumentation are nothing till they express the organic ideality of each individual and nation, and

no school is truly an art school, nor method truly an art method, which does not vitally and organically cultivate the spirit of beauty, nationality, and individuality before the dead machinery of mimicry, technicality, and mannerism. Unless the young, therefore, of America are kept alive, individual, thoughtful, and constructive in their education, in deep sympathy with the spirit of nature and national character, and keenly awake to the message and beauty of their own times and materials, we can never have a fresh, interesting, and permanently valuable national art or national life.—*John Ward Stimson, Sup't New York Institute for Artist-artisans.*

RECONSTRUCTION OF THE GRAMMAR SCHOOL CURRICULUM.

The following sturdy paragraphs are taken from a paper recently read before a state teachers' association by Mr. P. K. Pattison, Colorado:

"Current educational thought maintains that the truer position is that of the disciples of Herbart, who lay down this primal proposition: The foundation of education must be rendered immovable by resting it upon growth in moral character, as the purpose which serious teachers make first. The tone of the educational press, the logic of recent events, point to the early acceptance of this proposition.

"What then? Suppose that intellectual and moral culture are to be held as of at least a coördinate importance; how will this affect the reconstruction of the course of study? Mainly as to its subject-matter. No one, I think, argues that the average school program is very rich and noble in contents. It is mainly a collection of isolated, dry facts, without vitality or directive and formative influence. Arithmetic, 'the calculation of the profitable,' usurps the foremost place. The attempt to master the form wherein thought wraps itself, not the thought itself, engages too much of the pupil's time. As a result, he grows superficial, trivial, devoid of exalted ideals, indifferent to truth. The trend is not as strong as it should be toward a broad altruis-

tic manhood. The remedy lies in the reconstruction of the course of study, so as to make its center, toward which the mind of the child is constantly turned, 'those things which are of the widest and most lasting importance, noble in content, developing both the moral and the intellectual being. This, the reconstructionists say in general terms, is to be accomplished by the study of man and nature. By the study of man, they mean history, the record of his deeds; literature, the record of his thoughts, his hopes and despairs, his regrets and prophecies; and geography, the scenes of his actions and the physical environment of mountain, sea, plain, soil, and climate, which have constituted prominent factors in his life on earth. By nature they mean the world around him; that wonderful world of living, breathing things; rocks, the records of ages, drops of water containing centuries of history and centuries of prophecy. These be sonorous words assuredly. Stripped of the glamour of rhetoric, what do they mean? Simply this: *history* with *geography*, *general literature*, and *nature study* are to be made the *essential subjects* of the course from its inception to its close. Of these, history and literature have been selected because they especially answer the condition required in the proposed curriculum, being noble in content, developing both the intellectual and moral being."

TELLING STAR STORIES TO KINDERGARTEN CHILDREN.

Feeling sure that an account of my experiences in lecturing on astronomy before the little folks might prove interesting, I have determined to write a few lines on the subject. It is needless to remark that I have made the lectures—or rather, talks—as simple as possible. I have succeeded in holding the complete attention of the little ones during the whole time. This is no easy matter, considering how very small some of the kindergarten children are.

When lecturing before the Froebel Academy at Brooklyn, I told the children some of the legends of the stars, and showed them how to find the stars for themselves.

Many of the little ones talked to me during the lecture, and asked me questions, and did not seem at all afraid of a lecturer. I had a chart of the constellation Orion, showing the colored stars, the double stars, and the wonderful nebula of Orion. During my lecture a little boy seated in the front row, who had been admiring this chart for some time, suddenly called out: "That's 'Ryan; I know him. Mother showed him to me." At the end of the lecture I remarked: "Now, children, when you are at home this evening you must look out for these stars I have been telling you about; and if your mother has a pair of opera glasses, ask her to let you look through them." Immediately a little girl called out: "My mother has a pair of opera glasses," whereat a boy on the other side of the room held up his hand and waved it round triumphantly, saying: "*My* mother has two opera glasses." Fearful that a discussion might follow this statement, as to other fortunate owners of opera glasses, I hastened to relate the story of a shooting star. This invariably holds the attention of the children, especially as I have a chart of one of these fireballs, which the children can watch while I am telling the story.

At one school, when I was describing the rapid flight of a meteor through space, a little boy in the front row asked me, excitedly, if it went as fast as a "choo-choo"; I presume he meant a train. I told him that it went ever so much faster, for it traveled at the rate of twenty miles a second. Then a little boy asked me if these shooting stars "fell down and hurted people." I said they usually turned into very fine dust, and that would not hurt anyone. At this part of the lecture I usually describe some of the dust sifting through an open window and landing on the top of a book, when a careful housekeeper comes along and brushes it off with a duster, little knowing that that dust is part of a shooting star.

When I told this story at Jersey City, before some little children, one boy, who was not quite four years old, listened to every word, whilst his brown eyes opened wider and wider. He remembered every word of it afterwards, and if

he manages to find any dust on a book or a table, he delights in telling people all about the wonderful shooting star, and that perhaps that dust was once a piece of shooting star. He remembered all the stories of the stars, and can find the great dipper and the little dipper, and tell you the story of the dragon which twines around them. I do not think he will ever forget the legend of the Pleiades or the seven little Indian boys; and he insists upon showing these stars to his father, who, by the way, is my manager, — Major Pond. The little boy's name is Jim, but he calls himself "Bim," and he is a wonderfully bright child for his age. By the way, I was very much surprised at hearing, a day or so after I had given this lecture in Jersey City, that when I finished, a little girl cried. I anxiously inquired the reason, and was amused at hearing that she cried because I did not go on telling more stories.

Now I must confess I feel very much encouraged from the success I have had with this experiment in talking on astronomy to very little children. I have been able to interest them in the constellations, shooting stars, colored stars, double stars, and what stars are made of, besides telling them about the distance of the stars, and the difference between a star and a planet. Now this may seem very simple, but it is surprising how few know even these simple facts. If the little ones can be made to look for and love the flowers of the sky, why should they not know them as well as they learn to know and love the flowers of the earth? —*Mary Proctor.*

SOME PLANT BABIES.

What is a nursery, children? You know well enough. It is a room for the children. Yes, but it has another meaning: it is also a place for tree children, where the little trees are taken care of and nurtured until they are old enough to be planted out in the world for themselves. In one sense the whole earth is a big nursery for plant babies, and there are many sweet and cunning ways in which they are made comfortable, like our human babies.

One very important thing for our babies is that they should be kept warm; and they are covered with soft, woolly blankets when they are taken into the open air, and their little feet and hands and head are also wrapped in something warm and fleecy. Now the big nurse, Mother Nature, takes care of her flower and leaf babies in the same way. You have all seen the pretty, delicate hepatica buds, of white and pale blue, that look so tender and shy. Did you ever notice that their outer leaves really answer the same purpose as the baby's blankets? They are soft and fuzzy, with thick, long hairs, and they wrap the buds carefully from the keen, nipping winds of the early spring days.

The baby ferns are also well wrapped up,—just as well, indeed, as a small boy with his warm cap and mittens. They have a nice habit of curling themselves, close and tight, into little round balls, and going to sleep for a long nap,—one that lasts the whole winter long, in fact. Their heads are covered with a thick white woolly hood or nightcap, which they do not throw off (for fern babies are very quiet sleepers) until spring returns; then they wake, and come out in fresh green, like the young leaves on the trees. But you would not like to sleep so long as that, and miss Thanksgiving and Christmas, and snowballing and skating and sleighing, and all the lovely winter delights—too many to count. That would never do for boys and girls; it is only for quiet little leaf babies.

The bloodroot children are born later in the spring, when the weather is milder, so they do not need such heavy blankets; but they have the daintiest leaf cradles instead, in which the silky white flower buds are tucked away like an Indian baby, or papoose, in its cradle of bark.

These are only a few of the charming things in Mother Nature's nursery, for she has a different way with each different baby, according to its needs. If you will only take the trouble this spring to closely notice all the buds you gather, you will learn some wonder secrets about plant babies.—*Ella F. Mosby.*

THE cube, the cylinder, and the sphere
Everywhere in the world appear;
We see them when walking out of doors,
And when we buy things in the stores.
If you walk about indoors, at home,
You need not look far to find each one.
If you want a very nice place to look,
Go to the kitchen and visit the cook.
Today she's making the cookies sweet,
For the children of the house to eat.
On a board she rolls them smooth and pat;
This board has edges and faces flat.
Why, it's like the cube, for it is able
To stand very still upon the table.
With a rolling-pin the dough is smoothed out;
Why, here is the cylinder, I haven't a doubt!
Now look on the stove, and there you see
The kettle that cooks the water for tea.
Though large and black it does appear,
Surely it's round, and much like the sphere.
Again, with its edges and corners, the stove
Looks very much like the cube we love.
For our three little playmates we're always looking;
We can't do without them, even in cooking.

—*Kate Stearns, Brookline, Mass.*

THE TYPICAL PROGRAM APPLIED TO THE DAILY VICISSITUDE.

VI.

It is to be distinctly understood that these program sketches are not offered as models, but merely as a record of what has transpired in one particular kindergarten. These sketches may serve the same purpose as a visit to a kindergarten. The record cannot, of course, be kept current to the season. The reading of the same will interest the kindergartner who thinks as much about the work she has done as that she intends doing, in order to harvest her experience.

The following transcript is taken from our program book, for Thanksgiving: "What have *we* to be thankful for? If we love others how do we show it?" We began Monday, December 4, with the Christmas thought, which included as topics for consideration—

Humanity, Home, Family Life.—Did Jesus come among us as a beautiful angel with snow-white wings, out of the sky? "No, but a little baby, just as we all were once."

The Mother Love, Christ's Childhood.—"Did he love to play?" Children thought not. Does he love to see children play and work? "Yes." Then why should he not have done the same in *his* childhood? Make Jesus' child life seem near and practical. Children now begin to feel its nearness and beauty. We are all God's children if we become Christlike.

For three weeks we have been living and growing in the Christ and St. Nicholas thought. Every morning we have given to the children some phase of it. The children in turn are full of the Santa Claus idea; how shall we use the two that the higher may help and lift up the lower?

The following is an outline of the story used for this purpose:

Paul Schumann was a little boy whose mother took him to church with her when she thought he was old enough to feel the help it would bring into his life,—the beautiful church, the soft footfalls, the heavenly music of the organ, the chanting voices, the murmur of prayer, the earnest voice of the minister, and the golden sunshine gleaming through stained-glass windows. There were three of these beautiful windows that Paul loved to gaze upon. The first one he used to look at had upon it the picture of a lovely baby boy in his mother's arms. It was a few weeks before Christmas when Paul first went to the church with his mother. "Mother, why is the picture of the pretty baby in the church window?" Paul's mother tells him of the infant Jesus as that night he climbs into her lap while they sit before the fire. "From a baby he grew to be a little child like you, Paul." Again in the church he is attracted to a

window upon which is the figure of a man, young like Paul's father, and with a face so loving! There were children about him, and his arms were outstretched and his hands were extended over them. Paul looked upon this picture many times. He asks his mother about it. She tells him of Christ's life on earth as he went about doing good. After this Paul notices still another picture upon the third beautiful stained-glass window. It is that of an old man with such a good, kind face,—like his grandfather, Paul thought. The mother, when questioned, tells him that St. Nicholas' great love for Christ led him to observe his birthday by giving tokens of love (little presents) to all the children he could find. "It is the custom with some people nowadays," said she, "when they have a birthday, to remember their friends with gifts instead of waiting to receive presents." In Berlin, at the time Paul was a little boy, the good fathers and mothers made their children gifts upon Christ's birthday, and on Christmas morning the little ones would find them in the shoes they had pulled off the night before when getting ready for bed. Paul dreamed Sunday night of good old St. Nicholas, who was such a friend to children. He wished in his dream that St. Nicholas would bring *him* a nice gift. When he opened his eyes in the morning and saw his shoe full of goodies, he thought: "I wonder if St. Nicholas yet brings the little children gifts from the sky." The mother comes in; Paul puts his query to her. "How could he get into the house?" asks she; "the windows and doors are fast at night." Paul looks at the great open fireplace. "Down the chimney!" he exclaims. The mother smiles. That day she tells the story to many friends who come to spend the holiday with them, and from this time all the little children in Berlin, and indeed in many other places, say that St. Nicholas comes down the chimney and fills the children's *sabots*, or shoes, as we call them; but *we* say he fills our *stockings*, don't we? Later we made the figure of Santa Claus (another name for St. Nicholas, the children are told) very literal, to show that we had dressed up our idea thus for our own pleasure, and

sang the rollicking song, "Up on the Housetop." Each one of us is also a Santa Claus, for are we not making gifts here in the kindergarten to surprise our kinsfolk and friends? Baskets painted with holly berries and leaves are made from the basin pattern of Prang's cardboard modeling designs; beds, the framework of which is made of peafowl quills, are dressed in tissue-paper valances, counterpanes, bolsters, and canopies, and shaving cases are decorated with Christmas mottoes upon which frisky brownies disport themselves. Besides these, the useful pin-cushion and needlebook were not forgotten.

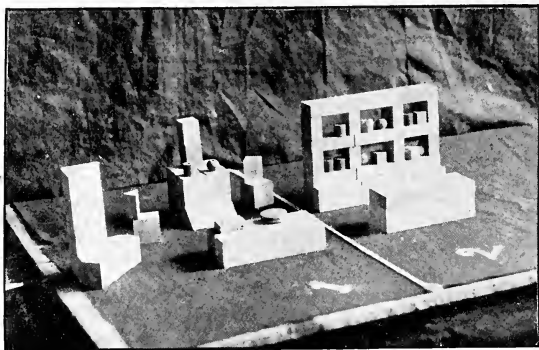
January: The Home, Neighborhood, Grocery.—From the Christ thought we trace the great influence of the mother element in humanity.

In the kindergarten, January 2: We have all had a long holiday, spent at home or at the homes of our friends. Let us talk this morning about our dear homes. "What do the little children find to help or be busy about at home?" Every little girl and boy has helped in some way. Maurice has washed dishes, Cherry has helped get breakfast, Shelby has carried kindling, Lillie has helped cook some of the meals, Willie has dusted furniture, Phil has swept the pavement; and so on with many of the others, each one eager to tell of how he has been intrusted with some department of the housework.

"Who helps most at home? What do father and mother do? Do we love to help mother?" Our mothers do so much for us! (Song from Miss Hill's book—"Father and Mother's Care.") In our gift work we made furniture of room to be cared for, as indicated in the illustration.

On the circle the kindergartner consulted with the different divisions of children as to what each division could show of some kind of home work, the others telling what the actions showed the work to be. Washing clothes, sewing and sweeping and dusting, were given by the motions with which the children had done the work at home. In the working out of our thought, the story of "Charlotte and the Ten Fairies" was a source of inspiration for individual

effort. For several days different phases of this idea were used. It was a point of much interest to the children, as to who had and who had not received the great gift of the ten fairy workers hidden away in each of the ten fingers possessed by every little girl and boy with us.



The Neighborhood.—"What makes a neighborhood? Not several houses near together, with a family in each, if the people in each house had nothing to do with the people in the other houses. What, then, is a neighbor?"

Children say, "Some little girl or boy who lives near us?"

"Then you don't think a grown-up person who lives near you a neighbor?" We talk of visiting our neighbors,—naming our friends who live near us,—and gradually extend the boundaries of our neighborhoods, until Maurice finally declared he had a good neighbor two miles off. "But I like him a heap; just as much as if he lived real close by"—with an air of deep conviction.

Said one of the teachers, "He lives near your heart, Maurice;" and many now are of the opinion that a real neighbor is one we love very much.

First point: Neighborhoods exist for general benefit.

"If the father were to build a house away out in the woods, far distant from everyone, and take his family to live there, what would be missed?"

The children think they would miss many little friends, and the mother and father could not see so many kind friends.

"Who come to our neighborhood?"

Friends and visitors to our homes; the doctor, the minister, the milkman, the postman, the grocery boy, the paper carrier, and sometimes the expressman bringing us nice boxes of things. How different this is from living all alone, or from not having anything to do with others!

Second point: "*Could* we live to ourselves alone, or do we have to help other people and other people help us?" Some think living out in the woods would be very nice; but as father and mother cannot be doctor, postman, paper carrier, and grocer themselves, we think it is better that different people choose to do different things to help one another, and so we like to live near together for the common benefit.

With the Second Gift in the sand table the children much enjoyed the making of a village, a village to them being a large neighborhood. Besides the many homes, a church, a grocery, and father's store (or place of work) were shown. Many people (sticks placed upright in the sand) were going to church; others to the grocery. The fathers started out in the morning to go to work, and there were numerous children in the yards of the different houses. On the circle, village street and game of "Going visiting."

The Grocery.—In nearly every neighborhood is a grocery. Children often go to the grocery for mother. "When they take money to pay for goods, and they have more than enough to pay for them, can they tell how much change they should get back?" With our hands we count by fives and tens,—nickels, dimes, and quarters,—the separate fingers representing the pennies. The grocer is our neighbor. He has a family of little ones, and he works for them by keeping nice, fresh goods for his neighbors to buy.

He could not earn the money for his family if the other families in the neighborhood did not deal with him and pay him for the goods they get from him.

First point: Money should be earned.

Second point: None of the necessities of the home could be supplied without money. Money as a *medium of exchange* emphasized. In this way we can rightly help the children to judge of and value its purposes. Money, as such, would be valueless unless we could obtain by it that which we need or like, and help others to obtain that which they need or like.

Third point: Through the making of change in buying and selling groceries in the kindergarten, the children can learn to count, by adding, subtracting, multiplying, and dividing.

We take the grocery as a representative industry and means of livelihood, because it is closest to the child's experience. Every child loves a grocery, and especially a small grocery in a quiet neighborhood. Its heterogeneous quality is its charm. Again, the kind of food we eat is traced to what we buy at the grocery. In occupation work we cut and paste articles bought at the grocery,—either food or household utensils. On the circle we play grocery. One child "keeps store," while others come with paper money (facsimile of coin) to buy groceries.—*Laura P. Charles, Lexington, Ky.*



A NEW SCHOOL OF WORK.—TEARING.

All children have a tendency to tear. "What children universally love, is developing." Shall we not, then, legitimize tearing, and add it to our schools of occupation? Fingers were made before forks and scissors. When the desire came to early man to divide homogeneous masses, he accomplished his purpose by tooth and nail. His next step was cutting, by means of a sharp-edged flint and stone hammer, from which came the knife, and finally two knives crossed and fastened, giving us shears, or scissors. Tearing is of greater educational value than cutting, as it puts the immature little man into closer relations to his material, educating the finger tips, which physical culturists tell us are the mind of the hand. Tools help him to better results, and machinery saves his time and strength. Hand work is individual, self-work, and directly educative. It gives the child a sympathetic knowledge of what amount of bodily toil is necessary to a given result. Tools and machinery should come after the tactual experience. Let the paper tearing precede paper cutting. Let it begin in the nursery, under the guidance of mother or nurse or older child. Let baby have certain material that is right for him to tear, if it is nothing more than old newspaper; better, colored wrapping paper that comes from dry-goods stores. The simplest step would be tearing in small bits to represent rain, snow, sugar, or other divided substance. A wide scattering of this material only continues the interest, as baby may be snow sweeper and gather it into his cart to be taken away, or he may be the sun gathering the raindrops to make clouds of.

First, small bits; second, long strips, to be tied in bundles for fire kindlers; third, families of circles, to be used as plates or money; fourth, families of squares which may be folded into books, shawls, etc.; fifth, vegetables and fruit—apple, potato, turnip, banana, leaves; sixth, house, barn, chair, table; seventh, animals—mouse, cat.

Guided tearing may follow, and now results will be more of an object.

First, fold a square of paper in half on diameter; tear on the crease. Second, fold each of these halves either long way or cross way, and tear. Third, tear on creases of any folding design, and paste pieces on a background in former relative position to the whole.—*Jean MacArthur, Minneapolis.*

WHAT THE FIFTH GIFT TELLS US.

The Fifth Gift lies before me, a marvel of concentrated and diffusive form: Twenty-seven small cubes in one large one; variety in unity. How can our minds seize it all?

Out of its systematic mass we get forms of everyday life so simple and direct that our little ones delight in them. There is grandma's chair, ever a central joy to the child, who is filled with happiness if grandma is in it; then there is the chair for mother, father, sister, and brother, while sofas, beds, houses, gateways, castles, churches follow in fascinating succession, till the spire of a cathedral or the doorway of a home tells us our work is done with the babies of our class.

On to the older mind, which glows over the "forms of beauty,"—like to kaleidoscopes,—now outstretching, now indrawing, each with the purpose of consistency and harmony.

Eighteen varieties of form does Baroness Marenholtz give upon this gift, with no entanglements, no confusion,—a beautiful variety, then a concentration into its original whole. Here comes a touch of geometry to her who will see it; more than a touch—a development. We are surprised into the meeting of our old friend the "Pythagorean Theorem," which is revealed to us in greater beauty than we ever saw it before. Yes, the formula is the same: "The square of the hypotenuse of a right-angled triangle is equal to the sum of the squares described on the other two sides" (book iv, p. xi); but it is our own now more than ever. As we advance we get forms of nature's crystals,—the pentagon, trapezoid, parallelopiped, triangular prisms,—and beauty varied by the turning of a few of those magic

cubes, some of which are divided and subdivided to give us more power in ingenuity and creation, until we feel our own capacity enlarging like the unfolding of a flower, and we find ourselves creeping slowly toward the Infinite. So, too, are we full of child life; as we give of ourselves to the little ones, even so does the Father give to us, and more abundantly. "Freely as ye receive, freely give."—*Clara B. Rogers, Boston.*

TWENTY BOOKS FOR THE KINDERGARTNER'S LIBRARY.

The following list of books is recommended by Miss Susan E. Blow as essential to the study of pedagogy:

1. "Philosophy of Education," by Johann K. F. Rosenkranz, of the University of Königsberg, translated from the German.
2. "Pestalozzi; His Life and Works," by Roger de Guimps, translated from the French.
3. "Education of Man," by Friedrich Froebel, translated from the German by W. N. Hailmann.
4. "Pedagogics of the Kindergarten" (in press), by Friedrich Froebel.
5. "Autobiography of Froebel," by E. Michaelis and H. Keatley Moore.
6. "Froebel's Letters," by E. Michaelis and H. Keatley Moore.
7. "The Senses and the Will," by W. Preyer, of Jena, translated from the German.
8. "The Development of the Intellect," by W. Preyer.
9. "Mental Development in the Child," W. Preyer.
10. Rousseau's "Emile," by W. H. Payne.
11. "Introduction to the Study of Philosophy," by Dr. Wm. T. Harris.
12. "Educational Psychology," Dr. Wm. T. Harris.
13. "Levana," by Richter.
14. "Method in Education," by Rosmini.
15. "Apperception, or A Pot of Green Feathers," by T. G. Rooper.

16. "Anthropology," by E. B. Tyler.
17. "Philosophy of History," by Hegel.
18. "Wilhelm Meister"—The Pedagogic Province in Meister's Travels, as translated from the German of Goethe by Thomas Carlyle.

To this list must be added:

19. "Mother-Play and Nursery Songs," by Friedrich Froebel; also the new commentary on the same.
20. "Symbolic Education," by Susan E. Blow.

It is the purpose of the management of this magazine, to bring in the next year's volume a scheduled plan of systematic reading and study of the above list.

THE THREE WEAVERS.

Close beside a window high,
With a crutch not far away,
Sits a tiny little child,
Busy weaving strips so gay.

Near him, on a branch of green
Just outside the casement high,
With their weaving busy, too,
Happy birds are flitting by.

Toiling ever at her loom
Down within the noisy mill,
Works a woman day by day,
Brave of heart and strong of will.

Sweet to her the memory dear
Of the birdlings in the tree;
Fonder still the thought of one
Little child loved tenderly.

Glad the stars shine out at night
On the weavers three, at rest,
Shedding far their golden light
Over mother, child, and nest.

— *Caroline L. Dinzey.*

MOTHERS' DEPARTMENT.

THE PHILOSOPHY OF THE NURSERY.—LET THE CHILD ALONE.

IV.

Our young philosopher has learned to walk, is learning to talk, is learning the names and uses of all the things he sees. He is a happy child, full of play in the latter part of the day, after his nap, but quiet and meditative in the morning. His thoughtful moods should never be broken in upon; he is growing in the consciousness of himself and of his surroundings. The interior, the spiritual germ, is growing too, and the angels are hovering around him to encourage and bless, to sanctify and consecrate. Each morn is a new wonder to him. The dawn, the light, the sun are daily marvels, and fill him with quiet joy. The universe is bending toward the child, whispering to his soul, holding it in sweet converse. It is a holy time which should never be disturbed. The great artists select this hour in the child's daily life, portraying this communion of the universal spirit with the individual soul by a holy expression of face, a golden halo about the head, with guardian and ministering angels hovering near. If he is let alone during these sacred moments he will be peaceful and happy all the day, will instinctively—intuitively—select the best means of exercising his body and his mind; will sit on the floor for hours quietly playing with the simplest things—the simpler the better; will look from the window at the sunshine on the grass, at the moving leaves of the trees above, their trembling shadows below. The sky, the repose of light in its depths, is an unfailing source of quiet joy; "mother earth" yields her modest treasures to his digging with spoon or stick; the sand heap and small mud puddle are his delight.

He is a child of nature, of the elements, and over him the Infinite Mother broods; and if she is not molested in

her care, is not cruelly deprived of her nursling by finite interference, his body, mind, and soul will grow and unfold in perfect proportions.

In the midst of a morning's simple pleasures the child will drop to sleep. Lift him gently to his bed and leave him with the angels. When he awakens do not dispel his dream, for he

By that vision splendid
Is on his way attended

through the day, the years, perhaps, of childhood; aye, maybe through the whole of earth life! How sacred, then, are the child's quiet, meditative hours, and the sleep that gives the soul release; and when that soul returns, how gentle should be the mother's greeting!

Reader, these are not the "vain imaginings." If you doubt the spiritual life and divine consciousness of the child, let alone and quietly observe and study it; lay aside preconceived opinions and permit him to lead you back to the Infinite Mother, and question her as to the nature of the being that has been partly intrusted to your care. She will speak to your spirit, and it, long since neglected, long since silenced, will confirm her every word. To this voice some of us have listened; her advice we have followed, and have proved her knowledge of all true childhood.

Think of the unspoiled child,—the child that has not been fondled for the pleasure of grown-up people; the child that has not been fed on confectionery, pastry, cake, nor meat; the child that has not heard "baby talk" nor gossip; the child that has not been frightened nor stimulated into "nervousness" by harmful play or the constant fears of parents; the true baby-child of two or three years, plump, dimpled, sweeter than a rose, fairer than a lily! Think what must be the soul communings and the soul musings of such a one!

Happy indeed the parents who can lay aside all worldliness, all false opinions, notions, and whims, and silently enter the child's world, breathe its purer air, see the visions, hear the voices of the attending angels! twice happy the

parents who understand that each child is an individual, conscious, spiritual entity, with a world of its own into which they are not to enter until invited! thrice happy they who wisely fit themselves for parenthood, minds and bodies, and are from the beginning soul comrades with their children, respecting and respected,—not feared,—loving and loved.

Parents, make haste to rid yourselves of all that is false, of all that is barren of true spiritual life, and be guided by the light that lighteth everyone that cometh into the world; follow your children into the kingdom.

"And a little child shall lead them."—*Anna Norris Kendall*.

DO WE NEED THE PARENTS' HELP?

Yes, I think we do. We need all the help we can get. Parents can tell us many things that will aid us in our work. We need their sympathy and their hearty coöperation; therefore the teacher and parents should understand one another.

We want the parents to feel that our work is most earnestly intended to make their children stronger physically, mentally, and morally; and we would have them understand that we do not think ourselves infallible or all-sufficient in this grand and noble work of training muscles, directing mind, and shaping character; that, next to the help of the Great Teacher of all men, we value their sympathy and support. If such a relationship could be brought about between parents and teacher, the teaching work would be more satisfactory to the parents as well as to the teacher himself.

I think such a condition of affairs next to impossible; first, because but few who have never taught can fully understand the plans, the thoughts, and the anxieties of the true teacher. Nine-tenths, or ninety-nine out of one hundred, of the parents think (if they stop to think) that the teacher's interest stops at four o'clock and begins at nine

(if they are charitable enough to think we have any interest whatever in their children).

They find fault with our plans, not because they want to find fault, but because they lack the knowledge a hearty coöperation in our work would give them of our plans. The progressive teacher, no matter how true and conscientious he may be, will be misunderstood; in fact, I have sometimes thought the more conscientious the teacher, the oftener he is misunderstood and called a crank. Some good man said that cranks are all right. "They are men that were born twenty-five or fifty years before their time." Consequently people will not be able to appreciate them or their work until their work is done.

Teachers, I believe that no true work will ever be lost. We want to do every pupil some permanent good. Parents and pupils may not understand us now, and we may be tempted to sacrifice principle when a little policy would make the path smoother; and we may say to ourselves, "After all, it is better to live peaceably with all men;" but if we yield, and practice these things until conscience becomes seared, it will not pay.

If our work comes from honest, thoughtful hearts we may hope to do something for our pupils, for the time will come "when the work of our weaving shall be turned; then shall they praise what now they spurn."

The teacher has little or no time for making special calls for the purpose of affording the parents an opportunity to become acquainted with him, but must depend upon his pupils' estimate to represent him to the parents, while he becomes acquainted with the parents through his knowledge of their children. Except in extreme cases and on special business, when the teacher calls on *some* of his patrons he should call on *all*, especially if invited to do so. I wish the parents would visit us. I wish they would come when they are in good humor. I wish they would come when they think we have mistreated their children. I wish they would come when they are not interested, and when they are interested, and when they think the physical exer-

cise is taking away the little life that their children have, or is breaking over old bones, weakening their hearts, or straining their poor, weak spines.

Parents will not do their duty in this respect; the teacher cannot do all of it; consequently it remains undone, while the parents brood over an atom of misunderstanding until they imagine the teacher is their children's enemy instead of one of their best friends. Now, would it be best to drop this little trouble? The children cannot understand that it will help them any, and the parents are sure it is killing them. They may never be able to understand that it helped them, yet if we know that the work will benefit them, it is our duty to do it.

What! do it, and be called a crank, and partial, and brutal? Yes. Duty says "Do." Policy says, "Better drop it." If we taught for praise and money alone, I think the teacher, of all men, would be most miserable; but since we count on a final reward, a "Well done, good and faithful servant!" the teacher, of all men, has the greatest opportunities.

Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.

—*Laura Pixley, "Western School Journal."*

PICTURES IN THE FIRE.

Look in the embers for fairy town;
All the quaint brownies wear a flame gown.
I saw wee people march up and down
Streets made of gold in the fairy town.
Dancing and leaping, the flames burn low;
Gladly I sit in the firelight's glow.
I saw a home in this strange new land;
Turret and tower arose high and grand,
Waterfalls fell over golden sand,
Sparkling with light from the fairyland.
Dancing and leaping, the flames burn low;
Gladly I sit in the firelight's glow.

—*Sopha S. Bixby.*

A PLEA FOR ORIGINALITY.

There is one thing especially, about the kindergarten, for which I am truly thankful; and that is, that it brings out, rather than warps the natural originality of the children. They are taught to think for themselves, occasionally to do a little wonderful guessing and a great deal of choosing. Fanciful and imaginative little minds grow in the kindergarten like flowers in sweet, spring sunshine. The children are often allowed to invent names for their games, their different kinds of work, or certain stories. Now how much better this is than the old-fashioned way of teaching little children.

Originality counts for so much when we are grown up, that it seems a great pity to be constantly checking it in children. And yet parents *do* check it by not letting children think out things for themselves to a greater extent. We grown-ups are apt to be so practical, so prosaic, and, alas! often so careworn, that we go on doing things in the same way and expressing our thoughts in the same phrases that we did yesterday and the day before. But the children? oh, no; every day they are building new fancies about the stars, or Mr. Moon, or the flowers in the meadow, and, if you will let them, coining new words to fit their new thoughts.

Children have a faculty of *seeing* for themselves, of reaching conclusions concerning puzzling facts, which I am afraid we often lose as we grow older and learn to lean on books and the experiences of older people. I believe that we should always answer truthfully, and to the best of our ability, the many questions our little ones ask. But is it not just as well not to answer *too* readily, but to see what reply they would find for themselves first? Are not the roots of the trees stronger for having to push through the ground inch by inch?

The other day my little boy was watching some one popping corn. He ran to me asking, "Mamma, what makes the corn pop?" "Well, dear," I replied, "you watch

it a little while longer and see if *you* can find out what makes it burst into such pretty white blossoms."

Very soon he came to me and said: "Mamma, I know what makes the corn pop. It has been up on that cold dark shelf in the pantry so long, that when it gets over the fire and has a chance to dance and jump over the pretty, warm coals, it is so glad it just jumps till it bursts out of its old yellow coat. I guess popcorn likes to blossom; don't you think it does, Mamma?"

I know I should not have told him the reason in such an original way, and of course it was easy enough to explain it scientifically afterwards. And best of all, he had thought out a pretty little story about the corn for himself.

To me it has seemed that the children who make up words of their own are the ones who grasp the words of a real language the more readily, and that they are more anxious than the children who accept only the words taught them, to use the right word in the right place.

It has been the rule in our household never by look or speech to take notice of these coined words, but to let our small boy manufacture as many and as queer ones as he choose. For new or unusual words he seems to have a great liking. Sometimes when he is busy playing with his cars on the floor I hear him repeating words or names which he has made up, or such as seem to please his ear. A pair of tongs he has always called the coal-pail fork, knowing no other name for them than the one which he found described them. By this I do not mean that I would encourage what is called "baby talk"; but I do think it is right to allow children to be as natural and original as they please in their play, their speaking, and thinking. And if with this freedom they are allowed to be childlike,—and not like so many little grandfathers and grandmothers o'erstocked with worldly wisdom,—to be natural, and are taught to see with the eyes God has given them, I am sure that we as fathers and mothers will rejoice later on.—*Nellie Nelson Amsden.*

AN ACTIVE CHILD.

Can you give me any information of kindergarten work? I have a little girl fifteen months old who is very restless, and I think if I had anything to interest her or to occupy her, it would quiet her nervousness. She is exceedingly bright.—*Mrs. G. H. R., Nashville, Tenn.*

You will find the new periodical, *Child-Garden*, of the greatest help to you in your work with the little daughter. This magazine suggests the stories, songs, plays, and other work followed out in the current kindergarten. The bound volume for the past year is just in the market, price \$2. This was brought out for the special convenience and benefit of mothers who wish to use this work in the home. Also, the illustrated book of "Finger Plays" (price \$1.25) would be of the greatest value to you. If your child is nervous, give her plenty of action and exercise. This is one reason for the extensive use of gesture songs in the kindergarten. Nervousness is the result of unapplied energy, and we seek through this means to reinstate the normal physical equilibrium. The two books I have mentioned require no special technical knowledge of the kindergarten, but they apply the principles.—*S. S. E.*

PROPER CHAIRS FOR SCHOOLROOM.

"What can be done to prevent the children from leaning upon the tables?" is a query in the January number of the *KINDERGARTEN MAGAZINE*.

Give the little ones chairs with straight backs and high enough to rest the head against.

It is a painful remembrance to me to think of the last term at school. The room was furnished with "modern school furniture." The backs of the chairs inclined at such an angle as to make them practically worthless, and to sit in one was no easier than sitting on a stool; the consequence was an almost irresistible impulse to lean upon the desk for support.

The result of leaning back in reclining chairs without anything upon which to rest the head, is a strain across the abdomen, which in turn seriously affects the muscles of the eye.—*L. S. F.*

BALL SONG FOR THE BABIES.

I'll toss my ball so high!
To catch it then I'll try;
I'll not let fall
My pretty ball,
But toss it up so high.

Now, ball, swing to and fro;
Move gently, soft and slow;
But far away
You cannot stay,
While swinging to and fro.

Come bounce now on the floor;
Bounce once, and two times more;
You must not drop,
But only hop,
When bouncing on the floor;

The turning wheel next show
As flying fast you go;
Around, around,
Just touch the ground,
When turning wheel you show.

And now 'tis time to rest;
You've done your very best;
So sleep, dear ball,
Till next I call,
For now 'tis time to rest.

—*Martha L. Sanford.*

THE spirited appeal to women, made by Henrietta Goldschmidt of Germany, which we reprint under the title of "Ethical Influence of Women in Education," in this number, will be found full of meat for mothers. Read it aloud at your next mothers' meeting.

THE CHILD'S QUESTIONS.

May I say a word to the mother who asks what to do with the child's questions?

Children often form a habit of asking idle questions merely to hold the parent's attention, without any real interest in the matter. It is the same restless attitude of mind that leads older people to dawdle over the gossip of newspapers, to engage in frivolous conversation, to busy themselves about their neighbors' business. In answering questions, the mother should always have in view awakening the child's own powers of observation and thought, and teaching him to seek the answers to his own questions. To do this ask him questions, and cultivate the habit of always *looking* for the reason of what he sees, instead of carelessly *asking* for it.

You are peeling an apple for your child. He may wait in simple impatience to get his fruit, or you may give him a delightful lesson to awaken thought, in this way:

"This is the apple's coat I am taking off; see how smooth and shiny it is, without the tiniest bit of a crack for the water to get in. Why does the apple need this smooth, shiny, rubber coat?"

"I don't know; why does it?"

"Where did the apple live when it was a little baby apple?"

"Oh, on a tree."

"Yes, out in the orchard, where the rain used to come pouring down on it; but it couldn't get in, could it? The apple said, 'Run away, little raindrops; you've washed the dust off my coat, and now you must go down to the ground. There the roots will open their mouths and drink you up, and you'll come creeping up here again inside the tree, and make us all grow and get big and red and juicy.' Why did the apple want to get big and red and juicy?"

"For me to eat?"

"Maybe so; but inside the apple is a little house with pretty little rooms, and little brown people living in them. Now you eat the apple carefully, and when you find the lit-

tle brown people see if you can tell me what they are for, and why the apple took such good care of them."—*Emily Huntington Miller*.

KINDERGARTEN LITERATURE.

There are in this world such things as positive duties, moral responsibilities, which cannot be evaded without making serious trouble for the one who endeavors to dodge them. No argument is necessary concerning the truth of the statement that the father and mother of a child are morally as well as socially responsible for that child's training. There is of course a large class of parents who cannot themselves be held responsible for anything, social or moral. They are the outcasts of humanity, who must be cared for, as the public must also care for their offspring. But the ordinary father and mother, the men and women at the heads of families, respectable, "well-to-do," and with an average education, have no more imperative duty laid upon them than the seeing to it that the children they bring into the world shall have a fair chance for mental and spiritual as well as physical life.

It is only of late years that this fact has been recognized and the responsibility placed where it really belongs,—in the home as well as in the schoolroom, and before the child is even of school-going age. But it is most fully recognized in this present age; and with the recognition there have been provided abundant ways and means whereby this duty may be faithfully discharged. Nothing is more helpful in this direction than the educational literature now published, particularly the periodicals devoted to the early education of the child, the period when the parent must of necessity be the only teacher, and the time in the child's life which is most susceptible to the influences which will make or mar all his future years.—*Eleanor Kirk's Idea*.

THE occupation of sewing outline cards and geometric designs, as pursued in every kindergarten, is discussed by Mrs. Van Kirk in a recent number of the *Household News*.

She says by way of summary: "Physically, by this occupation the muscles of the hand are strengthened, those of the back also, by correct position; the mind looks out and learns to intelligently guide the eager hands, and the love of the beautiful is being beckoned out through the love of color and form that is pictured; as they talk quietly of their work or speak of their own experiences, language is growing; and best of all, this little group of children is getting into the habit of being busy for a purpose, of being contentedly industrious; and that treasure most earnestly to be desired is coming within reach,—the *habit of happiness*, the power to look on the bright side of things. In this little world are all the hopes, plans, and despairs of the larger world, and they are as real and vital in the golden age as when they touch us on the sunset side of life; only now shall be determined into what channel they shall be turned. A broken thread or a ruined card may be a tragic thing to a child, and the spirit by which they are met will come in greater force in after years; the ever-fateful *now*, at this age as at no other, decides the future."

FIELD NOTES.

THE Social Settlement movement, which has been accumulating force for many months, not only in this country but on the continent, is becoming a reconstructive element in educational as well as philanthropic work. Each of the social settlements conspicuous at present in Chicago has its well-regulated kindergarten department. This is by no means a fact of minor consideration. Miss Jane Addams, of Hull House, Chicago, will present our readers with an article in the June number of the KINDERGARTEN MAGAZINE on the Kindergarten as a Factor in Social Reconstruction. The social settlement just being organized by the University of Chicago, in the stock yards district of this city, opened its first kindergarten early in January. A kindergarten institute for the training of women in all departments of child culture, will be conducted by a group of the residents, in connection with the settlement, and the evidences are numerous that this work will find hearty coöperation, as it will furnish many opportunities for the intermingling of humanity. A further account of this work will appear next month, and circulars can be secured on application to any of the following directors: Mrs. Mary B. Page, 2312 Indiana avenue, Chicago; Miss Frances E. Newton, 156 Twenty-fifth street, Chicago; Miss Amalie Hofer, Woman's Temple, Chicago.

Mary H. Peabody at St. Louis.—Through the energy and enthusiasm of its president, Miss Mary McCulloch, the Froebel Society of St. Louis has been favored at each of its monthly meetings this year with an address from a prominent kindergartner. No greater treat has yet been offered than the papers prepared and read by Mrs. Mary H. Peabody, of New York, at the January meeting. The subject of the first was "The Second Gift, and its Analogy in Nature and in Life." The pleasure this paper gave drew forth the unanimous desire for another, to which Mrs. Peabody kindly consented, and gave "The Center of the Sphere; a Study of Relationships in the Kindergarten." This was an explanation of the phrase often used by educators, "Keep the child at the center of the sphere,"—what it means. The following is a condensed statement: Symbolic in form (the phrase), the scientific aspect was first reviewed. Attention was directed to the two points, center and circumference. "Life, at the center; form, without. This outermost meets the first outlook of humanity. It is the heavens, the earth, plants, animals, men. Here is variety, delusion. Revelation is necessary. At the center is Power, simplicity. There is one Creator; from him all life proceeds. Nature is the outer manifestation of that life;

back to its Source it returns in ascending degrees, producing the unity of life. For illustration of this fact in nature, the sun and earth were given as an example of central power and return to source. Froebel saw nature taught man God's method of work, showed the laws of things; saw that educated life in man came from knowing those laws and acting in harmony with them. Force displays itself in forms. The sphere is the form of compact unity, the Alpha and Omega of nature. Because of its universal character Froebel chose this type to begin the child's education." Its outer relationships seen, there remain its inner to be unfolded. "Power itself is above; each form below receives its own peculiar gift or degree of life, and works from the center outward. This central energy, moving along the lines of three equal axes, creates a threefold division of the whole, and brings into being three dimensions, corresponding to length, breadth, and thickness in geometry. The vertical plane connects the form with the Infinite, the horizontal defines the circle of nature, the third represents the return of life from nature to God,—the plane of humanity, which, mathematically speaking as from front to back, cuts through the other two at their own meeting place, the center of the sphere. In the kindergarten, the child is the vertical line embodied. Placed here in nature, the line of his interior life is crossed by the lines of the earthly and human planes. The labor and trial of human existence lie in the effort to make the line of the earth plane run so true that it shall touch the vertical line, not merely somewhere, but absolutely at the center. The child in the kindergarten is constantly dealing with the center as a point of construction. It is the 'abiding point of reference.' When all points are balanced in their relation to it, harmony reigns. To keep the child at the center of the sphere is impossible. To know the center, and maintain himself there approximately, is to be his own lesson of life. He must look upward and outward to find it. The lesson given at the center of the sphere is progress, balance of parts, the control of the outside from within. 'We learn by doing.' By right action the outer form and inner life of man should be so harmonized that the lines of his being in their return to God will meet threefold at the center of the sphere."—*E. L.*

THE annual statement of the Commissioner of Education, Wm. T. Harris, to the Secretary of the Interior is published for 1893, and contains valuable statistics as well as a philosophic survey of the tendency of educational work. Dr. Harris writes concerning the Columbian Exposition, and its influence upon school matters: "It was an occasion of unusual importance especially owing to the changes now in progress in educational systems throughout the world. I may briefly advert to one of these phases in view of its importance to the productive industry of the nation. World's fairs have exerted great influence upon the progress of the mechanic arts ever since the first one, held at

London in 1851. It is well known that the South Kensington Museum is the result of the studies of intelligent Englishmen upon the causes of superiority in the finish given to French goods. It was seen that artistic finish is necessary to command the highest market prices." He traces the transition from this demand for excellent products to the necessity for most excellent producers. He says: "But the world's fairs have taught the new lesson that it is a matter of national concern to educate the taste of its people by the establishment of schools of art and design, and by elementary art education in the people's schools of all grades. . . . The fact that the goods produced by the French workmen for competition in the markets of the world in the line of ornament and high finish easily push aside those of other nations, has drawn the attention of those who advocate the training of the hand exclusively for its educational effect, and in the Columbian Exposition this change of base is very manifest. This perhaps is one of the most interesting features to the visitor at Chicago the present summer. In this respect the present World's Fair will have a far greater influence upon the educational systems of the world than any of its predecessors." The historic sketch of this transition from head to hand training embodied in the report is valuable to all educators. Secure a copy of the report if possible.

THE annual report of the Manchester (Eng.) Art Museum comes with its usual quota of vitally interesting statements. Aside from an explicit report of the work of the year just closed, is the following recommendation of a future departure: "The committee desire to point out that the art museum now contains many groups of pictures well fitted to give children, in a very pleasant way, clearer ideas than can be given by words alone, of the subjects of the lessons on history, geography, physical geography, botany, etc., received by them in their schools; and the committee are convinced that if visits were periodically paid to the museum by children, under the charge of teachers, such visits would have a most beneficial influence on the children, not only by adding to their knowledge, but also by giving them pleasant associations with school, and by leading them to form the habit of spending time intelligently in museums and picture galleries. They intend, therefore, to ask the education department to allow time spent by children under the guidance of teachers in museums and art galleries, which have been examined and approved of by the department, to count as time spent in school. Before submitting the request to the department, they would be glad to receive from the school boards of Manchester and Salford, and from associations of teachers, expressions of approval of their proposal. If the rooms of the museum were used systematically by classes from schools in its neighborhood, the committee would be glad to obtain any additional series of plates and pictures which could add clearness and interest to the subjects studied in the schools; e. g., series of

illustrations of Bible scenes, scenes in Shakespeare's plays, series of geographical, historical, botanical plates, provided that they found that the plates would be of use to the scholars of several schools. The committee believe that the desirableness of training the feelings, the tastes, and the habits of children more fully than elementary schools are now training them, is now so generally recognized, that if the collections in one museum were thus made to influence the children in a single group of schools, museums similar to the art museum would before long be provided in other crowded parts of Manchester and other large towns, to the great advantage both of children and persons of all ages. The attendance of visitors during the year has been over 30,000, being an increase of nearly 3,000 on the number in the preceding year." Mr. T. C. Horsfall, secretary of the school, writes under private cover that the Manchester museum will soon be connected by means of loan collections, with two hundred school departments; also that a new room has just been added and preparations are being made of the descriptive matter for the pictures to be hung in it. Mr. Walter Crane is now the director of the Manchester School of Art.

EACH year the curriculum of the Chicago Kindergarten College provides for the study of one of the four great poets,—Homer, Dante, Goethe, Shakespeare,—whom Lowell calls "indispensable authors." In the spring, usually the week following Easter, ten lectures known as the *Literary School* are delivered by prominent people from different parts of the country. This year the subject is Goethe's "Faust," and such names as William T. Harris, Hamilton Mabie, Richard Moulton, Caroline K. Sherman, Dr. Thomas, and Professor Swing appear on the program. Denton J. Snider is director. Great literature is a mirror for humanity. The object of Goethe, in his great poem of "Faust," is to define the negative element in the world, or the relation of good and evil. Through his denial of truth Faust develops Mephisto, by whom he is led through the negative or perverted world. This is the substance of the first book. The second describes Faust's regeneration and return to harmony, the subjugation of Mephisto beginning in the germ of the true love Faust bears for Margaret. As an example of practical value of such, take the scene in the second book, called "The Masquerade." Here is shown the development of wealth and its influence upon human relationships. Anciently the alchemist dreamed of transforming the baser metals into gold. What he aimed to do by magic, man has since done by industry. Thus is every step in human progress foreshadowed in the mind of man, and only the poet is able to seize and embody this in mythical form, called by Mr. Snider the "mythus of industry." The wood chopper, the pioneer of industry, the first element in man's subjugation of nature, appears immediately upon the formation of the family. In quick succession are Fear, Hope, Prudence, and a troop of other characters; but interest quite centers upon that of Plutus (Wealth),

who is followed by the Boy Charioteer (Poesy). The two might journey blissfully together if it were not for that other figure, Avarita, close by Plutus, who banishes Poesy (poetry of life is meant), and takes possession of Wealth. Avarita (Avarice) we discover is Mephisto in disguise, who makes Wealth an end in itself, and turns everything into money, even "the honor of men" and the "virtue of women." Imagine a poet as politician. But here it is: to circumvent Avarice, a deputation of labor demand the issuance of paper money, not as a certificate of value gained, but a pledge of labor not yet put forth. Labor gets its desire, and corruption at last destroys the old state, making way for a new growth. This is the modern phenomenon of paper money,—wealth without labor. Does anyone ask why the poet calls this scene "a Masquerade"? To him it is said, It is the poet's mirror in which society may see itself. A familiar figure reveals her true character as a candidate for matrimony, by masking as a "débutante." The value of this study is apparent to all who are fortunate enough to have heard the lectures already given. Besides a broader culture it yields a deeper insight into human development, individual as well as of the race. "Man is explicable by nothing less than all his history," says Emerson, and the poet is the truest historian.

THE annual meeting of the Department of Superintendence was held as announced, at Richmond, Va., February 20-22. This session gave evidence of a growing interest in these practical problems before the department, especially on the part of the younger members, and also gave rise to some startling comparisons being made between school values east and west of the Alleghanies, in favor of the latter. Among other spirited hours during the meetings was that in which Mr. James L. Hughes of Toronto read his paper on "The Kindergarten in Relation to the Schools." The following impressions of this paper and the subsequent discussion were recorded by the special correspondent of the *Public School Journal*, which we reprint for the pleasure and profit of our readers: "In the kindergarten, 'each child is to live his soul straight out,' to develop physically, to exercise his motor impulses, to develop free, spontaneous action, to be self-directive. The *play* of the kindergarten combines best the receptive, reflective, and executive powers. Play awakens a passion for the strongest effort. Play is the natural work of the child. This subject of *play* and *work* excited no little debate. Superintendent Shaeffer, of Pennsylvania, said that when he was a boy on the farm he had no difficulty to distinguish between work and play, and he thought the school should not confuse the two ideas, but it should draw a clear line. In reply, President MacAlister said: Every healthy child must play. The difficulty now is, there is no *joy* in our work. The beautiful works of art in our museums were the result of work. The reason they are beautiful is because the artist had *joy* in his work. There comes a time when work is converted into play.

There is danger in drawing a distinction between work and play. All work is to be joyful, and all work to result from play. The kindergarten is to destroy the distinction. Play predominates in the kindergarten work toward freedom in the school. It was suggested from several sides that the movement toward establishing kindergartens should be gradual, and only so fast as trained kindergartners can be secured."

PERSONS interested in the day nursery work in cities should provide themselves with the Annual Yearbook of the Day Nursery and Kindergarten Society of Cleveland, Mrs. W. E. Cushing, secretary. The working constitution and by-laws of this organization are well worth study, as are also the reports of the various departments of work. The co-relation of the day nursery to the kindergarten is proven both practical and potent. The following paragraph is taken from the report: "Some idea of the development of our work may be gained by a retrospect of the work of the past six years. The first free kindergarten was opened at Perkins Nursery in 1886; its average daily attendance—ten. In two years we had four kindergartens, with an average daily attendance of fifty. In 1890 our last kindergarten was added, bringing the average daily attendance to sixty-two. In 1891 it increased to 106, and this year it is 117. It has cost only \$9.43 to bring each child under the helpful influences of the kindergarten for ten months of the year. Our steady growth is indeed gratifying; we feel that we are reaching more homes, and not only making life brighter for the unfortunate little ones, but aiding and instructing their parents also."

A FREE kindergarten has been in existence in Fargo (N. Dak.) for the past two years. A board of lady managers have it in charge, and have no trouble in getting funds to pay expenses. They have a building given them by the board of education, which makes a bright and cheerful room for the kindergarten. They have forty little ones from three to six years. The kindergarten is situated in that part of the city known as "Shanty Town," and the population is mostly Scandinavian. Many of the children are entirely clothed by the kindergartner and her assistant. The people of Fargo are very generous with the little ones, and many donations of clothing, etc., are sent in. A kind gentleman gave the children a New Year's dinner at one of the best restaurants. It was a great treat for the children to have a good, substantial meal. The furniture in the Fargo room of the Dakota State Building at the World's Fair has been recently sold, and the proceeds, netting about three hundred dollars, given to the kindergarten. The board of managers earnestly hope to have the kindergarten in the public schools before long.

Youngstown, O.—I must tell you about our Christmas treat. I had decided to spend as little as possible this year, so the gifts for parents were picture frames, pin trays, etc., of cardboard embroidered with

bright worsteds. It was all beautifully done, and a kind lady sent us a tree to trim with the gifts. The day before we celebrated, a grocery man who had given us a magnificent treat last year came in and said that owing to the "hard times" this year, the children would need a "treat" more than they did last year; and this is what he sent us: one hundred pounds of candy, two stems of bananas, a box of oranges, a bushel of apples, a bushel of peanuts, and a bushel of small sweet crackers. Think of it! just one of the local grocery men down in our part of the city; he cannot be wealthy either. He sent us the same amount last year. It means a great deal more than if it had come from one of the uptown groceries which supplies our wealthy patrons and might do such a thing to increase their patronage. There is nothing that reaches the people as does the free kindergarten.—*M. S. M.*

ONE of the results of the International Congress on Education, held in Chicago last July, is the organization of the Manual Training Teachers' Association of America. Its purposes are to secure coöperation in study and experiment; to gather and to disseminate information regarding the principles, progress, and development of manual training, and to promote the professional interests of its members. At a meeting of classroom teachers the plan and scope of the association was discussed, and a committee on constitution was appointed. The constitution prepared was adopted later by those present at the Chicago meeting. The officers of the association—Geo. B. Kilbon, Springfield, Mass., M. T. S., president; Geo. S. Waite, Toledo, O., M. T. S., vice president; and Geo. Robbins, Frankfort, Ky., M. T. S., secretary and treasurer—constitute the executive committee, which is now at work making arrangements for a summer meeting. A copy of the constitution, with fuller particulars, will be sent to anyone interested, upon application to either of the officers.

Kindergarten and Sloyd.—Gustaf Larsson says: "Every kindergarten should have a sloyd training, and every sloyd teacher should have the kindergarten training. Of the sloyd system itself, it stands without rival. Its methods through long and patient years have been systematized with closer relations to the kindergarten idea of harmonious development than have the methods of other systems, and it arranges its models in pursuance of this idea. No set of models can be fairly estimated, except experts know how to read into them the practical psychology which they embody. All that is asked by the advocates of sloyd training is that it shall have a chance to prove its claims. Let judgment upon it be withheld until it is fully understood. The irrational methods of cramming the memory, as pursued in most of our schools, should give way to reason and common sense. The reign of sloyd is about to begin. It will turn our cramped-up schoolrooms into laboratories where the symmetrical development of the child will be the finished product."

THOSE of our readers who visited the Children's Building at the World's Fair will be interested to know of the disposition of funds made at the close of same. The following are the principal disbursements made: Woman's Memorial Building, \$13,115.16; Lake Geneva Fresh Air Fund, \$1,000.06; Margaret Etter Crèche, \$1,000; the McCowan School for Oral Instruction of Young Deaf Children, \$800; Home for Destitute Crippled Children, \$500; Children's Aid Society, \$100; Chicago Humane Society, \$400; Chicago Free Kindergarten Association, \$500; Master Hugh Copp, to aid in prosecuting his art study, \$300,—making a total sum of \$17,715.16. Chairs and furniture were divided among the Social Settlements, Emergency Relief Rooms, Woman's Shelter, St. James Crèche, etc. The entire library exhibit, including books, authors' copies, pictures, etc., was transferred to the Woman's Memorial Building.

Ft. Collins, Colo.—While reading the "Field Notes" of the KINDERGARTEN MAGAZINE, the thought came to me that kindergartners who were endeavoring to find a connection between the kindergarten and the present public school system, might be cheered by the fact that the struggle for an unbroken growth from the kindergarten through the higher grades has been going on in this small town for almost fourteen years. Year by year we add to our stock of experience, and each day finds us testing a different method. With the present system of primary instruction there can be no absolute connection, but we can smooth the most ragged edges of difference, and lead educators in general to see the importance of conceding just a little of the old principle in education, that the beauty and strength of the new may be more fully shown.—*Josephine P. Lee.*

THE seventh annual literary school under the management of the Chicago Kindergarten College, is in session at the time of issue of this April number. The ten lectures on Goethe and his works were announced in the advertisement of the literary department of the college, in the March number, and a full report of the discussions and import of the school will appear next month. It is a great privilege afforded the members of the school, to listen to the earnest and often inspired discussions which follow the various lectures, by such a group of men and women as are gathered annually by this school. The management of the school deserve the highest appreciation from educators for the interpretations of the masters of literature which they hereby provide. Their keynote is, Not literature for literature's sake, but literature for life's sake.

THE Chicago Kindergarten Club forwarded resolutions of respect and appreciation to the faculty of the Cook County Normal school, for their efforts to demonstrate modern educational methods. In reply to the same, among other sound words Colonel Francis Parker writes as

follows: "I have been for many years a student of the principles of Froebel, and firmly believe that they should be carried out not only with little children, but through the entire course of education from the kindergarten to the university. The work of the Cook County Normal school has been for the past eleven years in this direction."

THE Chicago Kindergarten Club has had two eminently profitable addresses during the past month,—that of Professor Graham Taylor, on the "Sociological Aspect of Personality," and that of Calvin B. Cady, on the "Piano and the Child." The club is preparing to keep Froebel's birthday in conjunction with the Cook County Normal school at Normal Park. This bringing together of many educational factors, is worthy honor to this occasion. The Kindergarten Club has never had more enthusiastic and therefore profitable meetings than during these spring months.

THE meeting of the California Froebel Society was held at 64 Silver street, on Friday, February 2, Mrs. Dohrman in the chair. A lively discussion followed the reading of the papers prepared by the cabinet, on "Daily Religion in the Kindergarten"; but it was unanimously agreed that such religion as is taught little children should be of the simplest character and of the most liberal kind. A motion was carried that the next free kindergarten to be established in San Francisco should be called the Emma Marwedel Kindergarten.—*Sec'y.*

The New York Society of Pedagogy.—One of the lines that this society is working in is the keeping of the bibliography of education up to date. That all teachers may have the benefit of its efforts, it publishes quarterly a *Magazine and Book Reference*, which contains the names of all articles on education published in the magazines of the United States, as well as a list of educational and pedagogical works as they appear.

DR. W. N. HAILMANN has fulfilled several heartily anticipated lecture engagements in the East during the past month. Boston and Philadelphia had him in their midst. One of the teachers who heard him on the subject of the "Heart, Head, and Hand," expressed his delight by calling Dr. Hailmann the Gladstone of education.

CONSTANT inquiries come to the Kindergarten Literature Company for kindergarten circulars, association reports, forms for model constitutions, and practical plans for organizing free kindergarten associations. Will the workers forward such to us from time to time, that they may in turn be disseminated through such new districts?

OVER a hundred boys receive instruction for two hours each week in the Santa Barbara Sloyd school, coming after school hours to enjoy this work. This is one way of revealing to a community the import of such

work, and will ultimately lead to a public demand for the same to be made a part of the regular public school work.

At an observation party given by the kindergartners in San Francisco some time ago, prizes were offered for the one most successful in the sense games. One of the prizes was a year's subscription to the KINDERGARTEN MAGAZINE. There is a growing enthusiasm among our readers, which is gratifying to its publishers.

KINDERGARTNERS would find it highly interesting to make a parallel study of three men whose early life and experiences have much in common,—Hans Andersen, Friedrich Froebel, and John Ruskin. In how far these represent national traits would also be an interesting point to investigate.

KINDERGARTNERS will be interested in the account of the Kindergarten for the Deaf, and its growth during the past year in the McCowen School for the Deaf. Send to the institute, 6550 Yale Ave., Englewood, Ill., for a copy.

A CLASS of eighty kindergartners, primary teachers, and mothers has recently been organized in Rochester, N. Y., for the study of Froebel's "Mother-Play Book," under the direction of Miss Anna Littell, of Buffalo.

THE following birthdays come in this month: April 3, Hans Christian Andersen, Washington Irving; April 7, William Wordsworth; April 11, Edward Everett; April 21, Friedrich Froebel; April 23, William Shakespeare.

BOOKS AND PERIODICALS.

To the Editors of the KINDERGARTEN MAGAZINE:—The long-expected book from the gifted pen of Susan E. Blow deserves a much more extended review than is allowed by the shortness of the time between its appearance and the date of your going to press. Yet I cannot refrain from calling the attention of my fellow workers to so valuable an addition to our professional literature. In his excellent introduction to "Symbolic Education," Dr. Wm. T. Harris says: "The first self-revelation of the child is through play. He learns by it what he can do; what he can do easily at first trial, and what he can do by perseverance and contrivance. Thus he learns through play to recognize the potency of those 'lords of life' (as Emerson calls them) that weave the tissue of human experience,—volition, making and unmaking, obstinacy of material, the magic of contrivance, the lordly might of perseverance that can reënforce the moment by the hour (and time by eternity). The child in his games represents to himself his kinship to the human race—his identity as little self, with the social whole as his greater self."

This gives the keynote of the whole book. Miss Blow does not stop to give any of the petty details or devices of the kindergarten work, except where they serve to illustrate the principle involved, but sweeps directly to the central thought of Froebel,—namely, the idea of *Glied-ganzes*. The word is almost untranslatable as a word, but its meaning is shown in every kindergarten gift, game, and occupation. The book proceeds to unfold in a clear, forceful manner this thought; first, by defining Rousseau's ideas of education. The book begins with the following characteristic sentence: "It has often been observed that the dominant idea of an age gives form alike to its science, its politics, its philosophy, its theology, and its education."

This wide synthesis of civilization is but the first few notes of the prelude to the grand symphony which is to follow (her language is so exquisite and so harmoniously expressed that one cannot refrain from comparing it to music). All the absurdities and self-contradictions of Rousseau are shown, as well as the excellence with which he performed his office of iconoclast in the necessary work of utterly breaking to pieces the formal and false ideas of education which, at that time, prevailed in the world. He was clearly a pioneer, and must be forgiven the faults of his class. His ideas of nature, art, politics, society, religion, and education are summed up in the one word "atomism," or individualism. He is thereby separated forever from the Froebellian thought, which emphasizes the unity, or organic connectedness of all things.

The second chapter is entitled "Development," and brings into clear relief the figure of Pestalozzi, standing, as he does, on the battleground between the ideas of *development* and those of *atomism*.

"It is," says Miss Blow, "in the conception of man as *Gliedganzen* that Froebel advances beyond Pestalozzi, dominated by the atomistic view of man. Pestalozzi was never able to grasp the significance of social institutions;" and again, "very evident with such views it was impossible for Pestalozzi to see in institutions the revelation of man's larger selfhood, and, failing in this vision, it was impossible for him to define the 'harmonious development' which was his ideal of education. Therefore his educational experiments, while suggestive, were always felt by competent observers to be disappointing."

Then follows the defining of the difference between Pestalozzi's theory of education and that of Froebel.

The chapter ends with this significant paragraph: "Finally, the conception of man as *Gliedganzen* of humanity supplies a standard by which all systems of education may be tested. See man as a whole and not as also a member, and you have Rousseau's atomic Emile, who at the climax, or rather anti-climax, of an atomistic education remarks to his atomic tutor that for such a supremely independent atom as himself the world of organized society is no fit place." The balance of this powerful paragraph is to be found on page 48 of "Symbolic Education."

Having thus cleared the way, as it were, of wrong and confusing ideas as to the equal merits of the three great educational reformers of modern times, the book now takes up, somewhat in detail, the philosophic explanation of Froebel's system.

The third chapter gives the spiritual manifestations as well as the historic development of the childhood of the race, and is full of suggestions to the student of childhood who comprehends the value of such study, having realized that the child must pass through these same stages of consciousness. The "myth" is here taken up and its value clearly and fully shown not only to the race as a means of expressing its spiritual experiences, but also its value in the form of fairy tale in the nursery.

Next follows a chapter on "The Symbolism of Childhood." This is perhaps the most needed explanation in the book, as the utilitarian ideas of today are doing all they can to drag the kindergarten away from its true place, that of feeder and nourisher of the child's emotions and imagination, to the mere *compilation of facts*, useful in after life. I cannot do better than to quote Miss Blow's own eloquent words on this subject: "Is symbolic education original with Froebel? I think not. He learned it from the prattle and play of the child. He learned it from the childhood of the race. He learned it from simple-hearted mothers as they played with their babies games like Pat-a-cake and the Little Pig that went to Market. He learned it from kindly grandmothers,

who, sitting by bright winter fires, related to wide-eyed auditors the wonderful adventures of Thumbblings, or the sorrows of Maid Maleen. He learned it from the poets whose tropes and metaphors stir in the dullest mind some consciousness of endless analogies between the life of nature and the life of the soul. He learned it most of all from the Great Teacher, who delighted to speak to the multitude in parables, and who has connected our deepest spiritual experiences with the lilies of the field, the pearl of great price, and the seed hidden deep in the earth."

"The Meaning of Play" naturally enough follows such an explanation as this, and the true, symbolic significance of Froebel's games is here brought out. The remaining chapters, entitled "Old Lady Gairfowl," "Pattern Experiences," and "Vortical Education," will be treated in a later review.—*Elizabeth Harrison, Chicago, Ill.*

As many people fail to get hold of the true meaning of "Faust," the greatest poem of modern times, we recommend to our readers the Commentary on the poem by Mr. Denton J. Snider, which is interpretative and full of suggestion. Kindergartners and all teachers and educators will find these commentaries on the two parts of "Faust" of great value. Very little has been said on this poem by the great scholars of the world, and the professional critics were powerless in its presence; but Mr. Snider, who is an educator, a poet, and a philosopher, has discovered the universal laws of rational unfoldment from error into truth, and he applies them to the study of this marvelous poem which is often, on the surface, only weird, wild, and mystical. But we must learn that the great poets are prophets and seers, and that they write with the bared heart beating against the stone which their genius compels them to study and to understand, and the stone speaks in its own language, which often needs to be translated and interpreted to the hearts not willing to knock at this hard doorway for knowledge. Mr. Snider has so truly identified himself with the kindergarten system of education, that his work can be appreciated by every teacher or parent who desires to become the true educator.—*A. N. K.*

In preparing for the annual "keeping" of Froebel's birthday, teachers will find it well to read the "Froebel Letters," by Arnold H. Heine-mann, brought out within the past year, and previously noticed in these columns. While these are of great historic value, they at the same time bring the reader into a personal touch, which in turn will inspire a nobler faith in humanity. The word pictures which are drawn in these letters help the student to look out upon the work of this man as it were from his own standpoint and environment. The illustrations themselves will be of interest to the children as well as kindergartner and parents. Among these are a reproduction from a photograph of Froebel himself, his birthplace, the school at Keilhau, the Mansion

Marienthal, where he died, and the monument at Schweina. The annotations and comments thrown in here and there by Mr. Heinemann, and the reminiscences of Frau Louise Froebel, by his wife Marie Heinemann, lend an invaluable charm to the volume, which will appeal directly to kindergartners. Price \$1.25. See catalogue of Kindergarten Literature Co.

"The Spirit of the New Education," by Louisa Parsons Hopkins, is an invigorating volume. Every teacher should keep this book on her shelf or table as a tonic, one from which she may periodically snatch a paragraph to tone her daily effort and motives. The volume is made up of occasional papers read by Mrs. Hopkins, each one of which was prepared with a view to telling certain people certain things clearly and warmly. The style of these has retained much of that fire and glow which accompany the words of one espoused to a cause. At this present time kindergartners would find great interest in reading the chapter on Froebel's Birthday, to be found in this volume. Price \$1.50.

PUBLISHERS' NOTES.

How many Froebel badges do you need for the celebration on April 21st? All orders must be sent in in advance. Price 5 cts. each; 50 cts. per dozen.

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Our new, fully illustrated Catalogue of books appears this month. It contains portraits of authors never given before; also an essay on books for children, and gives a completer list than ever, descriptive of contents and purposes of books given.

The May number of the KINDERGARTEN MAGAZINE will be a "Pestalozzi" special edition, giving some remarkable papers concerning this great life which must be more thoroughly studied by kindergartners.

Look out for important announcements in June number of this magazine. It will be a jubilee number, being extra sized, giving a full and glowing statement of the wonderful growth and outlook of the cause everywhere. A splendid campaign document! Every kindergartner ought to possess herself of ten or more copies for distribution and circulation. For \$1 we will send ten copies if ordered for this purpose.

Send in every item of vital importance concerning your work, for our jubilee June number of KINDERGARTEN MAGAZINE, before May 1.

Bound Volumes.—Vols. IV and V, handsomely bound in fine silk cloth, giving the full year's work in compact shape, each \$3.

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There are only a few copies of Vol. I of *Child-Garden* to be had. They are now bound, and being rapidly exhausted. We desire to give
Vol. 6-41

our readers the first chance at purchasing them. Send for it before they are all gone. Price \$2.

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Wanted—January, 1893, and March, 1893, numbers of *Child-Garden*. Other numbers exchanged for them.

The attention of teachers in public and private schools is called to the opportunity afforded by the destruction of the World's Fair buildings to obtain excellent examples of architectural details in staff work. It is possible to obtain at relatively small expense a variety of such examples, including capitals, friezes, rosettes, brackets, etc., which, after being cleaned and coated with alabastine (recipe for which will be sent), will serve as useful a purpose for art instruction as casts which would probably cost ten times as much. They are just as artistic as these expensive casts, and would have an added value on account of their association with the beautiful "White City." Any who desire information regarding these specimens of staff work, cost of same, etc., should correspond with Miss Ida M. Condit, 455½ Elm street, Chicago, Ill.

Too many to print; that is why we never use testimonials in our advertising. We are constantly receiving them from all parts of the world. The Gail Borden Eagle Brand Condensed Milk is the best infant's food. Grocers and Druggists.

Here is a list of fifty-cent trial sets of choice seeds and plants: Set U—2 beautiful palms, two sorts, strong plants; set B—16 packets choice vegetable seeds, all different; set E—20 packets choice flower seeds, all different; set F—10 lovely carnation pinks, ten sorts; set G—10 prize-winning chrysanthemums, ten sorts; set H—four superb French cannas, four sorts; set J—10 elegant ever-blooming roses, ten kinds; set K—8 grand large-flowered geraniums, eight sorts; set M—24 fine gladioli, large flowering bulbs; set P—6 hardy ornamental flowering shrubs, six sorts; set R—6 choice grapevines, six sorts. Each set fifty cents. One-

half each of any two of these sets, fifty cents. Any three sets for \$1.25, or five sets for \$2. Delivered at your post office prepaid; satisfaction guaranteed. The Storrs & Harrison Co., Box B, Painesville, Lake Co., O.

W. Atlee Burpee & Co., Philadelphia, Pa., last year with Sweet Peas distributed free more than 52,000 copies of the booklet—"All About Sweet Peas." This season they have had three well-known writers to tell all about "Pansies, Poppies, and Sweet Peas," under this title. The result is a bright booklet which goes free with each collection ordered. These three flowers are at present justly fashionable. The matter for this booklet has been specially written by three well-known authors. The three popular flowers present a unique combination of the best literature on the subject, united with the choicest seeds of the best varieties. Never before has it been possible to secure such choice collections of the most fashionable flowers for so little money. In these "hard times" this collection, consequently, should command a very extensive sale. Will you not tell your friends about this Fordhook Fashion Collection? If you can get four others to join their orders you will secure your own collection free, as we mail *five complete collections* with five books to any one address or to five separate addresses for \$1.

Vaughan's Prize Cannas.—One of the showiest sights in a garden is a bed of Crozy Cannas. What other plant surpasses them in gorgeous display? The colors vary from sulphur yellow to the most dazzling crimson, some of the flowers being beautifully spotted, blotched, and margined. These exquisite blooms are borne in great profusion on giant spikes, and when the plants are massed together the grandeur of the bed surpasses description.

The great Canna beds displayed on the east plaza of the Horticultural Building at the Fair aroused general admiration. J. C. Vaughan of Chicago and New York was allotted for his new seedlings the center beds each side of the fountains, and there he exhibited eighty new and standard Cannas. This exhibit was more than three times larger than that of any other firm. Those who saw these grand beds will hardly need us to remind them of the grand masses of tropical foliage surmounted by brilliant spikes of flowers in yellow, scarlet, and crimson almost or quite equal to gladiolus flowers.

This house exhibited twenty grand seedlings, originated by M. Crozy, the great Canna specialist, and never before offered for sale. On these, after the most critical inspection, they received six awards for varieties showing decided advance over anything yet offered to the public. They undoubtedly control the largest and most varied stock of the newest and best Cannas in America. The greenhouses of this firm, some twenty in number, are located at Western Springs, Ill., a few miles west of Chicago. Their "Gardening Illustrated" for 1894 covers the entire range of horticultural and gardening needs.

Roses by U. S. Mail.—The D. & C. Roses go wherever Uncle Sam's mail bags go. They are on their own roots, and will thrive and bloom in any kind of soil in pot or garden. This enables you to get and grow the roses you love best even if you live in the most remote corner of the country. The question of choice can be settled with our new GUIDE TO ROSE CULTURE. It contains prices, pictures, and description of every rose and flower worth having, with cultural directions for each. It will almost make you an expert florist in one reading. If you so request, we will send free this book and a copy of our floral magazine, *Success with Flowers*. Address The Dingee & Conard Co., West Grove, Pa.

Choice Roses at Five Cents.—Our Rainbow Collection of twenty roses for \$1, prepaid by mail. The roses we send are on their own roots, from ten to fifteen inches high, and will bloom freely this summer either in pots or planted in yard. They are hardy, ever-bloomers. We send instructions with each order how to plant and care for them. Please examine our list of twenty choice fragrant monthly roses, and see if you can duplicate them anywhere for an amount so small as \$1. They are nearly all new kinds. We guarantee them to reach you in good condition, and we also guarantee them to be the best dollar's worth of roses you have ever purchased. The Rainbow collection of twenty roses for \$1 must be ordered complete. Address Good & Reese Co., Box M, Springfield, O.

Cloth of Gold.—"Vick's Floral Guide" is more resplendent, if possible, this year than ever before. Its covers have a background of rich gold against which is displayed a spray of the beautiful new white branching aster on one side, and on the other a bunch of a new double anemone. Inside are gorgeously colored plates of chrysanthemums, poppies, and vegetables, besides engravings innumerable of both flowers and vegetables. The "Guide," which James Vick's Sons of Rochester, N. Y., send by mail for ten cents, contains 112 pages. Aside from its pleasing pictorial features, it contains much practical information of value to amateur gardeners.

The Newest Sweet Peas.—For the last two years sweet peas have been largely admired, and bid fair to soon become as popular as the pansy. We offer one packet each of the following six choice sorts for ten cents: Queen of England, pure white; Miss Blanche Ferry, most popular of all, blooming ten days earlier than any other; Boreatton, deep maroon; Countess of Radnor, pale mauve; Orange Prince, bright orange pink. Eckford's Superb Large Flowering. All the newest and best Eckford varieties in a single packet. This packet alone is worth fifteen cents. One packet of each of the above, six in all, sent postpaid, to anyone mentioning the KINDERGARTEN MAGAZINE, for only ten cents; others would ask you forty to sixty cents for the selection. Address Wm. Henry Maule, 1711 Filbert Street, Philadelphia, Pa.





Medallion from Pestalozzi-Froebel Haus Exhibit at World's Fair.

KINDERGARTEN MAGAZINE

Vol. VI.—MAY, 1894.—No. 9.

PESTALOZZIAN LITERATURE IN AMERICA.

WILL S. MONROE.

THIS article purports to be a historical survey of the Pestalozzian literature in America, a brief statement of the publications which have contributed, in an important sense, to the introduction of the Swiss reformer's ideals in the New World. No mention is made of the English publications which have had large sales here, or of the work of the disciples of Pestalozzi,—Krusi, Sheldon, Mason, Johonnot, and others,—who have done so much to realize these ideals.

William Maclure, the social scientist and educational reformer, a man with broad ideas and generous purposes, was perhaps the first person to introduce Pestalozzian literature in the New World. Mr. Maclure was a well-to-do Scotchman who settled in Philadelphia at the beginning of the present century, and as early as June 6, 1806, published in the *National Intelligence*, published at Washington, an account of the educational activities of the Swiss reformer. He had visited Pestalozzi's school at Burgdorf the summer of 1805, and, convinced of the value of his methods, had induced one of Pestalozzi's teachers—Joseph Neef, then located in Paris—to go to America and preach the new gospel of education. For this purpose he agreed to pay Neef's expenses to America, and "to make good to Professor Neef whatever sum as salary he may receive for teaching said

methods that falls short of five hundred dollars per annum during the time he may continue to teach the system of Pestalozzi."

In 1808 Neef published his "Sketch of a Plan of Education," a book of 168 pages, in which he gives an account of Pestalozzi's work in Switzerland, and with great clearness outlines his own ideals. This was doubtless the first *book* on Pestalozzianism published in America; and although it contains much that is yet vital in education, it has long been out of print. Neef published a second book in 1813—"The Method of Instructing Children Rationally in the Arts of Writing and Reading," based on the methods of Pestalozzi. Neef himself was a teacher of excellent ideas, and did much to organize educational work on a thoroughly rational basis. He taught first in Philadelphia and later in Louisville, Ky., and closed his life at New Harmony, Ind., where he had been connected with Richard Owen's community.

The *Academician*, published in New York city, beginning with the number for January, 1819, began a series of articles on Pestalozzi's work at Yverdon. These articles were of a most appreciative character, and did much toward making known in America the reforms that were being worked out in Switzerland. The same year Professor John Grissom published his "Year in Europe," in which he gives a sympathetic account of his visit to Pestalozzi, and the character of the work done at Yverdon.

William Russell began the publication of the *Journal of Education* in 1826, in which various articles were published describing the reforms of Pestalozzi. The *Annals of Education*, published by William C. Woodbridge from 1831 to 1838, continued the good work. Victor Cousin's "Report on the State of Public Instruction in Prussia," as translated by Sarah Austin, was printed in New York in 1835, and probably did more than any other publication, up to this time, to disseminate the reforms so near to the heart of Pestalozzi. This book was widely circulated; and preceding, as it did the birth of the free school systems, its influence was great.

A. Bronson Alcott as early as 1829 had published his "Principles and Methods of Pestalozzi," and, associated with his brother, had done much to put into practice Pestalozzi's ideas in the schools which he conducted in Massachusetts and Connecticut.

But to the veteran educator, author, and editor, Dr. Henry Barnard, is due the largest measure of praise for the publication of Pestalozzian literature in America. The English-speaking world owes much to Henry Barnard for his activity and self-sacrifices in behalf of educational literature, but in no one department is the obligation greater than the line of promulgating Pestalozzian theories and methods; and this he has been doing for over fifty-five years. In 1839 he published "Pestalozzi, Franklin, and Oberlin," a monograph of twenty-four pages; the same, enlarged to eighty pages, was published in 1880. "Pestalozzi's Educational Labors for the Poor and the Popular Schools" was reprinted in pamphlet form from his "Reformatory and Preventive Institutions," in 1847.

Dr. Barnard printed his "Pestalozzi and his Method of Instruction" in 1849, a monograph of forty-eight pages; and eight years later he printed a translation of Karl von Raumer's "Life and Educational Views of Pestalozzi," a volume of 126 pages. The year following (1858) he translated and published Raumer's account of Pestalozzi's assistants and disciples (224 pages), and the same year these two books were brought together and published in one volume,—"Pestalozzi and Pestalozzianism,"—the most comprehensive account of the Swiss educator's work to be found in the English language.

This volume, besides giving the memoirs of Pestalozzi and his associates from Von Raumer, contains the best parts of "Leonard and Gertrude," "How Gertrude Teaches her Children," "Christopher and Alice," and "Evening Hour of a Hermit." Several editions have appeared since 1859. In 1862 Dr. Barnard published a pamphlet of sixteen pages,— "Pestalozzi, Fellenberg, and Wehrli in Relation to the Industrial Element in Education,"—and in 1881 a thirty-two-

page pamphlet on "Pestalozzi and Froebel in Child Culture." "Pestalozzi and Other Swiss Educators," a volume of 740 pages, containing memoirs of Pestalozzi, Zwingli, Calvin, Rousseau, Girard, Fellenberg, Mehrli, Kuratli, Agassiz, etc., appeared in 1882. These memoirs were republished from Barnard's *American Journal of Education*, begun in 1855, thirty-one large volumes of which have appeared during the past forty years. In this one finds the very best accounts of Pestalozzi that have appeared in the different European languages,—a monument to Dr. Barnard's great devotion to his calling.

Hermann Krusi, a son of one of Pestalozzi's first assistants, and for many years connected with the state normal school at Oswego, N. Y., made an important contribution to the Pestalozzian literature of America in his "Pestalozzi, His Life, Work, and Influence," in 1875. An abridged translation of "Leonard and Gertrude," by Eva Charming, was printed by Heath in 1885; and in 1889 Margaret Cuthbertson Crombie's translation of Guimp's "Life of Pestalozzi" was published by Bardeen, and the same, as translated by Russell, has been included by Doctor Harris in the international educational series. So that he who "lived like a beggar that he might teach beggars how to live like kings," is perhaps today the most read educator in America.

Leland Stanford (Jr.) University, California.

PESTALOZZI'S CHIEF LESSON TO EDUCATORS.

ELIZABETH HARRISON.

AS we reach the door of the nineteenth century, we experience almost an infinite relief in turning from such a life as that of Rousseau's, to the contemplation of the life and work of Pestalozzi. So great was his soul, so gentle was his spiritual nature, that deformity, disease, poverty, obscurity, misrepresentation, and even failure in his life work did not make his sweet nature less gracious or harden his heart toward his fellow man.

A contemporary, in writing of him, says: "Notwithstanding all his imperfections, we cannot help loving him." Surely this is as high a tribute as can be paid to anyone. His strength was so great that it overshadowed his weaknesses. We get a glimpse of his tender, lovable nature, in a letter written to a friend concerning the work which he had done with the eighty orphan and vagabond children whom he had gathered about him in an old convent in the small Swiss town of Stanz, after the great (?) Napoleon had made desolate that region.

He writes: "Every assistance, everything done for them in their need, all the teaching that they received, came directly from me. My hand lay upon their hands, my eye rested upon their eyes, my tears flowed with their tears, my smiles accompanied theirs, their food was mine, their drink was mine. I had no housekeeper, no friend, nor servant. I slept in their midst; I was the last to go to bed at night and the first to rise in the morning. I prayed with them and taught them in their beds before they went to sleep."

Surely the comprehension of the meaning of those words, "Our Father," which had been uttered eighteen hundred years before, was beginning to dawn upon mankind! Pestalozzi agreed with Comenius, that things must

come before words; that knowing and doing must go hand in hand. He accepted with Rousseau the truth that self-activity lies at the bottom of all real education, and he added many and valuable axioms to the educational theory of the world; but it seems to me that the greatest thing which he did for mankind was to demonstrate the *power of love as an element in education*.

Nor can we overestimate this personal sympathy. You mothers can give to your children the best of teachers, and can send them to the most expensive schools; but nothing can take the place of personal interest and love. Your hand must rest upon their hands, your eye must look into their eyes. You must take part in their failures and their victories.

Chicago Kindergarten College.

GOOD NIGHT.

EMILY HUNTINGTON MILLER.

Softly down the happy valley
Fades the lingering summer day;
On the hills its latest blushes
Die in rosy gleams away.
Bird and bee and blossom bright
Whisper low a sweet good night!

Swallows to the steeples flying
Sweep with silent wing along,
And the bees are trooping homeward
With a dull and drowsy song.
Bird and bee and blossom bright
Whisper low a sweet good night!

Starry eyes! above your brightness
I can see the shadows creep;
Tender brow! across your whiteness
Falls the dusky wing of sleep.
Bird and bee and blossom bright
Whisper low a sweet good night!

A WEEK WITH GOETHE: HIS ART, HIS TEACH- ING, AND HIS CULTURE.

AMALIE HOFER.

THE seventh annual literary school, under the auspices of the Chicago Kindergarten College, with Mr. Denton J. Snider, director, was held in Chicago during Easter week, beginning Monday evening, March 26, and ending Saturday morning, March 31. The ten lectures on Goethe and his art were delivered on the successive mornings and evenings of this week, and were well attended by literary students, educators, philosophers, preachers, parents, philanthropists, as well as social and political economists. The profound range of the great poet's doctrine provided thought stimulus for the intelligent workers of truth in every phase of the world's activity. Goethe was considered by this school as the world-poet, rather than the great German literary genius; hence the school comprised many nationalities in its membership. The fact that such an earnest nucleus of students was gathered together in the heart, as it were, of the New World, was a substantiation of Goethe's own prophetic hope of America.

Mr. Snider conducted the school in a concise and definite manner, as if no time should be lost in circuitous comments. He threw down the gauntlet of discussion on all vital points, and avoided none of the challenges of oppositional forces. His mode of expression is characteristic, and those familiar with him only through his books expect, upon meeting, to find an energetic, explosive personality, under whose emphatic assertions the ordinary platform trembles. His convictions break forth as if long pent, assert themselves, and take the form of philosophic epigram. The Commentaries of Mr. Snider are to be found on the library shelf of every literary student. .

The discussions, which were open to the entire school, were animated, often eloquent and fervid. Light from many points of view was thrown upon all vital questions, and remarkable freedom and flow of thought was thereby occasioned.

It was fitting and appropriate that the study-week of the world-poet should be opened by poets, themselves inspired to verse by the subject of their earnest study. Mr. Louis J. Block, of Chicago, read a poem dedicated to and written for this particular school. The following lines, taken from the same, will be its own best introduction:

What is the secret that has ever been ringing
Through the wide air since the world was young?
Hearken! Afar the glad thrilling singing
From the dim depths of the mystery sprung!
Yea, the mighty and manifold witnesses
Speak the same message in many a tongue,
Bend the same truth with soft yielding fitnesses
Unto the heart with questionings wrung;
And though today the duller-brained scoffer
Scorns the clear music as aimless and cold,
Yet be assured from the infinite coffer
Grandeurs are taken just as of old.
Poesy now, as in days long ended,
Points to the realm that is freed from Time's chains;
One with deep thought that has purely transcended
Earth and her ever-mutable gains.
Into that region I venture to enter,
Commune there with those who have been
Guide to all men and heaven-sent mentor
On the way upward we are striving to win.
Faint though the words I utter before men,
Yet am I certain they fell from the lips
Strongest of those who have lived to restore men.
Out of the night we walk, and eclipse
Him of old Greece, and the dark-browed Italian,
England's great master, all grasping and bold,
Bringing each in his swift-sailing galleon
Untold treasures of spiritual gold;
Take therefrom and their hands that proffer
Jeweled leaves for his serene brow,
Latest of angels, whose subtle dreams offer
Latest of lights on the paths we tread now.

Mr. Block is well known as an exponent of that modern school of practical philosophy which dedicates its best fruits to the cause of common education. The poem, read by Mr. Snider, was remodeled from the one presented by him before the previous Goethe school of 1888-89, and was read with the author's accustomed energy, accompanied by happy prose comments. The poetic evening closed with the sonnet on Goethe by Mr. Henry D. Hazzen, of Mt. Carroll, Ill.

The Tuesday morning session was given over to the consideration of "Goethe and the Conduct of Life," in an earnest paper by Mrs. Caroline K. Sherman. Mrs. Sherman is well known as a literary student, an active worker in the Chicago Woman's Club, and a member of the board of education of the same city. This paper called forth a warm discussion on modern education, in which Mr. H. O. Bright of the county schools took an eloquent part, as well as others in practical fields of reform and church work.

Tuesday evening Dr. W. H. Thomas read a lengthy paper on "Literature and Religion," in which he defined the relative places of literature and religion in life, but sought at the same time to eliminate the distinctions currently made between the secular and the sacred literature. He said: "The line should be drawn between the false and the true, the hurtful and the helpful, the good and the bad." He further traced the religious or ethical problems on which great literature hinges, and showed that "the last and greatest poem and the last and greatest truth of religion are at one."

Mr. Denton J. Snider occupied Wednesday morning with the "Four Tragedies in Faust," giving a most comprehensive view of the pivotal movements in the entire poem, including both the first and second parts. The first of the four parts, as subdivided by Mr. Snider, is the tragedy of Margaret, by which the family and home institutions are wrecked. Mr. Snider pictured with great force the remorse of Margaret, her refusal to be saved, her own self-condemnation and resignation to God's judgment, her death and

renewed life. With Margaret death dies, and life eternal is born. The second tragedy is that of Helen and her son, which in the poem is presented as phantasmagoria, illustrating the race experiences which are to be repeated by the individual. We must go back to Hellas to be rejuvenated by a larger culture, and so break the bottle in which we, like Homunculus, are sealed up. The individual cannot live for culture's sake, nor for his own sake, but for others. The third tragedy is that of the aged couple, Philemon and Baucis, who stand in the way of universal progress. They must be removed, that Faust's work of redeeming the land from the sea may go on. It is the type of the past receding before the present. The fourth tragedy as named by Mr. Snider is the death of Faust, who, having overcome the "world, the flesh, and the devil," has created a new heaven within himself, and a new earth. He has created a free land for free men, and, like Margaret, has earned a new life,—immortality.

The discussion of this lecture was vigorous. Dr. Wm. T. Harris followed Mr. Snider with a dissent, saying that he found but three tragedies, since the final solution of Faust's problem was good. The scene in heaven which follows the death of Faust, as also that of Margaret, clearly indicates the poet's intention to disclose the higher and continued life. After all, the only tragedy was that of Mephistoph-eles.

Wednesday evening was given to the discussion of "Goethe's Pedagogic Ideas," by Dr. Harris, who reviewed the larger portions of the *Wilhelm Meister* and *Elective Affinities*. The vital suggestions and practical comments made by Dr. Harris on this occasion were worthy to be digested by every educator in the land, and it is with regret that we are unable to reproduce the same at greater length at this time; but we hold the promise of Mr. Harris to bring the substance of his discussion in full in a future number of this journal.

Marlowe's "Faustus" was presented to the school on Thursday morning, by that marvelous mediator between

dramatic and literary art, between the stage and the library, Mr. Richard G. Moulton. Under the fire of his scholarly and artistic presentation, the audience was carried back into mediæval history, and a graphic review of the world's situation was placed as the stage setting for the reading of the drama which was to follow. The pregnancy of a time in which a new world was discovered, in which by astronomical ventures the heavens were enlarged, and the mental life of men expanded by the revival of classical learning, was infused into this background until his audience fairly felt the air let into the imprisoned mediæval world, and saw the straining, eager people hungry for possessions. The contrast was drawn between the Mephistopheles of Goethe and the trembling Lucifer of Marlowe with great dramatic force. Mr. Moulton defined the actor as a lens which takes light from all parts of the play and concentrates the same upon every point. The technical or analytical student of a drama must never lose sight of the actor's interpreting power. "There is nothing in the world of fact which cannot be used in the world of art." Here followed the reading of the tragedy, which Mr. Moulton accomplished with great dramatic fire and poise, at the same time commenting upon the vital points.

In discussing this rendering Mr. Snider and Dr. Harris traced the transitions of the Faust legend through history, and showed how Goethe motived his drama that it might gather together all the threads of mythology and illuminate them with the Christian spirit of humanity and reality.

Mr. Hamilton W. Mabie was enthusiastically greeted on Thursday evening, and discoursed freely and broadly on the topic of "Goethe's Maxims." He made suggestive comparisons between the environments and productivity of Homer, Dante, Shakespeare, and Goethe. The latter was preëminently an artist, an Olympian born in an age of Titanic unrest; he held his spontaneous genius to the rigid rules of art. He was a poet with a philosophic bent; the greatest of art critics, who with increasing insight and experience slowly distilled a philosophy of art. The ration-

alizing element runs through all of Goethe's works, and his practical, varied experiences made it unavoidable that maxims and philosophic statements should fairly flow from his pen or lips,—the flow outward, as it were, of a great inner force. Mr. Mabie delineated with gratifying clearness that quality of genius produced by the blending together of character and idea. Goethe was primarily concerned with life itself, and to him art was the means of expressing life. Hence the poet saw everything in relation to man, and his maxims were the natural record of his fundamental discoveries, observations, generalizations, and concrete convictions.

This paper was happily discussed by Mr. Snider, Professor Moulton, Dr. Harris, and Colonel Francis Parker, and the remarks were closed by Mr. Mabie himself.

Dr. Harris made the Friday morning session glad with his consideration of Goethe's Sociology. In a genial, fatherly manner he took up the world, with all its myriad of interdependencies, its overlapping forces, and evolving conditions, and holding it in the hollow of his hand, he traced its sociologic history. Dr. Harris has reached that stage of the "philosophic mind" which enables him to smile down upon the cosmos as may a mother upon her growing child. It was a surprise to his audience to find him treating of sociology from the side of woman's part in the industries, institutions, and evolutions of the same. He indicated wherein Goethe was the first to see woman's emancipation and work for the same; how he provided a means of solving the modern problems of industrial and social reform. Goethe sees how through woman comes the final freeing of man, through the conquest of his conditions and the attaining of self-determination. Goethe in the Wilhelm Meister is prophet of such modern institutions as social settlements, industrial colonies, and rational education.

In the discussion which followed, Mr. Snider said: "The idea of civil society is contained in the relation of the individual to society and the state." Mr. Louis Block showed with great fervor how Goethe's ideas are world ideas; he

had an aversion to abstract schemes, but he held to a world-historical movement as the type of all that is real and important. Mr. Mabie answered several objections to Goethe's estimates of institutional life, as follows: Some men imagine that society can be bettered by acts of legislation; but that other class of men, to which Goethe belongs, conceive all things in the concrete,—viz., that only through the divine unfoldment of thought in the individual, then in the race, comes salvation. Society is saved only as the individual is saved. Society is not an abstract institution, but a living organism. The men of the world can scarcely judge, from the standpoint of a few years and limited experience, another, who, like Goethe, looks off through the centuries into eternity. Mr. O. P. Gifford, in a most persuasive application of the previous statements, unfolded the lesson of the future, as that method of education whereby man should learn to use himself for humanity, not humanity for himself.

Mr. Mabie occupied the lecture sessions of Friday evening and Saturday morning in his own matchless way. These sessions were attended to the full limit of the lecture hall, and the enthusiastic interchange of ideas of the previous days had dissolved all accustomed formalities of a lecture course. "Myths in Literature" was treated by Mr. Mabie in such a poetic, suggestive way, that the common experience of his audience was that of being set to thinking, each after his own kind, to a teeming degree. He traced those early intimations—soul myths—which come into the world with men; those nature affinities which prove man of the same soil as the oak or the grass blade; that intimacy with nature which four thousand years of contact and interchange of sinew and bone has generated. He pictured the "genius of stillness" under the profound spell of which men rediscover themselves. The myth arises from the repeated experience of the individual destiny becoming merged into the destiny of the race. Men first dream, then verify the dream. Science and mythology are counterparts. Nature is the soul of man, and needs him as her interpreter,

and the soul of man answers back to the soul of nature. If we know how to *see* nature, we shall see what the old Greeks saw,—oreads, dryads, and nymphs. The first poets were the myth makers, and the last poets will again be myth makers. We must go back to the training of the imagination in our educations, for myth making represents the free play of creative activity. The teacher must be a poet.

The discussion of this paper would be most substantial food for educators, could it be printed in full. We can but indicate the chief points brought out by the various strong spokesmen who took part in the same; viz.: Mr. Snider defined the *mythus* as an incarnation of spirit; hence the great work of education, as well as religion, is the interpretation of the *myths*. Dr. Wilson said: Every myth has a truth at the bottom, hence it is not sacrilege to speak of the Old Testament stories as myths. Dr. Harris said: Myths will continue so long as there are poets. The poet makes a truth transparent. Superintendent Bright asked: What is the place of the myth in our common school education?

Mr. Mabie summed up the purposes of such literary schools, of all higher study and education, in his discourse on "Goethe's Method of Self-culture." Culture is more than knowledge. Goethe took the whole plunge into the stream of art, and swam in it all his life. The reason he is so frequently misunderstood is that men forget that he is portraying the drama of the human soul rather than telling the story of a certain man's actual life. The essence of culture is to secure those conditions which bring our powers to highest completion and the highest productivity. Acquirement of knowledge is not culture. Culture is not the development of a type, but the freeing of a personality. Culture produces as freely as nature. Wordsworth incorporated nature in his own being. Read his poem of the "Daffodils." Books were of little consequence to Shakespeare. He was not a man of learning, but of life, because he had drained human life of its deepest significance. The Greeks were the most cultivated people in the whole history of the world, because their culture was based on life and

nature. Mr. Mabie illustrated his theme with a clear-sighted comparison of the two statesmen Sumner and Pericles. The former added culture onto his statesmanship; the latter was statesman and cultured man in the same breath, for the whole life of his Greek race poured through him. Culture is not a man of information, but feeling playing on life. As illustrations of this degree of culture are the lives of Emerson, Curtis, and Lowell, the latter being defined as a great human soul enriched by contact with life. Mr. Mabie embodied to his audience the vital culture which he espoused, and a warm, human "Amen" was expressed in the cheer which followed his closing sentence.

Mr. Snider opened the discussion by making a clear-cut distinction between erudition and culture. Stores of so-called learning do not make man internally free; which thought was supplemented by Mr. Mabie's statement that the art of culture was to get rid of strain and strenuous effort, to supplant the Titanic stage with the Olympian.

The next school will turn its illuminating power upon mythology, and trace man's search after truth, in the various race traditions. Homer will be interpreted, as well as the various mythologies of North and East, not excluding the West. Students may look forward to this school, assured that their fate will be the reverse of that impulsive truth-searcher of Saais, in Schiller's poem, who drew back the curtain from the wonderful statue only to fall dead. The sequel to this folk-story is now being written in the lives of hundreds of students, who search out world truths that they may live.

HOW CAN WE ACQUIRE A BETTER APPRECIATION FOR TRUE ART?

I.

WALTER S. PERRY.

HOW can we acquire a better appreciation for true art?

First, by creating a higher appreciation among the people, teachers and supervisors of drawing, of what art education in public education really means.

Second, by divorcing the terms "manual training" and "mechanical training," and bringing manual training to mean much more of æsthetic training, without loss to mechanical training.

Third, by elevating the work in art schools. True art training should go hand in hand with elementary drawing, that the majority of students may be brought to an appreciation of art, even if they do not remain long in the schools and do not become skilled in execution.

Fourth, by elevating the character of our public exhibitions; by awarding prizes for pictures that possess much more than technic, and by demanding that the low, coarse, and often vulgar exhibits shall be excluded.

Fifth, by creating museums—not large museums in great centers only, but small museums in many centers; by arranging for the proper explanation of the collections; and by so managing the museums that many different exhibits may be shown to the people each year.

When drawing was first introduced into the schools the people had no appreciation of the full importance of the subject. It was useless trying to develop drawing on the plane of art education. It was difficult to get the community to consider the subject of drawing in any phase, of sufficient value to make it a part of the school curriculum. First came the work from flat copies, then everything tended toward original design. The arguments used for

the advancement of drawing were simply of a utilitarian character and at first in one direction only,—the making of designers in order to do away with the necessity of introducing foreign designs. Children were required to make original designs, and for material were given irregular shapes and told to fill them with something entirely original.

Work from flat copies gave way to object drawing, but the latter was also carried to an extreme; even today some people seem to think it almost a sin to make use in any way of a flat copy, notwithstanding the fact that the vast number of historic ornaments exist largely in the flat and not in the round.

Drawing from objects may defeat its purpose if carried on to the exclusion of everything else, if the objects chosen are inartistic, and are drawn and shaded in a careless manner. Again, much work has been done from the black-board, the drawings being made by the ordinary teacher; but as the ordinary teacher is not an artist, children are led to copy bad drawings.

- There also came a time when the making of working drawings became an important subject, and that too was carried to a great extreme. The old-style mechanical drawing left in use a hard mechanical line. It was necessary to educate the people to greater freedom; this freedom meant, among other things, a broader, freer, grayer line; yet this was also carried to the extreme. Small paper gave place to large. Children were forced to draw on sheets almost as large as the top of their desks, and to make lines an eighth of an inch in width.

Now the educational pendulum swings in another direction, and we are asked to believe that the only way to lay a foundation for æsthetic training is to abhor everything of an educational character, and allow the children to draw anything they please. Sequential development is often ignored, and in the primary schools the children are told to draw objects far beyond their comprehension in form or outline. If the drawing has any resemblance whatever to

the object, so that a person can guess at the name of the same, it is considered a sufficient result. Procedure is made on the basis that it is not at all necessary to lead the child to a higher appreciation of good form and outline than exists within himself; that nothing should come from without, but all from within. Simply shake the child up, and whatever comes out from within is termed "free expression"; and this is the end of education. It reminds me of a story of General Porter's, who said that the last thing he saw when he left England on his way to France was an English soldier with a red coat and blue trousers, and the first thing he saw when he arrived in France was a French soldier with a blue coat and red trousers, whereupon he exclaimed, "I now understand the whole matter. To make an Englishman a Frenchman you have simply to turn him upside down."

And so the real benefits of free expression are defeated by scorning everything which pertains to adequate material and systematic work.

At the time when a child is so young that he has little within, it is said: "Give the child freedom. Let him do what he likes to do. If he likes to draw those things which are beyond his comprehension, let him do it. If he delights in drawing ugly objects, let him draw them. If he likes to paint his objects modeled in clay, allow him to paint them."

What the world needs is intelligence, and that golden element, "common sense." Freedom controlled is civilization; freedom uncontrolled is the seed of evil and laziness. "One can only enjoy what he knows well; otherwise all is meaningless and confusion. The novelty may attract, the color may please, but this is only the sensation of an undeveloped creature." True recognition and true understanding are gained only through education. We cannot express more than has been impressed upon the mind. A well-known artist recently said: "The most discouraging thing in American amateur art today comes from the fact that so many are trying by so-called freedom of expression to find

some short, easy road to art." He added: "What the students need is to realize more fully that it requires serious, hard, persevering effort to learn to draw, years of patient study, and a wide acquaintance with the good work of others."

To me nothing is more discouraging at the present time than this wild shooting beyond the mark in the attempt to glean from the child the freest expression. We *do* want free expression, and no one believes more strongly in free expression than myself; but unless it is carried on with a constant searching for beauty of form and beauty of outline, we shall bring upon the schools the coarsest conception of drawing and of art. There is danger that free expression, like other lines of work mentioned, will be carried to the extreme and lead to the utmost carelessness. To allow children constantly to make drawings in a careless and indifferent manner; to permit the drawings thus made to pass as satisfactory results, simply because they convey to the eye a rude picture, rather than to hold up to the student an ideal of excellence of form and outline, is to cease to be teachers and allow the children to become careless imitators.

Indeed, it is difficult to understand how we are to get any art education into the schools if procedure is made on any such basis. It is as necessary to surround the student with good material, and then lead him to know what is good and why it is good, as it is to furnish him with good literature. Incorrect use of English is carefully avoided in the schoolroom, and it is universally conceded that bad grammar and misspelled words have a pernicious influence.

We know that if the ordinary child is left to himself to select his own manner of speech, the tendency is downward rather than upward. In the same way, if the student exercises his own choice in the selection of objects to draw, and is permitted to look upon his own work as the only standard of excellence, rather than become acquainted with a higher type than that of his own conception, the tendency in his art education will be in the same direction.

It is as positively harmful to allow a student to behold simply his own work or the work of an untrained teacher which is placed upon the blackboard, as it is to allow him to become familiar with misspelled words or ungrammatical sentences. The crude productions become vitiated examples for study, and have their retrograde influence.

It is a matter of great regret that in giving attention to "free expression," so little is often given to beauty of form, beauty of outline, and beauty of line. We must bring into our schoolrooms beautiful objects, and it is very necessary that the students should be surrounded with beautiful material. Inasmuch as flat decoration has formed such an important part in the development of art, the children should become acquainted with the development of the best ornament of historic styles, and its application to decorative purposes. They should also be given drawings that illustrate good composition, harmony and proportion, and artistic rendering. We must train the students to study every element which enters into the outline of a beautiful object. They must learn what it is that gives beautiful proportion, and why emphasis has been given to one portion of the outline and not to another.

The finished type of the Greek anthemion has reached such a high state of perfection that it would be almost impossible to vary the outline in any degree whatever without destroying that type of beauty for which it stands. So the children must be led to look carefully at their drawings, after they have given to them the first free expression of form, and, studying the outline in every detail, add a little here or cut off a portion there, according to judgment, in order to make the most perfect composition possible as a whole.

It is absolutely necessary to provide the schools with better material, and something more must be done than has been done. Museums are being founded that the people may become acquainted with artistic examples. All art schools are equipped, not only with casts, but with photographs, charts, plates of ornament, and costly books.

Every opportunity is furnished the student to study fine illustrative examples; how much more, then, are good, artistic examples needed for study by the teachers and the pupils of the public schools!

The development of æsthetic taste and a knowledge of art go hand in hand with educational principles. The two should so harmonize as to make the broadest foundation for art culture as well as for education. Let us unite with free expression, good, intelligent, and sequential methods of work, that the child may continually be lifted higher than himself and be led to appreciate beauty at every step of the way. Whatever he does, let it be the best possible work from the best examples obtainable.

Much more should be required of the supervisor. The supervisor who introduces and carries on the work in drawing should possess a sound art education, power and adaptation to school conditions, a knowledge of child life, ability to formulate such a course of study as to show a constant development and sequence from the earliest grade upward; the placing of this work on so broad a basis as to stand by itself and for itself alone, without necessitating the peddling out of weekly or monthly exercises to the children; and by placing in the hands of the teachers and pupils as adequate material, books, apparatus, etc., as would be required in the successful prosecution of any other line of study in the ordinary school curriculum. Art education can only become a successful feature in the public school course of instruction when there is accorded to it the same amount of material help that is needed for other studies; and inasmuch as it deals with form, more objective aids are required than in almost any other study.

My second proposition is to the effect that we can secure a greater appreciation for good form by divorcing the terms "manual training" and "mechanical training," and by bringing manual training to mean much more of æsthetic training, without loss to mechanical training.

(To be concluded.)

EDITORIAL NOTES.

It has been current among educators of the last quarter of a century to group the names of three educational reformers,—viz.: Rousseau, Pestalozzi, and Froebel. These names have been carelessly interchanged, by unthinking teachers, as representing the same general notion of pedagogy. They have come to stand for a certain advocacy of so-called "natural methods," until a hazy tradition has confounded and compounded their respective doctrines into a mixture which smacks of unwarranted enthusiasm, vague theory, unpractical experiment, and sad failure. Parallel to this misunderstood estimate of the three men who successively agitated the waters of pedagogy for a century and a half, there has existed a growing body of educators whom we might well designate as pedagogic explorers. These have studied into the lives, works, national environment, and historic influences of all educational reformers. Their interest has called forth the publication of scores of eminently interesting biographies and other books, until today there remains no acceptable excuse for teachers and patrons of schools to maintain ignorance of such history of education.

It was but six years ago we attended a Western teachers' institute. The department of pedagogy was conducted on the text-book plan, each student reading a paragraph and restating the meaning in his or her own words. The turn came to a heavy-faced woman who had no doubt taught a decade of years in the same rural school. Her paragraph contained a scant description of a certain German educational extremist, the substance of which she put into the following words: "Froebel had straight hair, high cheek bones, and a dark skin like an American Indian, and his methods were about as uncivilized." Her impression of this forerunner was as crude as was that abroad in Palestine, when came that other John the Baptist who was merely

a voice crying in the wilderness. The *professor* who occupied the chair of pedagogy nodded approval to the summary, and passed on to dispatch the next name in the book. Not one word was spoken of the profound earnestness, the consecrated research, the life-long struggle and devotion to a conviction, by which this externally unlovely personality proved his "methods." The *professor* of pedagogy did not unfold one principle or ideal by which Froebel motived his innovations, nor did he reveal to those heavy-faced, plodding, conscientious teachers one ray of that illuminating nature-power which Froebel recognized as animating every human being, whether the one taught or the one teaching. He himself was no doubt ignorant of the reconstructive element which is the proof of all education, that leavening element which reconstructs the teacher in the very act of his teaching.

Similar ignorances exist among professionals today. How many of our readers know the relative places occupied in educational history by Rousseau, Pestalozzi, and Froebel? We find, upon fully studying the careers of the three men, that Pestalozzi stands as a transition between the other two. Miss Susan Blow says of him: "There are undoubtedly many points of resemblance between Pestalozzi and Rousseau, and likewise many points of resemblance between Pestalozzi and Froebel; but the points wherein Pestalozzi agrees with Froebel are precisely those wherein he differs from Rousseau. Between the views of Rousseau and those of Froebel there are, in my judgment, no affinities whatsoever." She adds further, in discussing "Development": "The application of the idea of development to education has been in a large measure the work of Pestalozzi and Froebel. To the former we owe the ideal of education as the harmonious development of inherent powers; to the latter must be accorded the honor of having first clearly perceived the manifold implications of this ideal." Every student who desires to secure a relative valuation of the words and works of these three men can do no better than read "Symbolic Education."

A CERTAIN stage of youth is marked by a voracious appetite for historical romance. It is that stage from which childish fancy with all its enhancing powers is receding, to make way for the romance and fiction of real life. There is a zest and fervor, a delight and heroic passion in this season which bind fact and fiction, storm, struggle, and triumphs, into a fascinating world known only to its particular youthful progenitor. Something of this same flavor, but to an intensified degree, arose recently from our reading of the life and works of Henry Pestalozzi. The honest struggles of a man who could conceive a rational reconstruction of the social order, fired us with admiration and new impulses. The volume of his life and works, translated from the French of De Guimps, is a thrilling book. It should be a "daily strength in daily need" to every kindergarten, parent, teacher. The former should read it in large draughts, and by no means lose sight of Pestalozzi the man, the father, the citizen, in their efforts to assimilate his pedagogy. When the book is finished we involuntarily withdraw our preconceived estimate of Pestalozzi as a man who sacrificed his life and family to a stubborn cause, and recognize him as one who dedicated his whole self to his honest convictions.

In studying the work of Pestalozzi we are impressed with his reverence for and profound faith in the human family,—the holy family. The importance which he laid upon this pivotal relationship is more clearly revealed in the paragraphs quoted from his papers in the Practice Department of this number. In an allegorical soliloquy he once described himself, as well as a certain stage in the experience of every devout reformer, as follows:

"I, however, know a man who was not thus contented. The innocence of childhood was his delight, his faith in men was such as is shared by few mortals, his heart was fashioned for friendship, his nature was love itself, constancy his chief joy. But as he was not made by the world, the world had no place for him, and finding him thus, without even asking whether the fault was his or another's, crushed

him with its iron hammer as the mason crushes a useless stone. But though crushed, he still cared more for humanity than he did for himself, and set to work on a task from which, amid cruel sorrows, he learned things that few mortals know. Then he looked for justice from those whom in his retirement he still loved; but he was disappointed, for he was judged by men who had not even listened to him, and persistently declared him to be fit for nothing. This was the grain of sand that turned the balance of his fate, and was his ruin. He is now no more, and a few confused traces are all that remain of his broken existence. He has fallen, as the green fruit falls from the tree when the cold north wind has smitten its blossom, or the cankerworm gnawed its heart. And as he fell, he leaned his head against the trunk, and murmured: 'Yet would I still nourish thy roots with my dust.' Passer-by, give a tear to his memory, and leave this fallen, rotting fruit to strengthen the tree in whose branches it passed its short-lived summer."

EVERYDAY PRACTICE DEPARTMENT.

HOW TO STUDY FROEBEL'S "MUTTER UND KOSE-LIEDER."

No. IX.

View-points from the writings of Pestalozzi.—The following paragraphs have been selected from the various writings of Pestalozzi by Frau Henrietta Schrader, and arranged by her, with additions from her own pen, to illustrate the basis and procedure of Froebel's "Mother-Play Book." On page 214 of the new commentary on this book, "Symbolic Education," Miss Blow makes the following statement of Frau Schrader's practical demonstrations:

"Of all living kindergartners, probably the one who uses the Mother-Play to the greatest advantage is Frau Henriette Schrader, of Berlin. The great-niece of Froebel, a member of his last class for young women at Blankenberg, and the recipient of many of his most valuable and suggestive letters, she is deeply imbued with his spirit, and is quite generally recognized as the head of the kindergarten movement in North Germany."

This statement is followed by a detailed description of the work of Frau Schrader as practically carried forward in the Pestalozzi-Froebel House, and which is reprinted from Barnard's "Kindergarten and Child Culture Papers"; hence we attach value to the statements below, an understanding of which Frau Schrader has considered essential to the true estimate of the "Mother-Play Book."

The following paragraphs then are translated direct from Pestalozzi and Frau Schrader, the former being inclosed in quotation marks:

Pestalozzi holds that one central, radiating principle is essential to all elementary or fundamental education.

"This great central point is the strength and warmth of personal relationship."

Pestalozzi holds the *family* as the central unit in the social world; the innermost relationship in the family is that which exists between

mother and child; this inmost relationship is the prototype to the kindergarten and her charges.

"Mother love, as it cares daily for the child, awakens incentives and promptings, from the simplest to the most complex, including a consciousness of the various objects and activities contingent upon that daily nurture."

"Nurturing love provides the child with all the essentials of air, light, and warmth; it transforms the fleece of sheep into a protecting garment, and the growing flax into snowy linen."

"Thus is the child nurtured. In his presence, before his wondering eyes, which daily widen to the world, the mother delves and serves and busies herself."

The unfolding child nature would fain join in this care and service; he stretches out his arms, he thrusts his limbs about, and tests his strength. The mother is the bridge, as it were, in his experience between being served and sharing in the service—between taking and giving. At this point *she plays with him*.

Her play is a glad participation in his growth impetus; she joins in with his little effort; what he faintly stammers she brings, through her coöperation, into full expression.

"The child does not test the strength of his hand merely to exercise it, but primarily to prepare it for ready action in the daily uses of life."

"He develops and strengthens his hand because he accomplishes with it; he does not work with his hand that he may make it strong."

So the veritable, natural mother attaches the physical play of her child to some life circumstance and incident. She *does not play consciously or systematically*, in view of strengthening his physique. This latter were far too taxing for a child.

"But actual life is rich in opportunity and infinitely varied in its experiences."

The unfoldment of the childish nature is furthered on one hand by the actualities of daily life, on the other by means of art,—song, story, pictures, etc.

Play is the blending of actual life with the beginnings of art. Child's play, pure and simple, especially that of earliest childhood, should *not be organized* from without; it organizes itself, when the conditions are *normal*; and these *must* be secured to the child.

After the play impulse, the work impulse develops in the child.

The younger the child the more intimately are the two bound together.

"Little by little the child by his own impulse shares in the care of himself, and at once begins to do for father and mother in the things they need, prompted by his own self-activity. His now awakened affection becomes the motive power for every practical deed and service, and this activity in turn satisfies the demands of his affection, in whatsoever life relationship he finds himself."

"Thus in the *family* life, work and affection, obedience and effort, gratitude and industry are blended together, and by means of their reactionary influences upon each other, they become developed, positive, and strong."

Thus the whole family life and domestic economy must be pressed into the service of education. It is even as important that *work*, even the work of very young children, should be organized, as it is important that child's play should not be externally organized.

In the above paragraphs we find a clear statement of the successive impulses or responses of child nature. What motives child's play, according to the above? Is activity ever divorced from motive? Is activity ever aimless, even in a tiny babe? Why did Pestalozzi, Froebel, and many of their individual followers, reiterate upon repeated conviction, that the family activities and varied domestic life were the *sources* and *means* of true education? What is meant by true relationships? Can these exist on other than a basis of mutual rendering of service?

If a young mother be ignorant of the scientific, hygienic care of her child, may she still provide proper air, light, etc.? What prompts the original knowledge of such care?

What form of activity is first brought to the child's consciousness,—that of work, labor, or service? Is mother's work for the child mechanical or illuminated? When the child awkwardly plays at 'combing mother's hair, or washing himself, is it mere imitation, or is it an effort at coöperation?

Does mother love always interpret these early impulses? Should it? Does the study of the "Mother-Play Book" help us to know and interpret early human impulses and efforts?

Are kindergarten games always the outgrowth of a natural impulse? Should systematic physical culture take the place, to any degree, of the spontaneous *work effort*, which is true play? Is the human physique strengthened or drained when working under a self-generated impulse? Should work be separated from creative joy?

Make a list of the various trades, occupations, and works which are included in a mother's home work for her family.

Is the family life more, or less, circumscribed than the school? Is there more, or less, opportunity for culture and education in a moderate home than in an extensive establishment? Is human contact a human necessity? What are the normal conditions and normal environment of childhood? Is the kindergarten an end, or a transitional means to the return of true family life?

These additional statements are gleaned from the "Life and Works of Henry Pestalozzi":

The pure sentiments of truth and wisdom are formed in the narrow circle of our personal relations, the circumstances which suggest our actions, and the powers we need to develop.

All the pure and beneficent powers of humanity are neither the products of art nor the results of chance. They are really a natural possession of every man. Their development is a universal human need.

The child at its mother's breast is already receiving the first moral impressions of love and gratitude.

Thought deals with the dynamic element of experience, rather than with mere things, which are only static results.

—*Amalie Hofer.*

THE OBJECT, AIM, AND INSTRUMENTS OF THE KINDERGARTEN.

How Some of its Features may be Utilized in Primary Teaching.—It was only after years of thought, study, and careful practice with children that the genius of Froebel provided us with a system which he based upon the first steps of the child's development, which has proved to be typical of all succeeding stages of development.

A thorough grasp of these principles means a thorough grasp upon all the principles of development through education, and "Education, to be worthy of a human being," says Froebel, "must be continuous, must proceed upon the same plan from the beginning through a progressive sequence, according to the natural stages of development." The objects of the kindergarten may best be stated in Froebel's own words: "To take the oversight of children before they are ready for school life; to exert an influence over their whole being in correspondence with nature; to strengthen their bodily powers; to exercise their senses;

to employ the awakening mind; to make them thoroughly acquainted with the world of nature and of man; to guide their heart and soul in a right direction; and to lead them to the Origin of all life, and to union with him."

Froebel chose, as a means to an end in attaining his objects in true training, a series of gifts and occupations which fully cover the circle of human activities. The gifts, such as the soft balls of different colors, cubes, spheres, cylinders, the different prisms, squares, and the various triangles, are the materials which aid in carrying out the "subject" work the kindergartner has chosen for the week, month, or season. By handling, dividing, and reconstructing, the child really acquires a vast deal of knowledge, and gains that which will be of value to him in the studies of arithmetic, mensuration, geometry, and architectural and industrial drawing.

All this the child learns by doing, and this extensive knowledge of form is applied immediately in the various occupations, such as mat weaving, sewing, cutting, pasting, paper folding, stick work, pease work, modeling, and drawing.

Through these means the child becomes interested in all the objects of nature and art with which he daily comes in contact. By degrees the child receives a practical insight into the relationship of parts to wholes, is taught the harmony of form and color, as well as symmetrical arrangement. All this leads to originality in designing, and cannot fail to produce great and lasting benefits, mentally and morally.

In every one of the gifts and occupations ample provision is made for the training of the hand and the skillful manipulation of the fingers, which is so necessary in most of the industrial pursuits of life. Boys have given scarcely any attention to the development of hand skill, except that acquired in writing. This of course prevents their reaching the highest possibilities in skilled labor.

Germany, Switzerland, and France felt this need, and established technical schools for the training of the hand in

connection with some of the industrial pursuits. As a result, in a few years England found that to hold her place in the manufacturing line she also was obliged to establish these schools. This defect has led some of our thoughtful men to propose having workshops in connection with our public schools. In a measure the kindergarten aims to supply this need; not alone in the training of the hand, for that may imply action and even skill without conscious thought. Such a training is purely mechanical, and would not promote the all-sided development of the child, and could not be called an educational training. But the training *by* the hand, which the kindergarten emphasizes, requires that every movement made shall be with the help of the mind; that the brain shall direct the movement of the hand, thus forming a union of mental and manual activities.

Physical culture is one of the important results of kindergarten training. "In the whole of nature nothing develops without activity." "To be strong, we must be active."

Through the games and plays, physical benefits come incidentally to the child. The various occupations of simple life, the activities in plant and animal life, which lead the child to observe natural phenomena, are symbolized.

A child rejoices in seeing the life and movement around him. He takes delight in being a horse, a bird, or grass which the action of the wind sways back and forth. Through all this comes a spiritual truth which unconsciously leads the child to trace all life to its original source, making the vision of God possible.

Children love nature, and countless are the questions they ask about it,—the name of this plant, tree, or bird, what use it has, etc. The kindergarten does not answer the queries of the young mind carelessly, as so many ignorant and busy parents do, but gives accurate information. Its games are all modeled on the real acts of birds and other creatures, and so the child soon grasps and makes his own some of the real knowledge of science. No dulling of the intellect here, by saying: "Go away; you ask too many questions." Nor is the child stuffed with false ideas.

The kindergarten aims to inspire love, not fear or hate. Its little boys, instead of throwing stones at birds or cats, will take their part, and feed and protect them.

In showing the uses of things and individuals, it develops a sense of responsibility, and glad, loving obedience to authority. The little birds must live at peace in their nest, and obey and love the mother and father birds that keep them warm and feed them.

Without a close and extended examination of a true kindergarten, it is almost impossible to realize how children can be placed in such a variety of circumstances through games and plays, as to develop incidentally, without their being conscious of it, all the better portions of their nature.

Froebel did not intend that this natural method of instruction should end at the kindergarten, or at the primary school, but that its principles should be applied through all the grades. And it is so applied, consciously or unconsciously, by good teachers everywhere.

The primary teacher, if she has made a study of Froebel's method, and understands the underlying principles of his materials, will be able to give her children many pleasant and profitable lessons that afford striking perceptions of form, size, number, relation, direction, and position. Especially is this true of the building gifts, which meet the investigative and creative nature, and emphasize *number*, which is the corner stone of all Froebel's gifts and occupations.

A gift that was used with a child four or five years of age, to meet the investigative, creative, and constructive powers, may be used when he is two years older. He is delighted when lessons in square and cubic measure are given, such as laying floors, sidewalks, inclosing corn bins, etc. By connecting these lessons with a child's play and work, they are given a living interest, and their utility and necessity become a part of his very being, instead of seeming like dry abstractions.

Through these gifts, incidentally, a child may become familiar with fractional parts,—as fourths, thirds, ninths,

and twenty-sevenths. Some of the occupations may be used to advantage in the primary school. Clay modeling seems one of the best. It increases the child's self-activity, cultivates observation and perception, gives him a knowledge of form, size, and proportion. Clay modeling forms an excellent basis for the study of geography and mathematics. A clear idea of dimension, which is so essential in these branches, is gained through forming and making.

The imagination is cultivated to a wonderful extent,—just what most of our children need, in order to keep them from becoming machines. Clay is a very cheap material, and can be used to illustrate almost every nature study. Geometrical paper folding may be used to advantage; it teaches the child to be accurate and careful.

He learns that dirt is matter out of place; that it spoils his paper foldings. Thus habits of cleanliness and system are established, which become the law of life.

When the average primary teacher, who has not made this work a study, puts into her school, bodily, Froebel's gifts, occupations, games, and songs, it is like putting carpenter's tools into the hands of one who has no idea of their use. "Graduated from a genuine kindergarten, a child rejoices in an individual self-poise and power which makes his own skill and judgment important factors of his future progress. He is not like every other child who has been in his class; he is himself. His own genius, whatever it may be, finds room for growth, and is encouraged to express itself." Thus the kindergarten, while it does not claim to impart complete instruction in the rudiments of any particular science, or branch of learning, does claim to take the untrained, even uncivilized children, from all sorts of homes and early influences, and start them aright on the highroad to knowledge and civilization.

A mind thus systematically trained will be a good witness in court, a good general in the field, a good astronomer in the observatory, a sincere lover of accuracy and truth, and therefore a good citizen.—*Aurie E. Bloss, Sheboygan, Wis.*

LEARNING TO READ THOUGHTS, NOT WORDS.

The following is taken from an account by Miss Sara Jenkins of a reading lesson conducted in a kindergarten normal school in Switzerland. We reprint from *Primary Education*, a young journal, but one with a substantial reason for its existence. There is an excellent flavor to its contents, which should be credited to its editor, Mrs. Eva Kellogg:

"The study of symbols, when rightly conducted, opens the way to the higher operations of the spirit at a much earlier period than has been thought possible. The interest, importance, and beauty of this work was made manifest by a lesson seen in the Froebel Kindergarten College at Neuchatel one year ago, the point of the lesson being, to the casual observer, to teach the script forms of the words *enfant*, *chanson*, *mechante*. The lesson was conducted before a kindergarten class in training. A group of children of six years and under, gathered informally about a gentle, sweet-faced teacher, not young, and lame. Love, respect, and enthusiasm were written upon every little upturned face during the few moments given to the introductory conversation.

"The teacher then turned to the blackboard, and sentence after sentence, all bearing upon the previous conversation, was placed upon the board. The thought was found in each case and given with the impulse, tone, and emphasis that flows from perfect apprehension of the whole. The play of thought upon these words and others related to them was music, poetry, eloquence, and ethics combined. The perfect accent, the eloquence used in discussion as to whether '*l'enfant mechante*' could sing a good song, the play of physical expression intensified by the French nature, the attitudes taken by the children, would put to flight the most capable exponent of Delsarte.

"It surely was a reading lesson, if reading means changes wrought in consciousness. The teacher was simply directress; all reading, all expression, was the child's. Right or wrong, it was the impression made by these symbols on the mind of the little reader. The eye of the child would flash

along the sentence as it grew on the blackboard under the hand of the teacher, who, having the pen of a ready writer, literally and spiritually, often half concealed in the sentence some bright thought. Not infrequently a ripple of merriment, as the conception dawned on the child's mind, rewarded her delighted heart. The lesson ended all too soon for the children and for me.

"I felt I had seen an artist teaching children the true function of words. I had seen children, almost babies, notice, observe, think, and ask themselves not what the words *were*, but what the words *said*. The school building in which the lesson was given, was erected upon ground that had once been a favorite trysting place of Froebel and Pestalozzi, a sort of Campo Santo, and I wondered whether the shades of these rare souls might not be lingering lovingly near. All the mental acts, exercised naturally by these children, were those attempted by would-be delineators of the utterances of masters.

"Children make use of these daily in endless combinations, in play and sport; and they afford associations more pleasing, and emotions more satisfying, than any which reality can afford or awaken. The giving definite expression to ideas and mental images; the rendering of the inner, outer, is the truest application of self-activity. In the kindergarten it is the very lifeblood of the songs, and the living principle of the occupations. This principle must be taken as the cue to success. That to which a child gives real expression must be inwardly seen; all else is imitation. Train pupils, then, not to imitate, but to feel, to see, where the light falls,—to look for the shadow. Teachers of drawing pride themselves upon the training to see and to feel values in black and white; shall we do less in training children to feel values in thought?"

THE GOBLINS IN STARLAND.

One lovely morning in May, when the goblins had been amusing themselves playing with the flowers in Flowerland, one little goblin was heard to sigh—so wearily! All the

other goblins looked up in surprise, and asked him what was the matter. He complained that he was tired of the flowers on earth, and that he wanted to see the flowers in the sky.

"Flowers in the sky!" exclaimed all the little goblins in chorus; "why, whoever heard of flowers in the sky?"

"Wait till I tell you about them," said the weary little goblin who had sighed; "for I heard about them, and saw some of them, when I went on a trip to Mars."

It appears that this little goblin was one of the merry crowd who visited Mars and Venus. He longed to take a trip to the sky again. Besides, some one had told him that ever so many little planets traveled between Mars and the giant planet Jupiter, and our goblin had only had a glimpse of them when he visited Mars. He had been told that many of these planets were very small, and that if they were all rolled into one, they would not make a planet half as large as our earth. These planets are not only small, but of different colors, just like the colored flowers on earth.

"Are there any little planets which are red?" asked one of the goblins.

"Yes, indeed," replied the goblin who had been to Starland; "and some are blue, and green, and yellow; but we are so far away from them that we can scarcely see these colors, even with a telescope."

"I would like to live on one of those little planets," said one little goblin, who was balancing himself on a blade of grass; "but how small are the smallest planets? If there are ever so many, we might have a planet all to ourselves."

"Some of the planets are only ten and twenty miles across, while others are more than a hundred miles wide. If you lived on an asteroid near the sun, the year would last nearly as long as three years on our earth, and if you lived on Thule, the asteroid which is at the greatest distance from the sun, the year would last nearly as long as nine years on our earth."

"What are the names of these little planets, and how many are there?" asked another goblin.

"There are about three hundred asteroids, which have been seen by astronomers; but there may be hundreds they cannot see until they make more powerful telescopes. The names of the asteroids are very pretty. Here are some of them: Vesta, Ceres, Pallas, Juno, which were discovered first."

That evening when the sun had sunk to rest, and all the stars began to shine, the little goblins clambered onto a ray of starlight and went up to Starland to examine these asteroids for themselves. Next time I shall tell you some of the wonderful things they saw on their trip.—*Mary Proctor.*

HOW TO ASSUME INDIVIDUAL RESPONSIBILITY.

Every person interested in the benefit of practical education should own one or more books which expound the same, and loan these among friendly parties.

Every kindergartner can legitimately interest one additional person in her work each week. Every sound educator can correct one mistaken fellow teacher, and bring him to a juster estimate of educational principles.

Every intelligent teacher can set some one misinformed parent or school-committee man right; can straighten out a biased judgment by candid discussion.

Every mother who knows of the enlightenment of the kindergarten, can convince another parent of its rationality.

Every kindergartner can select some one city or country teacher with whom to share her insight and enthusiasm.

Everyone may overcome one point of ignorance in himself each day. If a question is asked which he cannot answer, let him at once make himself intelligent on that particular point.

THE TONIC SOL-FA SYSTEM.

VI.

TRANSITION—ANOTHER PHASE OF THE THEORY OF MENTAL EFFECT.

The subject of the scale as heretofore considered has by no means been exhausted, and that the subject now to be discussed may be more fully appreciated, we will consider

other salient points relating to the structure of the scale.

Attention has been directed to the importance of the little steps of the scale; let me now observe them more closely. Occurring between the third and fourth and the seventh and eighth intervals, they cause the tonic or *d* to occupy a position which differs from that occupied by any other tone of the scale,—one coming below it and the other occurring at an interval of a major third above it. We find between the first little step (*m, f*) and the second (*t, d*¹) an interval of three larger steps,—two greater (*f, s*, and *l, t*) and one smaller (*s, l*), which likewise is found nowhere else in the scale. This interval (*f, t*), called the “tritone,” is considered anti-melodic. Applying to the “tritone” the theory of mental effect, we feel that the reason for its being anti-melodic is the contrast in its two principal tones, *f* and *t*. *Te* has been designated the leading tone because of its strong tendency toward the key tone; so also may *fah* be termed a leading tone, though its tendency is downward to the third of the scale. In all respects we find its characteristics to be opposite to those of *te*. These two tones are the distinguishing tones of the scale. Summing up all that has thus far been said upon this subject, we will add that this particular structure of the scale causes the mental effects of the tones composing it.

In the course of many tunes it is found that the key tone (*d*) first used does not remain the governing tone throughout, but that some other tone is chosen for a time as a tonic, around which its former companions group themselves in a similar relation to that which they formerly occupied toward the first key tone; we say the music has passed into another key. This process is called “transition,” and is that which in many tunes forms their chief beauty, and which, because of the pleasant and satisfactory effect upon the ear and mind, stands out most prominently from among the many other things which appeal to the musical sensibilities.

In the familiar patriotic song, “Red, White, and Blue,” the music makes a transition at the third line; this continues through the fourth line, then returns to the former key. If

we attempt to sing these two lines of the tune from the modulator thus far used, we find ourselves at a loss, because the necessary tones do not appeal to us as before, and we discover that we require a tone different from any we find on the modulator.¹ The fact is, that the tones have changed

m ¹	their mental effects, although the pitch re-
r ¹	mains the same. We soon appreciate that the
doh ¹	tone which now must be regarded as <i>d</i> is the
te	old <i>s</i> , and that the required tone should occur
lah	between <i>f</i> and <i>s</i> , the ear preferring to hear at
soh	this place a sharp tone instead of <i>f</i> , which is
fah	the flat tone of the scale. As the distance be-
me	tween <i>d</i> and <i>t</i> is a little step, the old <i>f</i> must be
ray	displaced by the new <i>t</i> , to make the required
doh	little step between these two tones (<i>f</i> and <i>s</i>).
t ₁	This change will necessitate a corresponding
l ₁	change in the mental effects of the other tones,
s ₁	as follows:

r ¹ —s	grave—bright
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doh ¹ —f	firm—stern
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te—m	keen—calm
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lah—r	sad—grave
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soh—d	bright—firm
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fe— t	keen
-------	------

fah—	stern
------	-------

me—l	calm—sad
------	----------

ray—s	grave—bright
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doh—f

t ₁ —m

l ₁ —r

s ₁ —d

The change of *f* to *fe* (to correspond with *t* in the new key), which is a sharp tone, makes the transition a sharp transition; and as but one tone is required to be changed, the new key is called the first sharp key, and the effect produced is brightening because of the distinguishing tone *t*.

As every piece of music should end in the first or principal key, we find this one no exception to the rule. It returns after the fourth line, but the process employed to bring about the result is a reversal of that before used; i. e., the new *t* is displaced and the old *f* is restored. The music returns to its first home, and the ear is satisfied.

We will take for our next example the familiar lullaby of "The Old Homestead." In our attempt to sing the second strain of this tune from our old modulator, we find as before that we require a new tone which we discover should occur between the tones *l* and *t*, where we feel that the little step should come instead of the greater step,—in short, that a flat tone is here necessary instead of a sharp tone. The distinguishing tone in this instance being a flat tone, the transition is to a flat key; and as before but one tone is altered, the key is that of the first flat and the *d* will be the old *f*. The effect now produced is depressing or gloomy, because of the distinguishing tone. The tone corresponding to this new tone in the old key will be *ta* (pronounced *tau*), as follows:

d^1-f^1	The mental effect of each tone will
$t-m^1$	again change with the key. The music
$l-r^1$	returns to the first or principal key in the
$s-doh^1$	next strain; the new tone (<i>f</i>) is displaced,
	and the old tone (<i>t</i>) is restored.
te	
$f-ta$	From the above it will be perceived
$m-lah$	that when a sharp transition is made, the
$r-soh$	return to the principal key is really a flat
$d-fah$	transition, and that when a flat transition
t_1-me	is made from the principal key, the return
l_1-ray	is really a sharp transition.
s_1-doh	If we have for the principal key that of

C, the standard scale, the key into which the first sharp transition is made is *G*; because the scale founded on the fifth above *C* (*G*) is the one which requires the alteration of but one tone to make a sharp transition, and the key which has for a tonic the fifth below, or the fourth above *C*, is *F*, and requires the changing of but one tone to produce a flat

transition. But from any key first-sharp and first-flat transitions may be made.

Transitions are of three kinds, according to the place they occupy in a tune, and also as to duration. A transition which occurs at the end of a line, or in a cadence, is called a "cadence transition"; if the transition continues beyond the cadence, or through several measures, it is called "extended"; and if it occurs in the middle of a line and through only a few pulses, it is termed "passing." Extended transitions are either sharp or flat; cadence transitions are generally sharp, and passing transitions are generally flat.

As transition is caused by a change in the mental effects of tones, when it is extended it is more convenient to alter the names of the notes to suit the new key; and this is done by using a double note for the tone on which the transition is felt to occur, thus showing at a glance the name of the tone in the old key and that which it assumes in the new, the latter being printed in large type and the former in small type. This is called a "bridge note," and is written thus: *'d*, *'r*, etc., and pronounced *s'doh*, *l'ray*. In cadence and in passing transitions the tone name is altered; as, *fe*, *ta*.

The first manner of noting transition is called the "perfect" method, and the second the "imperfect" method. To show that a transition has been made, and its nature, the name of the key is written and the distinguishing tone is placed beside it, the sharp key to the right, the flat key to the left; as, *G. t.*, *A. t.*, *f. F.*, *f. C.* The above are called transitions of one remove. If a transition is made to a more distant key, as many distinguishing tones are written beside the name of the key as are necessary to indicate the remove; as, *A. t. m. l.*, a third-sharp transition, and *d. f. B-flat*, a second-flat remove or transition. The following diagram will show a principal key and several sharp and flat keys, showing in all seven keys. This is not the extended modulator, which contains more removes, but the one which is used in the intermediate stage of the work.

Notice how the dandelion raises its head when the flowers open, opens and shuts morning and evening, then lies down against the earth as it ripens its seeds, and then raises itself a second time that the wind may easily reach the seed.

I remember nothing that gave me so much delight in my childhood as to watch the "summer snowflakes," as I called them, going up to the sun, dancing a much wilder dance than the winter flakes ever did when coming down from the sun. I wondered what the sun did to make them change to snow, and how so many could find room to stay there so long.

I remember well starting off a whole handful and clapping my hands with glee when I saw them touching the windows of the sun, modestly asking admittance.

Did you ever count the individuals in one of those colonies? There are from 150 to 250 in each head.

Let us pass in through the little green fence surrounding this family. Note the number of rows of green pickets; the position of the inner and outer rows in the bud; see how each individual has a tiny thimble-like spot for its bed; how the calyx or cup did not have space to grow because so crowded by its neighbors, and thus what we would call a misfortune is an aid in the future, in its ascent, the means of giving it a start in life.

Notice how erect the dandelion stands while in bloom; also its hollow scape; and do not fail to curl it, making ringlets rivaling those on baby's head.

After blooming, the inner involucre closes, the beak elongates and raises up its pappus while the fruit is forming; at this time they prostrate themselves as if they would compel Mother Earth to yield unto them her strength. They then raise themselves again, and the whole involucre throws itself back, exposing to the wind the naked fruit, crowned with its long beak, with flowing robes ready to caress those who love them, or moving off in their light dance seeking a new home, where they will give some other creature a golden outlook.

No child who has been taught to love this flower can

ever be dull. The nature spirit of it ever whispers to us to be content. Its golden rays are a fortune in themselves. I could spare any flower better than the dandelion. The sweetest of all things to me is the air that has passed over a field of them. I can never step on them, because of the reproach that follows. It is the only flower where I find warmth and tenderness combined.

Oh, that you might see all the joy there is in one of those golden beauties! Are you not ever passing them by, and saying, by your actions, "Only a dandelion"?—*Mrs. S. O. Spencer, Cleveland, O.*

PESTALOZZIAN METHODS IN ENGLAND AND AMERICA.

The following bit of history concerning Pestalozzi and the advance of his thought is reprinted from an introduction written by C. W. Bardeen, of Syracuse, to a little volume of "Lessons on Form," which treats of Pestalozzian methods:

"Pestalozzi's methods of teaching were introduced into England mainly by Dr. and Miss Mayo, who in 1836 joined with John Lurckey Reynolds in the formation of the Home and Colonial School Society. Before this they had established at Cheam, Surrey, a Pestalozzian school, which soon gained a wide reputation. Here a series of books were published, which were regarded as the first English exponents of the Pestalozzian system of teaching. When Dr. Sheldon introduced the Pestalozzian system at Oswego, he prepared American editions of two of these books,—the "Object Lessons," and the "Elementary Instruction," which have been among the most successful and useful of books on pedagogy. Calls have become so frequent for other books of this series, that it seems worth while to issue small editions of two of them,—those on "Number" and on "Form." They appear as originally issued, without the change of a paragraph. As few modern teachers have opportunity to see the original books which Pestalozzi issued (*Pestalozzi's Elementar Bucher*), a word of description may not be out of place. His *Anschauungslehre der Zahlenverhältnisse* was

published in three parts, at Zurich, in 1803-4. The three volumes contain, respectively, 199, 261, and 287 pages. The preface to the first volume is unsigned; those to the second and third are signed, respectively, Burgdorf, in Heumonat, 1803, Pestalozzi; Burgdorf, den 1 Marz, 1804, Pestalozzi. An interesting exposition and defense of Pestalozzi's system will be found in the preface of Hoose's Pestalozzian Arithmetics, in which this method is made available for modern schools."

OLD DANISH RHYMES.

Dance, dance, dolly mine—
Shirt of silk with bosom fine;
Little shoes with buckles bright;
Now we are dancing with all our might!

Ride, ride, so long a ride!
Our horse is fine, for she is white;
Our colt is brown with a curly mane—
Now we are coming home again!

Sleep, sleep, my little bairn;
Mother is winding snow-white yarn;
Father is walking across the street,
Buying new shoes for baby's feet—
Shoes with buckles and shining top;
Put them on baby when she wakes up.
Sleep, sleep, my baby sweet,
Father is coming across the street.

—*Nico Bech-Meyer.*

QUIET SONG FOR THE HANDS.

(Sung to "Carol, oh, carol," etc.)

Softly, now softly, hands are so still!
They have been working with right good will;
Now they are resting; now they are still.

—*V. B. J.*

A LETTER FROM VANCOUVER, B. C.

The following extract from a letter will carry many suggestions to our readers:

At my suggestion a number of the public school teachers interested in our work have formed a club to meet once in two weeks to study child nature. We had our first meeting last evening, and spent a very pleasant and profitable evening. I read a paper on "The Kindergarten," which was followed by a lively discussion of the different points taken up. The subject chosen for our next meeting was "Imagination."

At the request of these teachers I agreed to hold a special session of the kindergarten some Saturday morning, to enable them to see something of the work. I am only too glad to seize every opportunity to spread the good news, and want to be a true disciple of Froebel; so although I often feel very weak and ignorant, I try to do my best. I hope some time in the near future some experienced kindergarten will take a trip out this way and treat us to some lectures.

We are greatly in need of kindergarten literature to distribute—or rather to circulate—among the people,—interesting, plainly written books and pamphlets such as the average parent will read. There is a grand field for such work here. A curiosity is being aroused which I feel it is our duty to satisfy. As I suppose is the case in all new towns, the majority of the people are struggling to make a living, and even the few who really value books are not able to indulge in many new ones.

Only those who have been in a similar position can realize how hungry one feels as she reads over the descriptions of new books, the accounts of lectures, etc., which her more fortunate sisters are enjoying. Should you feel inclined to help in this matter, I can assure you the books will be most gratefully received by me and kept in circulation among parents and teachers whom we are striving to reach.

The KINDERGARTEN MAGAZINE is eagerly devoured each month, and always arouses in me a desire to do better, truer work. It is such a comfort to feel that others are experiencing the same difficulties and the same pleasures. I am enjoying the papers on "Mutter und Kose-Lieder" very much; it is such an excellent way to review it! I sit down with pencil and paper and study out the questions.

I would like to hear some discussion of the first question on page 549 of the March KINDERGARTEN MAGAZINE. I use the balls to help the children gain clear ideas of color, having red birds, yellow flowers, etc.

My little ones are intensely interested in making a calendar each month, and eagerly count up the sunshiny days we've had. They greatly enjoyed the February song, and the last day asked to sing it the last thing before they went home. One little girl remarked: "I'm going to play little February all afternoon." The first thing they do in a new month is to see what color the new calendar is; I use cardboard of the color I want to emphasize for the month. Not having a verse for March in my collection, I was obliged to write one. As I had never composed a verse in my life, you can imagine it was rather crude; however, it pleased the children. The trade songs have claimed most of our attention during the past two months, the "interdependence of all men" being the thought I had in mind all through. I have planned an exercise emphasizing the work of farmer, miller, baker, carpenter, and cooper, in which all the children can take part, for next week, using Second Gift, First Gift, sticks, lentils, and beads, which I think they will greatly enjoy.

I have not been able to get any clay since I came here, there being no pottery anywhere in the country so far as I can find out. Is there anything else which will take its place?—C. N.

[Wax or dough may be used as a substitute for clay.—ED.]

THE ROLLER.—FREE PLAY.

The roller is so heavy, we must pull it with a will
To smooth the ground so rough and brown; let none of us
sit still.

From front to back, from left to right, how smooth the
earth now grows!

See, it is ready for the seed, and water from the hose.
The grass seed now we'll scatter round, then water it with
care.

Soon we will see the bright green blades grow up into the
air.

—J. A. K.,—Worcester, Mass.

The following set of subjects were put before the Sloyd Training School of Boston, for essay writing at the close of the year's work:

1. The nature of the child must guide the teacher. What opportunities does the teacher of sloyd have for carrying out this principle?
 2. Industrial manual training *versus* school manual training, as exemplified by sloyd.
 3. Hand and brain as counterparts and supplementary to each other.
 4. Training the sense of completeness, by means of sloyd.
 5. Does sloyd train pupils to imitate, rather than originate or invent?
 6. Subject to be chosen by student and submitted to Mr. Larsson.
 7. The significance of the "useful model."
 8. The value of knife exercises.
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The June KINDERGARTEN MAGAZINE will be a jubilee number, containing such articles and reports as may be used for campaign literature. Colonel Francis Parker will give us a chapter of his practical demonstrations of Froebelian principles. Miss Jane Addams of Hull House will discuss the kindergarten as a factor in social reform. Mr. James L. Hughes, of Toronto, in an eminently forceful argument will present the Relation of the Kindergarten to the Public School System. The magazine will appear in a new cover, and will bring a wealth of suggestions for summer work, as well as a full announcement of the coming year's volume. Every subscriber should secure one or more extra copies of the jubilee number, to distribute as favors to his or her friends. The frontispiece will be a choice picture of an entire kindergarten out of doors, playing the game of the "Bird in the nest." The June number will be a good traveling or vacation companion for both friends and strangers to the cause.

MOTHERS' DEPARTMENT.

TO PARENTS, GRANDPARENTS, NURSES, AND TEACHERS.

Dear friends, April, the month of alternating sunshine and showers, the plowing, spading, and planting month, is just past. The relation the child holds to the month and season is a phase of environment which the *Child-Garden* aims to fit into child life. To make this a little plainer to the care-takers of the child, we will each month give the thought of the month which should be specialized and emphasized in the talks with the children. Some of the stories and songs should relate to the natural phenomena of the month, as it is better for the child to grow naturally into harmonious relations with each varying season, thus being enabled to draw from it the vitality which nature is yearning to give her children. Each season has its store of strength, of actual nourishment, for each and every human soul. The gifts April and May hold in store are many, but hidden away, to be revealed amply in the six months that follow. We advise that you give the children the spades, hoes, rakes, and garden trowels they are always asking for in the early spring days, and, showing them how to use the tools, let them work in the soft, moist earth to their full bent, each child having its own garden bed. Then will come the planting, which is such a mystery to the child. Explain to the ever-inquiring mind nature's patient process in awakening the soul of the seed to life, which is now buried in the dark, moist soil, and how the plant and blossom are the result of this awakening. Lead the child to see how it can follow the patient earth mother in many ways in its own little life. Point out to it how careful she is in all the marvelous work she does under ground that the life above ground may be beautiful to behold. Thus you can lead the child to evolve patience from within, instead of forcing self-restraint upon it by the power of your will.

Tree planting is most instructive, and each child should help to plant a tree every spring. The study of the growth of the trees it has planted, and the different varieties, will prove most profitable to the young and expanding soul. All trees are beautiful, but some are more beautiful than others. The enduring, the stately, the grand varieties, should be selected for planting about the home, that the child may constantly live under their ennobling influences as the formative years pass. The elm, beech, maple, oak, chestnut, European larch, white birch, Norway fir, magnolia, palmetto, and live oak are all grand and beautiful trees for the child to grow up with and study year by year. The wise pruning of these should be taught, and in bringing them to the greatest perfection of strength and beauty it will—first unconsciously, then consciously—learn something of value in bringing its own life to perfection. The elm bears much cutting, while all the other varieties named need little.

The brave little flowers that push through the cold ground, refresh the soul of the child. The study of birds at this season is good also. They are as busy selecting nesting places as is the human family in any thriving community. Study nature yourselves in all her wonderful mysteries with the young mind, renewing your faith in her power to give forth spiritual abundance as well as material. Enter the fairy world once more, and in the groves, streams, sedgy banks, and mossy nooks call forth the sprites that have gladdened the imagination of childhood since the beginning of time. We cannot do away with the fairies. They are the divine as well as the natural companions of the little ones, the weavers of the golden threads that unite all peoples and all ages with our own. The unity of delight that comes from peopling with bright-eyed, gayly appareled fairies, the same in all lands and climes, makes childhood essentially one the world over, and it is good for each and all to know this. We aim to awaken childhood to intelligent consciousness through the constant use of the imaginative faculty in the daily prosaic duties.—*Anna Norris Kendall.*

THE KINDERGARTEN SPIRIT IN THE HOME AND SCHOOL.

While kindergarten work and kindergarten methods can have no place in our country schools as at present organized, except possibly as "busy work," it would be much better for us if the kindergarten spirit prevailed to a much greater extent in both our schools and our homes. It was Froebel's idea that the home should be the kindergarten and the mother the kindergartner, and it was only when he realized that it was impossible for the great mass of mothers, as he found them, to carry out his ideas, that he attempted to ingraft it on the public school system; and even then he seemed to regard this as a temporary expedient, until the mothers should be better trained and better taught and thus be enabled to carry out his plans. Today kindergartens are being organized in all our larger cities as well as in many of our smaller towns. There can be no doubt that the kindergarten has come to stay, so far as the towns are concerned. The only hindrances to the growth of the plan seem to be, first, a lack of trained kindergartners who have become imbued with the true spirit of Froebel's plan, and second, a want of funds. But for the country districts the kindergarten in its present form is an impossibility. Their only opportunities to enjoy any of its advantages are through the public school teacher, and more especially through the mothers—Froebel's primary plan; for the teacher in an ungraded school has little time for work of this kind, and besides, the child has passed the years when kindergarten work will be of most value to him before he enters the public school.—*C. G. Swingle, editor Manhattan (Kan.) Educator.*

THE WORLD'S REGENERATION THROUGH THE MOTHER.

While I delight in the success of the kindergarten as an educational institution for the child who has reached a state of development where he demands social intercourse and breaks away from the nursery, I regret the total absence of kindergarten methods and training during the first three years of awakening consciousness.

If one doubts the value or propriety of attempting to direct the unfoldment of the child's senses during infancy, I can only refer him to Froebel's writings and to the testimony of his students and followers.

How few children receive wise care in the nursery, as far as their spiritual and mental development is concerned! Indeed, how comparatively few mothers suspect the importance of this period and its influence on their child's after life.

A half century has passed since Froebel labored with the peasant mothers of a little German village, and thousands of intelligent, educated women of America have awakened to the need of child culture in the nursery; and their earnest inquiry is, How can I learn? where is the book? who can teach me?

With the hundreds of books which have been written for mothers and kindergartners there is not one today, even from the pen of Froebel, which clearly and comprehensively shows the mother how to apply kindergarten methods and principles to the everyday vexatious problems of the nursery world.

There are scarcely a half dozen books for which it could be claimed that they even attempt to cover this ground, and these are available only to the favored few who have an insight into the higher life, but are valueless to the average mother who is most in need of help and inspiration.

Such a book or set of books should be full of suggestion, yet explicit enough for the most unimaginative mother. It should give a detailed program for a complete course of three years' training.

It should fully explain to the mother, in connection with each day's program, the purpose and the underlying principle of every song, game, or lesson proposed, and suggest additional ways of developing the subject which can be utilized if the mother has sufficient insight and opportunity.

To be sure, the first year's curriculum would not be very rigorous, but it should teem with helpful suggestions to the mother and arouse her to greater effort and devotion with

the increasing receptiveness of her child; and the second year would be filled with promise, while the third year would see the little child flower, a beautiful bud ready to be transplanted into the larger life of the kindergarten.

Don't, please don't, think I advocate the cramming of infants or overlook the possible misuse or misinterpretation of such a book.

It should be filled with cautions and warnings, and anticipate all possible wrong application which the experience of trained kindergartners and trained mothers can suggest.

It is to be devoutly hoped that some true disciple of the children's great friend and philosopher will write this book, and if it were widely circulated and adopted into the houses of America, it would, I believe, do more to diffuse kindergarten principles and raise a new generation upon a higher moral plane than all other existing influences combined.

Women are constantly demanding better preparation for intellectual pursuits; why not for motherhood?

When the happy day comes that our colleges add to their curriculum the preparation of young women—and young men also, for that matter—for parenthood, then we may not depend upon such a book, although its great value will be only the more appreciated.

Many of the leading kindergarten spirits have testified to the great need of such a guide, and believe that the world is now ready for it; but as yet no one has volunteered to write it.

Who will take up Froebel's great work of regenerating the world through the mother?—*Louis H. Allen, Buffalo, N. Y., March 10, 1894.*

[The writer may be interested to know that a manuscript is now under preparation which will aim to fill some, if not all, of the above demands.—EDITOR.]

JAKE'S WORK AND PLAY.

One day Jake's mamma gave him a circular piece of paper to play with, and he had such a good time I want to tell you what he did with it.

For a time it was the big round moon (Fig. 1), and Jake imagined he could see the face of the man who lives there.

Then he folded the paper in half and found he had a rocking-horse (Fig. 2). Putting his front and middle fingers across the back of his horse, he was ready for a trip to the moon.



Fig 1

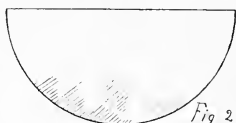


Fig 2

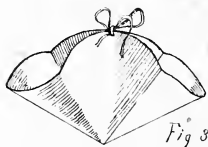


Fig 3

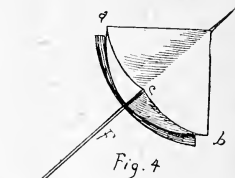


Fig. 4

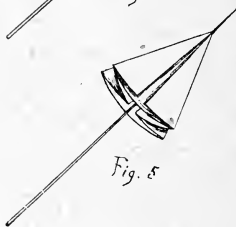


Fig. 5

Remembering it was a long journey, he decided to take some lunch; and by folding the paper into quarters and tying two opposite quadrants together, he had a lunch basket (Fig. 3).

Dividing the circle into eight equal sectors and pushing two of them on each side in, and pasting a pease stick through the center, Jake had an umbrella to carry if it rained (Fig. 4).

By folding *a* and *b* (in Fig. 4) to *c*, and *d* and *e* to *f*, he had a parasol (Fig. 5).

Omitting the stick and tying a bowknot of worsted at the center, he had a fan (Fig. 6).

Another day, while playing with a circle of paper, he made the umbrella, and instead of putting a stick in for a handle, he decided that the paper looked like sailor's trousers; and he turned the four curved edges up as sailors would do in muddy weather (Fig. 7).

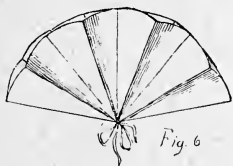


Fig. 6

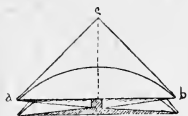


Fig. 7



Fig. 8



Fig. 9

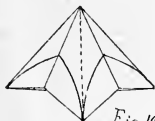


Fig. 10



Fig. 11

Then by turning one corner on the right side and one corner on the left side to the top, or *a* and *b* up to *c*, he had a soldier's cap (Fig. 8). By putting his finger into the soldier's cap and making the rosette the top, and turning the curved cape down at the back, he had a hood for his baby sister.

From Fig. 7 he makes a fireman's cap, by opening and folding down on the middle one corner on the back and one corner on the front, as in Fig. 10.

Fold the two points that extend below the cap, under or

inside the cap (these are the ear flaps, and are not always used); open the cap at the right side and fold the point up on the outside of the cap as far as it will go, and you will have Jake's fireman's cap, with a cape at the back to protect the fireman's neck from cinders (Fig. 11).—*Norma B. Allen, Cora M. Allen.*

A LITTLE MORE ABOUT QUESTIONS.

The other day when I was making some purchases in a store I heard a little boy, who was revolving on one of the stools before the glove counter, say to his mother, pointing to the cash carrier, "Mamma, what is it for?"

"Oh," replied the mother, smiling over her own pertness, "it's just to make little boys ask questions, I guess."

She was interested in the gloves she was selecting, and doubtless did not see the hurt look on the bright little face. Very likely, reading the different moods and expressions which are often so plainly pictured on a child's face was not an absorbing passion with her. I was glad that the clerk did not smile. I was thinking of the pleasure my own little lad gets from a visit to a large store, and what a wonderful affair to him is the "penny railroad," as he calls it. Just then the mother moved down to the ribbon counter, and the glove clerk bent down to that wondering little boy and explained to him the workings of the cash carrier, showing him the inside of the balls which carry the money. He was pleased, as children generally are with any mechanical wonder. I sometimes think they are much more appreciative of machinery, are more amazed at the wonders it performs, than we grown-ups.

I do not believe that the children who are satisfied, who are answered, are very apt to ask foolish questions. It is the child who knows nothing will be given him in reply, who asks foolish questions for the sake of saying something. As to my own experience, I have never been troubled by being asked questions which a child could fully answer himself by a little thinking, but I have always endeavored to answer every question to the best of my ability. I will

admit that I have days when my head spins, and when I feel that I ought to have a place alongside the encyclopedia and on the same shelf with the dictionary and an unabridged natural history, so many and so serious are the queries of one small, curious, thirsty little boy. But I try to remember that a good gardener always heeds the pleadings of his young growing slips for water; and as the young plants are watched and watered, their roots grow stronger and the tender young plant reaches out into the warm sunshine for itself, strong in its own strength. When I do not know, I say so, and promise, if it is not beyond human wisdom, to look it up at the library or to ask some one who does know.

For a long time after the Fair our bedtime talk was about the Fair and what I had seen there. What a world of questions it brought out, not only teaching my boy, but helping me to keep in mind all I had seen! And from the talks and questions came the desire to see. So we enjoyed all the pictures in the magazines which contained articles on the Fair. When our own pictures gave out we spent several afternoons at the library together, looking at views and books of the Fair. Till the Fair came to interest us I do not think that he had known or realized that there are other countries, other nations than his own. Now he seems to be intensely interested in the people of other countries, especially in the little Jap people whom we have been talking about lately since looking at some interesting pictures of Japanese children. Whenever he hears a new geographical name his first question is, "Mamma, is it in the 'Nited States?" Within a few days he has asked me if "Illinois is one of the 'Nited States."

As an experiment I have been jotting down at night in a notebook all of the questions asked through the day—that I could remember. I have found it very interesting, and I am sure if we could keep a record of these questions, thoughts, and words of childhood, we might in studying them sometimes get more than an inkling into the character and tastes of our wee lads and lasses. In looking over

and summing up the contents of this little notebook I surmise that my young son has steadily growing within him a decided taste for natural history, a never-to-be-satisfied longing to know more and more about the creeping, flying, and swimming creatures of this wonderful world. To illustrate, I will quote a few of the questions he has asked us, taken from the record of one week:

"Why don't bears have longer tails to brush flies off, like horses and cows? And, Mamma, what makes them swing their feet so funny when they turn around?" We were watching the bears at the park, and this peculiar movement had escaped my eyes, but not his faithful orbs. And the movements made by old Bruin, after we had been taught by a child to use our eyes, sent us all into fits of laughter, they were so serious and so funny.

Other questions were: "Do angleworms have eyes?" "Why do fishes have scales? and what are their fins for?" "Can fishes see?" "Do sea anemones have eyes?" "Where do the angleworms go in the winter?" "What makes the birds rustle in the driveway dirt?"

And there are constantly questions about the sun, the moon, and the stars, and the workings of nature, which we in our weak nature cannot answer. Mothers are ever telling the wonderful questions their children ask. Does it not show how high, how near to God, are the thoughts of a little child? And how the hands which lead them should tremble lest we drag them to the earth!—*Nellie Nelson Amsden, Cleveland, O.*

PRACTICAL SUGGESTIONS FOR HOME TEACHING.

A mother writes as follows from New Jersey:

My case is much the same as that of L. B. S. in the November magazine. I can't say, however, that I know where to begin as she. We have no first-class kindergarten, or I would certainly send my children. We are disgusted with the ordinary "nurse girl"; their association at best is not what children should have. So I have concluded to dispense with them, and take full charge of the children myself. This I found myself unequal to in the fuller sense, and started the three older ones to public school at the opening of last term. Now they talk of

nothing but their "words" and "number work," and endeavor to sing the little songs for me as I try to catch the air and accompany. One, a boy not yet six years, a very strong character, affectionate, confiding, is, if I understand him, developing the rude boy, and is entirely changed in so short a time. Not knowing what to do, I appealed to you. In the nursery they need occupation; we have exhausted all that the toy shops offer. Could I make use of the "gifts," and which ones? Where shall I get them? Their activities need directing. I am willing, and indeed feel convinced that I should lay out all I possibly can afford in books and materials, or even deprive myself, if necessary, that I may properly develop the *higher natures* of my children.—E. J. L.

As a public school teacher and kindergartner, I extend to you my sympathy in your perplexity concerning your children. I know so well what ordinary public school life is for a little child, that, unless the school be an exceptionally good one, my advice to a mother is, usually, to keep her child out of its atmosphere until he is *at least* seven or eight years old. With the school course of study for a guide, you would teach your boy in an hour or two a day what he would be a whole school day in acquiring under a teacher who has a roomful to attend to. The moral atmosphere of a public school closely resembles its physical atmosphere, and bears hard upon a little child who has not lived long enough in the world to have acquired much power of resistance in six years. Because he is not strong enough, at that early period, to resist the evil that surrounds him, he very readily becomes rude, noisy, rough, and often worse, through his association with other boys. At nine or ten years old he is stronger morally, as well as physically, and less likely to be injured by unrefined surroundings. I do not think you would do much with the kindergarten gifts, unless you have a good opportunity to study their use and meaning; but the occupation work would undoubtedly be a great help in your nursery. Pleasant outdoor surroundings, a *place* in which to work and play, *tools* to work with, and gardens and pets, are the best gifts that parents can bestow upon their children. Companions of whom you are reasonably sure, and plenty of *good* storybooks, will go far toward developing the higher natures of your children. If you cannot teach your little folks yourself, no money would

be better spent than that necessary to employ a really good teacher for them. If a few neighbors would join together in this, public school "evil communications which corrupt good manners" would be kept out of the children's lives for a few years at least. I have taught five years in public schools, though a kindergartner, since taking my kindergarten course, that I might practically know what the children in the kindergartens have ahead of them. I know few public schools to which I would dare send a child of my own. The teachers cannot do much individual work while they have to teach such large numbers; they have, as a body, little idea of the true education, and the surroundings are usually coarse and unrefined, if not actually evil. Here and there you will find a conscientious, progressive teacher who would do better for your children than you would do yourself, because of her acquaintance with educational methods and principles; but such are rare.

Read Dr. Rice's book, "The Public School System of the United States," and prove your children's school by it. It will be a help to you throughout your whole life with your children. I am sorry there is no good kindergarten near you, as that would probably solve many of your problems.—*K. B.*

"Is there any book which relates to correct answers to children's difficult questions?" This question comes to our Mothers' Department. Anyone knowing of such will kindly inform the editor, on behalf of inquirer.

FIELD NOTES.

LINCOLN, Neb., is one of those happy college towns whose inhabitants, one and all, succumb to the town pride of having the best university in the state. A community given over to high educational ideals and standards, and equally noble practices and demonstrations, is unavoidably up to the times. Public schools cannot fall short of the best, in a community where parents and citizens have purposely gathered because of its superior educational advantages; where every grade teacher may partake of university privileges; where children grow up under the desirable tradition that the large purpose of life is *knowing*. Such a community is not indifferent to the claims of that educational doctrine known as the kindergarten. During the past year four public school kindergartens have been successfully conducted by trained workers, under the direction of a special supervisor. The latter fact is to the credit of the school management, for in many instances city school systems have sought to add the kindergarten merely as a sub-primary grade, without taking into consideration the vast degree of difference between primary and kindergarten methods,—the latter requiring constant reconstruction. Mrs. Mary H. Barker, at various times connected with the public kindergarten work in Boston, Brooklyn, and Buffalo, has had the supervision of the Lincoln kindergarten and primary department. She is known among her fellow workers in the East as a woman of unusual natural equipment and a typical New England product. Mrs. Barker has had the pleasure of meeting primary teachers and kindergartners together in regular program work and study on Saturday mornings, thus bringing a unity into the elementary school work of the city. It was a great pleasure, in visiting the schools of Lincoln, to pass from the kindergarten into the primary, and to find the blackboards continuing the same stories in a more advanced form, and hear the same nature songs, peculiar to the season. To pass from here to the principal's office, and hear a warm testimonial of the growth of both children and teachers under this plan of work, was the culminating proof of a progressive school system. A recent change in the school board of Lincoln may alter the face of the kindergarten growth in this city, but this can only be a temporary adjustment. Every school principal and superintendent who was present at the Richmond convention in February knows that the sentiment of that body means a universal movement toward public school kindergartens. One who has been so cordially received by school men and women of a community as it was my privilege to be last March, cannot do otherwise than continue a sincere interest in

every movement of its schools, in behalf of its boys and girls.—*Amalie Hofer.*

THE Western Drawing Teachers' Association holds its first annual meeting at Milwaukee, May 3, 4, and 5. This association was organized in Chicago during the summer of 1893, for the promotion of art in the public schools. The membership is made up from among school supervisors of drawing, manual training teachers, kindergartners, superintendents of schools, principals, grade teachers, and all lovers of art. The preliminary program arranged for the Milwaukee meeting can be secured by addressing the general secretary, Mrs. Antoinette Miller, 302 Washington boulevard, Chicago. The following papers are announced: Address by president, Miss Ada M. Laughlin, supervisor drawing, St. Paul, Minn.; "Art in the Schoolroom," Miss Florence Holbrook, principal Forestville school, Chicago; "Art Message from the World's Fair," Mrs. Lucy Fitch Perkins, formerly art instructor at Pratt Institute; Paper—"The Principles of Froebel as the Soundest Pedagogics upon which to Base the Educational Side of Form Study and Drawing," Miss Amalie Hofer, editor and publisher of the KINDERGARTEN MAGAZINE, Chicago; "Fundamental Art Principles Capable of being Recognized and Practiced in the Work of Elementary Schools," Miss Lucy S. Silke, Chicago; "The Principles of Manual Training in our Preparatory Schools," Professor Gabriel Bamberger, Hebrew Manual Training school, Chicago; "The Permeating of Instruction with the Spirit of Froebel," Mrs. Alice H. Putnam, principal Chicago Froebel Association; Address—President Hervey, State Normal school; Lecture—Dr. Jenkin Lloyd Jones, Chicago; "Feeling for the Beautiful an Instinct of Childhood," Bertha Payne; "Methods in Illustrative Drawing," Mrs. Kent, supervisor of drawing, Minneapolis; "Methods with Geometric Solids," Mrs. Jean MacWhorter Mellor, assistant supervisor of drawing, Chicago; "Methods in Pen and Ink," Frederick Newton Williams, Chicago Manual Training school; "Methods in Color," Mrs. M. E. Riley, supervisor of drawing, St. Louis; "Methods and Subjects in Nature Study," Miss Lucy S. Silke, special teacher drawing, Chicago.

HAWAIIAN KINDERGARTENS.—The following statements, reprinted from the Honolulu *Star* of March 5, are most interesting. The varied population of this republic adds to the remarkable possibilities of the in itself romantic work: "In a published letter Mr. Frank W. Damon describes the kindergarten work in this city as 'a potent and helpful factor in illuminating and beautifying the lives of needy little ones and in starting them right in their careers.' How just this characterization is, the public is well aware; and it is pleasant to find, in the *data* which Mr. Damon supplies, ample proof that large numbers of children of various nationalities have been enabled to avail themselves of the kindergarten privilege. In the Morgan Hebard school 125 Chinese boys have from time to time been enrolled, forty-three of whom

have won their way to a higher grade. The statistics of the Hawaiian kindergarten are equally interesting. The school opened with but one pupil; at the end of February, twenty-nine pupils were in attendance. In March there were thirty-six; in June, forty-one. On February 21, 1894, there were thirty-eight pupils registered, with an average attendance of from thirty to thirty-five. The Rice kindergarten, for Portuguese, has thirty-eight names on its books and a total enrollment from the first, of eighty-one. The Japanese kindergarten, recently opened in Queen Emma Hall, has enrolled thirty-one, and has an average daily attendance of sixteen and twenty. In addition to these schools a second Chinese one has been opened in the heart of the Oriental quarter, and is doing well."

THE first Annual Report of the Morristown (N. J.) Free Kindergarten Association is at hand. The constitution and by-laws of this association are practical and direct. It is an important step in organized charity and philanthropy, which is now being encouraged,—this of keeping the parliamentary work of a society sound and simple. The energy of a kindergarten association should be constantly proportioned to the work in hand, that it may serve its purpose of helping little children as well as an association. Miss Annie K. F. Smith, secretary of the Morristown association, among other interesting matter makes the following statements in her report: "In recognition of the necessity for some work to benefit the children under school age in Morristown, a call was issued one year ago last December, to those interested, to meet for the purpose of establishing a free kindergarten. An association was formed and the kindergarten was opened in January (1893), under the efficient care of Miss Mary Burr, an experienced teacher and a graduate of the Pollock Kindergarten Training school at Washington, D. C. The year has been one of marked success, both as to the number of children under school age in attendance, and in the evidence that the effort to bring the minds and hearts, as well as the hands, of the little ones under wise culture, has not been in vain. The Free Kindergarten Association has found great pleasure in the work of its first year, and looks forward with hope and courage to enlarged and helpful efforts in the future."

MANY kindergartners and educators have deplored the fact that they were unable to make an extensive study of that unique educational exhibit placed in the Liberal Arts Building of the Exposition by the Pestalozzi-Froebel Haus of Berlin. The entire exhibit of hand work, which was presented to the Chicago Free Kindergarten Association, is now finally and systematically arranged in the rooms given over to this department at the Armour Institute. We would advise all who have not had occasion to study the same, to avail themselves of the invitation of this association, and do so. The four bronze groups taken from the life

and children of the Pestalozzi-Froebel house are also at the Armour Institute until further disposition can be made of the same. The beauty and simplicity of these figures, which are for sale, is daily recognized by the children of the mission and the kindergarten, as they caress and fondle the bronzes. The subjects were described in a previous number of this magazine, and one of them was reproduced as the "Little Gardener," to ornament the September number. There is also a portfolio of the choice drawings which a master artist of Germany prepared for this exhibit, which can be seen at any time at the editorial rooms of the KINDERGARTEN MAGAZINE. The frontispiece of this number is a reproduction of the remarkable bas-relief which was placed as the front panel and title to the entire exhibit, and which reveals the name and principles of the Pestalozzi-Froebel house.

"ANTHROPOLOGY, by study of primitive communities and by tracing the development of social organisms, lays a broad and sure foundation for scientific sociology; but it does not grapple with labor problems or penitentiary reforms. The anthropologist may measure criminals, but he does not make laws. Anthropology may include within its objects of study a basket or a pot, it may investigate the pictures rudely painted on a cliff, or strive to reproduce the almost vanished scratches upon a bit of bone or antler; but it does not found a pottery, or study light and shade, or criticise a Rubens. Upon the Anthropological Building at Chicago we read the inscription, 'Man and his Works.' In anthropology, when we study man's works it is not for themselves, but only as in them man himself is reflected. Only as man's mind is revealed in products do we care for them. Nor is it particularly the idea of one man that we seek, but that of the race; not the progress and the victory of the individual, but of all mankind."—*Prof. Frederick Starr, in April Chautauquan.*

THE Executive Committee of the National Council of Women hold their annual meeting May 7 and 8, in the city of Philadelphia. As the International Kindergarten Union is a member of this council, all kindergartners will be interested in the movements of the same. Owing to the initiative taken by the National Council, local councils are rapidly springing up throughout the country, each in its own community applying to local needs the principles of individual organic liberty and mutual helpfulness among organized bodies, now so generally recognized as the dominant principles in what has come to be popularly known as the "council idea." One important question to be settled by the Executive Committee at its approaching meeting is the relation of local councils to the National Council, and the representation to which local councils shall be entitled at the sessions of the National Council in its meeting in 1895.

THE *St. Andrew's Record*, of Rochester, N. Y., recently published a

most attractive account of the St. Andrew's Kindergarten and Training school, conducted by Mrs. Katherine Whitehead. We reprint a few sentences: "They have pleasant rooms where the sun shines all day, and they have at the head a teacher who knows them all by mind and heart as well as by name and face, and who loves to teach them to think and grow according to the natural, sure method, of which she is master. This kindergarten is such a sweet and fine 'child garden,' it makes me think cheerfully and with courage of the kind of men and women who will be filling grown-up places in the world fifteen and twenty years from now. The kind of teaching they have is always bringing their minds to the light. They are learning life and the order of life, by actual, individual sight and touch."

THE Cook County Normal Summer school will convene at Englewood from July 9 to 27, with the following corps of workers: Psychology and pedagogics—methods in concentration—Francis W. Parker; mathematics, William M. Griffin; elementary science, Wilbur S. Jackman; history and literature, Emily J. Rice; art, Ida Cassa Heffron; physical culture, Charles J. Kroh; elocution and Delsarte system of expression, Frank Stuart Parker; geography and structural map-drawing, Zonia Baber; kindergarten, Anne E. Allen; manual training, Walter J. Kenyon; vocal music, Eleanor Smith; primary methods—illustrated by class work—Sarah E. Griswold; model school for observation—free in connection with the other courses—Flora J. Cooke. The tuition for any four courses, or for any less number, is twelve dollars; additional courses, each, three dollars.

THE following was the program for the celebration of Froebel's birthday at Cook County Normal school, Chicago, Saturday afternoon, April 21, 1894: Grand march, in which all participated; games, by the pupils of the Chicago Kindergarten College; special march, by the pupils of Mrs. E. L. Hailmann's training class, La Porte, Ind.; an address by Colonel F. W. Parker—subject, "The Relation of Froebel's Principles to All Education"; songs by the pupils of Mrs. Alice H. Putnam's class of the Froebel Kindergarten Association, Chicago; Delsarte charades, by the pupils of the Chicago Free Kindergarten Association; closing songs, in which all were invited to join. A large concourse of workers and lovers of kindergarten was present, and a greater degree of enthusiasm and harmony was never experienced than on this occasion.

MISS FLORENCE MARSH, assistant supervisor of the public schools of Detroit, Mich., has executed a series of sewing stencil cards for public school and kindergarten use, which for practicability and economy are to be heartily commended. A. Flanagan & Co., of Chicago, have placed them upon the market. The series of designs covers a year's variety of subjects, and were prepared through the practical experience of Miss

Marsh's own work. Forty designs cover the changes of season; another series includes the chief holidays and occasions of school life, and will therefore be found eminently appropriate. Each design is in stencil, and is to be transferred on cards as many times as there are pupils. Thus one set of stencils will enable the teachers to make hundreds of cards.

THE Froebel Institute, at Lansdowne, Pa., is a graded school on the kindergarten basis, enrolling sixty children ranging from two to fourteen years of age. A Parents' Round Table, for practical study and discussion, is carried on in connection with the school, and is demonstrating that unity can exist between parents, teachers, and children. Froebel's birthday was kept royally, and children, parents, and all participated in the preparations as well as the pleasures of the same. Are kindergartners not a little apt to count parents out when it comes to the pleasure, the joy, the spirit of their doctrines? Greater generosity in sharing the good things of our work would inevitably bring response from parents.

A "Kindergarten Blackboard" has recently appeared, the joint work of the Misses Mackenzie, of Philadelphia. It brings a series of simple outline drawings for the daily use of the kindergartner and the teacher. The topics illustrated are appropriate to changing seasons and recurring holidays. Miss Constance Mackenzie writes an introduction to the same, on the general purposes of drawing and illustrative work in the kindergarten. The book has a pleasing cover of terra cotta color, and the plates are clearly printed, doing justice to Milton Bradley & Co., who have put it on the market.

A BENEFIT was given to the united philanthropists of the University Settlement Association and the Free Kindergarten Association of New York city, March 26 and 28, under the direction of Mr. Walter Damrosch, giving the German operas "Die Walküre" and "Die Götterdämmerung." These two lines of social reform in cities are going hand in hand. Every kindergartner should interest herself in the social settlement movement. Every kindergarten that reaches back into the homes of an abnormal city quarter belongs in its essence to this newer order of social reform.

THE Northwestern Wisconsin Teachers' Association held its annual meeting at Green Bay, Wis., April 3 to 5. Among the choice topics discussed were "Education and Citizenship," by L. D. Harvey of Milwaukee; "The Kindergarten—its Objects, Aims, and How Some of its Features may be Utilized in Primary Teaching," by Miss Bloss, from which we print the greater part in this number of the KINDERGARTEN MAGAZINE. Every teachers' association is a democratic platform, from which the most vital problems of the school should be frankly and freely discussed.

THE usual kindergarten department will be carried on at Chautauqua, N. Y., Miss Frances Newton, of Chicago, director. A training class as well as mothers' study class will be conducted, in connection with the forenoon and afternoon kindergartens. The influence which is annually sent out through this summer kindergarten work at Chautauqua opens the eyes and hearts of thousands of transient visitors and students. It is said, "Yes, the kindergarten work is growing to be popular." It should be popular among earnest, intelligent, and warm-hearted people.

THE Practical Kindergarten Club of Galveston, Tex., have selected the following characters, as legitimate for consideration in the kindergarten, requesting a discussion of same in the KINDERGARTEN MAGAZINE: George Washington, Thomas Jefferson, Alfred the Great, Morse, Edison, Watt, Whitney, Fulton, Shakespeare, Ruskin, Scott, Longfellow, Lowell, Hawthorne, Dickens, Bunyan, Tennyson, Bacon, Lafayette, Peter Cooper, Peabody, Clara Beeson Hubbard, Kate Douglas Wiggin, Louise M. Alcott, Jeanne D'Arc, Elizabeth Peabody, Benjamin Franklin.

AT Columbus, N. C., is the only kindergarten within a radius of a hundred miles—conducted by Miss Jessie M. Huse, of the Chicago Free Kindergarten Association. Miss Huse writes: "This work seems to be appreciated by the Southern people, and we hope to extend it and form a training school. We find a large field here for enthusiastic, trained kindergartners." Such reports from unexpected directions warn us that new fields are opening, and that the demand grows for self-reliant, creative, executive, pioneer kindergartners.

THE Ontario Educational Association met in annual session March 27-29. The kindergarten department, under the direction of Miss Laidlaw, held three profitable sessions. Among other practical papers, Mrs. L. T. Newcomb presented one on "The Transition Class"; Mrs. Ada Hughes, on "Creative Development of Occupations with Assistants"; Miss Mary Macintyre, "The First Year's Training"; Miss Bertha Savage, "Drawing"; Miss A. E. Mackenzie, "How to Introduce the Kindergarten into a New Place."

THE publication of the Volume of Proceedings of the International Congresses of Education has been delayed by reason of the great amount of material to be edited, and the translation of papers presented in foreign languages. This volume, which promises to be the most valuable ever issued by the association, will be ready for delivery some time during April.

REPEATED inquiries have come for the now famous report of that "Committee of Ten," on secondary education. It was published in *Harper's Weekly* for November 18, 1893, and ten cents forwarded to the same will secure a copy of the report; or an application to the Commissioner of Education, Washington, will bring the desired document.

Summer Work.—Hundreds of our enthusiastic professional kindergartners have taken up the work of actively introducing the *Child-Garden*. Even training teachers report that where they have succeeded in introducing this magazine a more hearty response comes from the entire neighborhood, and a deeper interest is taken by the parents in seeing the kindergarten succeed. We want every one of our readers to send for ten sample numbers, and secure one subscriber with each copy. On a club of ten for \$10, we allow the kindergartner to keep \$5 for her trouble; and so, besides interesting the community, she is helping herself. Let every training teacher suggest this to her young ladies before they disband for the summer, and it will be a great benefit in many ways.

MISS ELIZABETH HARRISON is spending several weeks at Minneapolis and St. Paul, Minn., giving a course of six lectures in each city. Miss Harrison's talks on child training are brimming with sound doctrine, practical illustrations, and dramatic force. Her own earnest convictions, as well as personal culture, make her public lectures a source of great growth to all who hear her.

MISS AMALIE HOFER will spend the latter half of the month of May in the East, meeting engagements with training schools, visiting the various points of work, and studying comparative methods of normal training, in both private and state normal schools. Miss Frances Newton will accompany her, preliminary to the opening of her usual work at the summer Chautauqua.

No teacher who will mistreat a pupil can ever teach the "Vision of Sir Launfal"; conversely, no teacher who can teach the "Vision of Sir Launfal" will ever want to mistreat a pupil. In a genuinely good school the teacher does not enjoy herself, nor do the pupils enjoy themselves, but they enjoy one another.—*L. H. Jones, Indianapolis.*

MRS. J. C. LAWSON, representing the American M. E. Mission at Aligarh, India, has forwarded us a group of photographs of her kindergarten children. The Oriental, full-faced Hindoo children must be an interesting family as they gather about an American kindergartner, with the native environment and landscape about them.

THE next meeting of the National Educational Association will be held at Asbury Park, N. J., July 6-13, 1894, the Trunk Line Association having granted the usual half rates, plus two dollars (membership fee), with extension of tickets for return to September 1. The kindergarten department will hold regular sessions as usual.

In the February number of the KINDERGARTEN MAGAZINE (page 499) the date of Miss Marwedel's death was given as October 20, 1893. Miss Marwedel died November 17, 1893. An extended memoir of her, written by Mr. W. S. Monroe, appeared in the February number of *Education*.

"THE schools hastily substitute an artificial method of words for the truer method of nature, which knows no hurry and is content to wait. In this way a specious form of development is produced, hiding the want of real, inward strength, but satisfying times like our own."—*Pestalozzi*.

REPORTS come from many of the leading kindergarten centers, of Froebel birthday celebrations. The fact that these gatherings increase every year, and that they not infrequently unite all the workers of one or more cities into one social body, are facts worthy of the children's cause.

THE Chicago Kindergarten College has held a series of informal receptions on Saturday afternoons, at which lectures on various topics of interest were presented to the students and patrons, including talks on the Chicago Orchestra, by Mr. D. J. Snider.

THE Philadelphia Society of Froebel Kindergartners celebrated Froebel's birthday, April 21. The exercises included reminiscences of Elizabeth P. Peabody, as well as a social reunion of the members of the society, and other kindergartners.

A KINDERGARTNER experienced in European travel will take a party of students and teachers abroad during the summer. For arrangement, information, and dates address at once the KINDERGARTEN MAGAZINE, Woman's Temple, Chicago.

THE printed report of the Minister of Education of Ontario, for 1893, is at hand, full of interesting *data* and statements. The illustrated report of the World's Fair educational exhibit from that dominion adds a valuable chapter to the volume.

At a special session of the St. Louis Society of Pedagogy, April 4, Dr. Wm. T. Harris, United States Commissioner of Education, lectured upon "Goethe's Idea of Pedagogy." St. Louis always opens her doors wide to Dr. Harris.

ALL interested in summer study must not fail to look up the announcement of the Chicago Kindergarten College, on first page in our directory of training schools in this number. Further announcements next month.

THE Milwaukee Froebel Union were addressed on the occasion of their Froebel birthday celebration by Miss Twitchell, Mrs. Truesdall, Miss Douglas, Mrs. Winkler, Mrs. Nethercutt, and Mrs. Ide.

KINDERGARTNERS having second-hand supplies and furniture should announce the same in the KINDERGARTEN MAGAZINE. Parties wishing to secure such outfits apply.

MAY 25, 1803, was the date of the birth of Ralph Waldo Emerson.

THE Chicago Kindergarten Club has joined the Federation of Women's Clubs. It is to be congratulated on going out into this universal relationship.

A DWARF said to a giant: "I have the same rights as you." "True, my friend," replied the giant; "but you could not walk in my shoes."—*Pestalozzi*.

THE Florence (Mass.) kindergarten enrolls 150 children from three to eight years of age, and provides a four years' course of work.

MR. ARNOLD H. HEINEMANN, of Chicago, has just finished a professional course in the Sloyd Training School in Boston.

"It is one light which beams out of a thousand stars. It is one soul which illuminates all men."—*Emerson*.

BOOKS AND PERIODICALS.

"Mental Development in the Child."—Dr. Preyer, of Jena, has given us a new book upon this subject that is a valuable addition to psychological literature and will be of much practical value to parents and teachers. The work is intended to give in a popular form the deductions drawn from his recent studies, with the hope of stimulating those in touch with children to gather the *data* required for further study in this direction, with the eventual end in view of placing child education upon a scientific basis with practical results accruing. So much stress has been laid upon environment during the recent interest shown in child study, that Dr. Preyer's views upon the subject will mark an advance, and possibly open the eyes of many educators to the fact that true development and true happiness can only be attained by freedom of the mind from accidental environment; that the child who is taught in his earliest days, no matter what his surroundings, to direct and control his interests himself, and largely make his own environment, is the one who will develop the most rapidly and be most truly happy. Dr. Preyer says truly, that the observation of mental development in the earliest years falls naturally to the mother more than to any other person; hence his idea of presenting this science in an easy form for assimilation. A great deal of curious information and much interesting observation are given in connection with the natural growth of the senses in their order of development. He says, in a very interesting manner, that the period of learning is naturally long, as mental growth is the result of frequent impressions received during waking hours; and inasmuch as the human being in the first period of his life is asleep much more than he is awake, the time that remains for him daily for learning to distinguish these impressions is rather short. Deficient exercise of the auditory nerve is also touched upon, as a frequent cause of children being considered unmusical, when in all probability they have been given no early opportunity to distinguish tones and sensations of sound. Here again is shown the value of the Froebel method in the "Songs for Mother and Nursery" ("Mutter und Kose-Lieder"). Preyer declares that an absolute lack of the musical ear, and hence of ability to distinguish tones of a certain pitch, is always an anomaly. If this be so,—and we have every reason to believe it is,—what an immense amount of failure may be traced to this neglect of opportunity, when we consider the vast number of adults who constantly make us suffer by their efforts in this direction, who—difficult as it may be to believe—might have been distinctly the opposite, if the above ideas had been carried

out in their early education. The general knowledge of vocal music prevailing abroad, in villages and towns as well as in cities, may be taken as a forcible illustration of the truth of Preyer's assertion. The early opportunity is evidently there, and musical ability is a natural sequence. In the lack of wisdom shown by many parents in wise discrimination, in the vast deluge of advice pouring in upon them from every quarter (very largely, it must be conceded, from those not immediately interested in children as individuals), Preyer's Principles of Suggestion, diverting the attention, and—greatest of all—his "letting alone" system, exercising a supervision of which the child is unconscious, are deserving of consideration by every would-be educator, as well as those directly in sympathy with these ideas.—*Louise E. Hogan.*

Hand and Eye, London, is a monthly journal for the promotion of the kindergarten, sloyd, and all forms of manual training. The March number contains practical articles on Manual Training and its Relations, Suggestions for the Modification of Sloyd Models, Wood-working Tools, Naas—What does it Mean? and reports from the Froebel Society and National Froebel Union of England. The publishers of the journal are Newmann & Co., 84 Newman St., London, W. The article by Mr. H. Courthope Bowen, M. A., lately of Cambridge University, lecturer on the theory of education, discusses the Relation of Manual Training to Froebel's Principles, in which he dissents from many of the points which kindergartners usually accredit to Froebel.

"Nature Myths and Stories for Little Children," by Flora J. Cooke, of the Cook County Normal school, has recently been published by Flanagan & Co., of Chicago. Miss Cooke is a practical educator, and has brought out this collection because of a demand for such help among other teachers. The little volume not only provides an excellent selection of flower, insect, bird, cloud, animal, and miscellaneous stories, but it also gives a set of reference books and list of well-known supplementary stories. The stories are printed in clear, large type, and paragraphed generously enough to be used as a practical reading book for young readers. Price, 15 cents.

No. VII of the Pedagogical Biography, published by C. W. Bardeen, and written by R. H. Quick, is devoted to John Henry Pestalozzi. This is as concise an account of so full a career as could well be prepared, and will serve as a preparatory study of the larger volume brought out by the same publisher,—"*Pestalozzi, His Aim and Work*," translated by Margaret Crombie from the French biography by Baron De Guimp. This edition is in a paper cover, to be purchased for 50 cents. Parents should read of Pestalozzi's methods as father. Teachers should read his rules and ideals for those in charge of pupils. Philanthropists should read of his unbounded zeal in the cause of humanity.

The Parents' Review, edited by Charlotte E. Mason, London, is the voice of an influential and energetic educational reform union. The tendency toward increasing public interest in educational matters in our own country as well as England and the continent, is one of the hopeful signs of the new era. The contents for the March *Parents' Review* included "The Training of Girls for Professional Life," by Edith A. Barnett; "Children's Books," Mrs. Sophie Bryant; "Punishment," G. G. F.; "This Restless Age," and "Pages for the Children."

"Three Little Lovers of Nature," by Ella Reeve Ware, is the title of a recent and delightful addition to juvenile literature. While telling a very interesting story of the doings, throughout a year, of three bright little children, it imparts in the most entertaining way many truths of nature as revealed in the common things around us. It will be appreciated by all who are interested in children, and, as a storybook or teacher's help, will prove of value in the home or kindergarten. The price (in paper covers) is 15 cents.

A LATE number of *The Artist-Artisan Quarterly* is at hand, which reveals much of the inner life and work of that interesting institute for artist-artisans which has been made such a unique institution by its superintendent, Mr. John Ward Stimson. We find in it some choice bits of illustration in initial letters, tailpieces, as well as larger studies. The article on "Conventionalization," by Mr. Stimson, will bear close study by such as interest themselves in educational art. Subscription price, 50 cts. per year.

Educational Growth is the title of a new monthly published at Lebanon, O., R. H. Holbrook, Dr. G. D. Lind, editors, who place this paragraph at the head of their editorial column: "The name of this magazine is intended to indicate its distinctive characteristic. It proposes to discuss, criticise, judge, and advocate all principles, processes, and products of education from the standpoint that the mind as an object of training is first, and always, a conscious *growing* thing or phenomenon."

The Posse Gymnasium Journal is a Boston monthly magazine devoted to the interests of gymnastics, with the Baroness Rose Posse, editor. The March number contains the first of a series of articles on the subject of medical gymnastics, by Baron Posse, and a most comprehensive article by Miss Lucy Wheelock on the Moral Influences of the Kindergarten. Baron Posse made many friends among the kindergartners at their congress during the summer of 1893.

Education, the monthly magazine published at Boston, carries a regular department of professional study, called the teachers' International Reading Circle. Among other books being discussed in its monthly syllabus is "The Life and Works of Pestalozzi," by De Guimp.

"Philanthropy and Social Reform" is a substantial volume of addresses made before the School of Applied Ethics held at Plymouth, Mass., during the summer of 1893. The opening chapters present a clear statement of social settlement work and ideals, as carried forward at Hull House, Chicago. Other chapters consider rational philanthropy in an eminently practical way.

THE *Idun*, a weekly for the mother and home, edited and published by Frithiof Hellberg, of Stockholm, Sweden, has reached our desk; also *El Estudio*, from Montevideo, South America.

PUBLISHERS' NOTES.

Diplomas, etc.—If you want Diplomas for Kindergarten Literature Classes, or Certificates for shorter courses, Training School Stationery, Programs, or anything of the kind, correspond with us. Have you printed your announcements for next year's work? Let us send you samples and prices. Address Kindergarten Literature Co., Woman's Temple, Chicago.

We will send to anyone subscribing for KINDERGARTEN MAGAZINE, and desiring "Symbolic Education," by Susan Blow, both for \$2.50; *Child-Garden* and "Symbolic Education," \$2; KINDERGARTEN MAGAZINE, *Child-Garden*, and "Symbolic Education," \$3.25.

Positions Wanted.—Any kindergartner desiring to announce herself open to a position can have it announced in the pages of the KINDERGARTEN MAGAZINE for \$1, the same to appear in each number until she announces herself engaged.

Our new, fully illustrated Catalogue of books appears this month. It contains portraits of authors never given before; also an essay on books for children, and gives a completer list than ever, descriptive of contents and purposes of books given. Send stamp for a copy.

Look out for important announcements in June number of this magazine. It will be a jubilee number, being extra sized, giving a full and glowing statement of the wonderful growth and outlook of the cause everywhere. A splendid campaign document! Every kindergartner ought to possess herself of ten or more copies for distribution and circulation. For \$1 we will send ten copies if ordered for this purpose.

Jubilee Number.—Send in every item of vital importance concerning your work, for our Jubilee June number of KINDERGARTEN MAGAZINE, before May 1.

Always.—Subscriptions are stopped on expiration, the last number being marked, "With this number your subscription expires," and a return subscription blank inclosed.

Always.—Our readers who change their addresses should immediately notify us of same and save the return of their mail to us. State both the new and the old location. It saves time and trouble.

Always—Send your subscription made payable to the Kindergarten Literature Co., Woman's Temple, Chicago, Ill., either by money order, express order, postal note, or draft. (No foreign stamps received.)

Bound Volumes.—Vols. IV and V, handsomely bound in fine silk cloth, giving the full year's work in compact shape, each \$3.

Wanted—January, 1893, and March, 1893, numbers of *Child-Garden*. Other numbers exchanged for them.

There are only a few copies of Vol. I of *Child-Garden* to be had. They are now bound, and being rapidly exhausted. We desire to give our readers the first chance at purchasing them. Send for it before they are all gone. Price \$2.

Child-Garden Samples.—Send in lists of mothers with young children who would be glad to receive this magazine for their little ones. Remember some child's birthday with a gift of *Child-Garden*, only \$1 per year.

We want our readers to know that the printing and binding department of the Kindergarten Literature Company is in operation and excellently equipped for the getting out of all kinds of books and miscellaneous printing. Send for estimates and information.

Wanted—Back numbers of KINDERGARTEN MAGAZINE. We will exchange any other number you want in Vols. IV, V, or VI, or any books in our catalogue, for any back numbers of Vols. I, II, or III, *except* Vol. I, No. 12; Vol. II, No. 3; Vol. III, No. 10. Address Kindergarten Literature Co., Chicago.

The attention of teachers in public and private schools is called to the opportunity afforded by the destruction of the World's Fair buildings to obtain excellent examples of architectural details in staff work. It is possible to obtain at relatively small expense a variety of such examples, including capitals, friezes, rosettes, brackets, etc., which, after being cleaned and coated with alabastine (recipe for which will be sent), will serve as useful a purpose for art instruction as casts which would probably cost ten times as much. They are just as artistic as these expensive casts, and would have an added value on account of their association with the beautiful "White City." Any who desire information regarding these specimens of staff work, cost of same, etc., should correspond with Miss Ida M. Condit, 455½ Elm street, Chicago.

Crying Babies.—Some people do not love them. They should use the Gail Borden Eagle Brand Condensed Milk, a perfect infant food. A million American babies have been raised to man and womanhood on the Eagle brand. Grocers and druggists.

Sweet Peas.—For the last two years sweet peas have been largely admired, and bid fair to soon become as popular as the pansy. Plant a sunny hedge for the little folk to gather from all summer. The more you pick them the more luxuriantly they blow. Send for seeds of any variety to Henry A. Dreer, 714 Chestnut street, Philadelphia, Pa.



PLAY OF THE BIRDS.

In the garden of the Pestalozzi-Froebel Haus, Berlin. (Original in "Der National-Gallerie.")

KINDERGARTEN MAGAZINE

Vol. VI.—JUNE, 1894.—No. 10.

THE RELATION OF THE KINDERGARTEN TO THE PUBLIC SCHOOL SYSTEM.

JAMES L. HUGHES.

MY chief object in suggesting this subject for discussion is to urge that we should not continue to use the words "kindergarten" and "school" as if they referred to distinct or distantly related institutions. In its broadest, truest sense the public school should include whatever is best for the fullest development of the desirable elements of human power and character. The state has no right to assume the duty of giving an education, unless it provides the best possible training and culture for its children. It is unjust to parents and children to do so, and it is contrary to the highest interests of the state itself. If the kindergarten be truly the most stimulating educational process at a certain period of a child's development, then all children are entitled to its advantages. The kindergarten should not be an appendage to the public school system, for a favored part of the school population. It should be a part of the school system; its foundation; its initial stage in which all children should remain for a period, the length of which should be decided in each individual case by the heredity, the history, the temperament, the mental activity, and the nervous system of each individual child. Children whose physical and mental conditions are normal do not require to stay in the kindergarten as long as those whose health is delicate, or whose mental organiza-

tions are too dull or too active. The slow boy should remain longer than the average term in the kindergarten, that his senses may be quickened and his reflective powers stimulated by the conscious expression of his own thought in the arrangement or the transformation of material things into new and definitely related forms. The abnormally bright child should have a prolonged kindergarten experience in order that its over-activity may be restrained, its nervous system soothed, and its physical organization raised to the standard of its mental energy by the happy spirit, the interested, applied activity, the satisfying productiveness, and the healthful games of the kindergarten. There are few who now doubt that the processes of learning reading, writing, spelling, number, etc., by set lessons, weaken interest, and prevent full and general cerebral growth when forced on children too soon. Even the formal study of nature in its most attractive phases as conducted by the best "object systems" fails to promote cerebral growth satisfactorily, when knowledge of the object studied is the aim of the lesson, and when the work of the pupil is confined to receptivity and reflection in response to the teacher's suggestion. The child before it goes to school does not study things that it may learn about them; it uses things that it may accomplish its own purposes with them. It learns very rapidly, but its learning results from the attempts it makes to execute its individual plans, as it aims to represent its mental conceptions with material things.

The true sequence in intellectual growth is reception, reflection, and execution. The first two are of little use without the third, and the third is the only sure means for the fullest culture of the others. Educators have been slow to reach the highest step in this complete sequence. In the evolution of the true ideal, children have been taught and trained according to six educational standards. There have been two stages—a passive and an active stage—in each step in the sequence of receptivity, reflection, and execution, making in all six stages in the upward movement of educational thought. Those whose memories go back thirty

years can recall these six stages. Passive receptivity received knowledge from the teacher; in active receptivity the pupils were trained to be investigative. Passive reflection allowed the pupils to obtain thought from the teacher; active reflection trained pupils to think independently. There is a vital distinction between thinking, and "allowing the thoughts of others to run through our minds"; between thinking, and thinking we are thinking. There is even more difference, however, between the active and passive stages in the highest step in this educational sequence, than in the preceding steps. The higher the educational process, the weaker does passivity become when compared with activity.

Self-activity does not mean merely physical activity on the part of the pupil, stimulated by the teacher's mind acting through the pupil's mind. The pupil's mind cannot reach its best development as long as it remains a passive instrument for receiving stimulus from another mind, and transmitting it to the body for execution. The mind of the child should be independently active. Its physical efforts must result from its own motor stimulus before complete cerebral development takes place. Action in response to the child's own will is the highest agency in mind growth. The action of the child's will may begin with unconscious imitation; but even the action resulting from unconscious imitation is much more productive of individual growth than action in obedience to the direct suggestion or command of another person.

The kindergarten is the only educational system that fully recognizes this fact, and the equally important related fact that the child should perform this complete educational process from the beginning of its educational course. The kindergarten rejects passivity, but recognizes unconscious growth of the mind, as it does unconscious growth of the body. The kindergarten is based on active receptivity, active reflection, and active execution by the child; and most important of all intellectually, it makes active or independent execution of original purposes by the child the foundation of the definite growth of its receptive and reflective

powers. It is especially important, therefore, that during the period of greatest possible brain enlargement, the child should use material things, not as mere objects of study even by independent investigation, but as agencies for defining by varied related sense experiences the multitude of indefinite perceptions of infancy, and for the visible representation of its clearer conceptions, in response to its own motor impulses.

No other school process yet discovered accomplishes these purposes so naturally and so thoroughly as the kindergarten.

No other system so effectively bridges over the chasm between the home and the school, by a union of the conscious concentration of the school with the freedom of the home.

No other system lays so broad and true a basis for independent or assisted growth.

No other system promotes the physical health of children so fully, by providing attractive material and interesting plans for happy self-activity and soul-satisfying self-expression.

No other system enlarges the wonder power of childhood—which Gradgrind's ideal schoolmaster, McChoakumchild, promised to destroy so effectively, but which should develop in every child day by day a more aggressive spirit of investigation, first into the mysteries of the material world, and ultimately into the realms of intellect and spirit.

No other system preserves the spontaneity of childhood and defines individuality so completely; no other system cultivates the social instincts so thoroughly and widens individuality into organized coöperation so effectively as the kindergarten.

Therefore every child is entitled to its advantages. Both justice and wisdom demand that the public schools shall include the kindergarten as one of the agencies in the education of the whole people, so long as kindergarten processes are the best-known means for increasing the power and accuracy of sense impressions, for defining and enlarg-

ing the reflective powers, for revealing individual responsibility and social relationships, for making the child creatively productive, and for helping it to be self-educative, self-expressive, self-repressive, self-progressive, self-directing, and self-executive.

Every child has an inalienable right to the best in education. Free kindergartens in poor districts are not enough. Public school kindergartens in poor districts are not sufficient. The same power in the kindergarten training that in the poorer districts of a city helps to overcome the evils of poverty, the lack of home training, bad heredity, and evil example, and transforms the little Arab into a good citizen, self-respecting and coöperative, will lift the child of any class higher, and help it to become a greater power for good. Children are usually quite as much neglected in the homes of the wealthy as in the homes of the poor. Too often the child of the rich is robbed of the greatest agency in human development,—mother, love,—far more than the child of the alley. If the kindergarten supplies the proper means for the natural growth of body, mind, and spirit power, every child needs its culture. Defective children should remain in the kindergarten department for years; but all children should have a kindergarten training, especially those who have spent their infancy in cities or towns, and who have never had the physical, mental, and moral growth that comes from free contact with the manifold forms of life and beauty in God's great school of nature.

Mrs. Browning, the greatest of women, typified in "Aurora Leigh" her "grandest ideal of art and life." In revealing the processes of soul growth by which Aurora Leigh became conscious of individual power and responsibility, she makes one of the most important of all her educational influences the life she led in early years, "shut up with God among his mountains," with the father who loved her so tenderly that he scarcely dared to stroke her curls lest he might destroy their golden light. This was the source of her insight into higher noble things. This gave her a

love of liberty that widened into a consciousness of individual freedom, and a sense of duty so strong that she refused to marry Romney Leigh, pure and true and cultured though she knew him to be, and filled with lofty purposes though he was, because he assumed that woman's individuality must be sacrificed in marriage, and subordinated to her husband's ideal. It did more: it gave her a clear insight into her greatest power; and this is the mightiest element in the uplifting of human character. She was clear and true, and dared to "live her soul straight out," and so God spoke to her through every leaf and flower and stone and bird, and by the rolling sea and the golden sunset.

God speaks little to those who do not hear, or, hearing, fail to do. How much the child learns straight from God in early years! How rapidly it gains in mind and soul and power, if it lives a loving life 'mid nature's myriad delights! How it learns! How the school has continued to reverse nature's processes! In nature's school the child finds its own problems, and solves most of them unaided. It lives a life of productive self-expression. When it goes to school the teacher finds all its problems, and brings them to it, or drives it to them. Its self-expression ceases, and it is forced to try to express and execute the idea of the teacher. Thus the power of problem recognition, that should have grown to be its greatest mental and spiritual power, becomes dwarfed through inactivity, and the child's intense interest in fresh knowledge is lost because it is not allowed to seek it independently and because the teacher's problems are suggested by an adult mind, and are therefore inevitably unsuited to the mind of the child.

The kindergarten was designed by Froebel to continue the same involuntary attention, and to develop the same individuality in problem recognition, and the same self-expression which the child enjoyed in nature's school, where it was happy and developed rapidly and definitely. The kindergarten is therefore an essential basis for the school, because it continues the productive self-developing processes of natural growth, and is not merely an agency for

mind storing, but for strengthening the aspiring powers of humanity.

It may be objected that school boards are too ignorant regarding the true ideals of education to be trusted with the management of the kindergarten. It is unfortunately true that very few members of school boards yet understand kindergarten aims or methods; but granting this, I still maintain that school boards can do most to propagate kindergarten principles. They have control of money, and can therefore provide the best kindergartners, and the finest kindergarten rooms, equipped with the most convenient appliances, and supplied with all necessary materials for the work of the children. They have, or should have, the wisest and best-trained men and women as superintendents and principals and directresses; and the training of the race should be guided by the ablest men and women in any department of the teaching profession. It is gratifying to know that most superintendents have now grown wise enough to know that they should not at once set to work to modify the kindergarten to their own notions.

We must not intrust the kindergarten to private enterprise alone. The supervision in private kindergartens is weaker than in public schools, with very few exceptions. There will always be plenty of room for private enterprise before the school age has been reached. There is a great field for individual effort in the reformation of the processes of training and growth before children go to school. All such effort will be of benefit to the school. It is a hopeful sign that wealthy people are becoming wise enough to try to obtain trained kindergartners for governesses. They will soon learn that the social natures of children need culture under improved conditions, and small groups of families will engage kindergartners to direct the growth of their children during their most susceptible period, a time when they are now usually neglected or subjected to conditions that dwarf or misdirect their energies.

It has been said that no organic union is possible between the public school and the kindergarten, because the

school is not ready for the union. "You cannot weld two pieces of iron so long as one of them is cold," is the objection. The public school may be cold and formal; too often it is so; the remedy is to make the school as warm as the kindergarten. Unity of purpose will soon bring unity of plan, and revelation of truth in process. What a revolution has been effected during the last ten years in the ideals and methods of the schools, through the better comprehension of kindergarten principles! In order to make the organic union perfect, primary teachers should be trained in kindergarten principles and processes at the normal schools.

School men and women have learned more than they are conscious of from the kindergarten. At first they learned in many cases resistingly; now they are nearly all sympathetic. They have learned to study the child,—a very modern study,—to respect the child's individuality and recognize spontaneity without surrendering control; to know that enlarging and defining power is the best work of the school, and that the amount of remembered knowledge cannot be a true test of human growth in mental power; and to value play as an agency of great educative influence, physically, intellectually, and morally. Some teachers even yet think that the advocates of play as a valuable means of education, mean that play should become a substitute for work; while others fear that the child who has been trained to play will never like to work. Both classes are wrong.

Richter gave the philosophical answer to such objections when he said: "To teach by play is not to spare the child exertion or to relieve him of it, but to awaken in him a passion which forces on him and renders easy the strongest effort." Play is the work of childhood. It is the greatest agent in coördinating the different energies of the brain. It develops a tendency to work, and cultivates in the energetic player the physical force and the characteristic aggressive spirit that enjoys work and accomplishes mighty deeds.

But perhaps the best lessons the schools have learned from the kindergartens are those connected with the disci-

pline and management of children; that love is the strongest stimulus and the greatest controlling force in the world; that coercive and autocratic discipline necessarily dwarfs character; that obedience should not involve subserviency, and that all discipline is evil that checks spontaneity and prevents the freest development of the spirit of individual liberty as the foundation of personal responsibility and responsive coöperation.

Toronto.



HOW CAN WE ACQUIRE A BETTER APPRECIATION FOR TRUE ART?

II.

WALTER S. PERRY.

THE mistake too frequently made in manual training in our country is in the treatment of manual training as synonymous with mechanical training. Aside from mechanical training our students should be taught to know what constitutes beautiful form. This should be taught in the drawing-room, and the application of these principles should be made in all work in wood and metal.

A director of one of the strongest manual training schools in France states: "You (Americans) put mechanical work into your manual training; *we* put art and a knowledge of form into ours." All this can be accomplished, and accuracy of expression will lose nothing as an important feature in any manual training course.

The simple fact that manual training is designed simply to enlarge the scope of general school education, and that this should include art education also, is often overlooked, and the ultimate aim of the training is forgotten. It is not manual dexterity; it is not an absence of manual skill from which we are suffering at the present time. Our wonderful inventions and our knowledge of construction in wood, stone, and metal show what the American people are capable of doing; but it is the absence of art feeling in the artisan which robs our work of that quality so essential to pleasure and profit.

My third proposition is, "We should elevate the work in the art schools that true art training may go hand in hand with elementary drawing, that the majority of students may be brought to an appreciation of art even if they do

not remain long in the schools and do not become skilled in execution."

It is a fact, and a matter often commented upon, that the great majority of students in our art schools develop little appreciation for true art. They enter the schools, are directed to draw from blocked heads and feet, and then are left largely to shift for themselves. They drift on for a year or two years, and if they possess considerable ability their work in time is recognized, and they are advanced to higher classes. The larger number, however, after spending a year or two years in study, drift away. Their drawing has given them simply a slight training of the eye and hand. Very little has been done to educate them in art, and they have little or no appreciation of its true value.

We sometimes hear Michael Angelo, Raphael, and others spoken of as the artists of the *Renaissance*, as if through their work art was brought out of chaos to perfection, all at one stroke of genius; but unless the people themselves had appreciated the work of these artists, unless they had felt the influences which dated back to the time of Dante and Giotto, there would have been no opportunity for them.

A revival in art always goes hand in hand with a revival in literature; and art cannot widely exist except in an age of intellectual strength. Art has never stood out by itself and for itself alone. It has at no time reached far above the people. There is no question but what Phidias gained his inspiration through the writings of Homer. The people themselves must have had the highest conception of the ideal. It is of no use to talk about educating the artist to elevate the people. What we have to do is to educate the people in order to give the artist a chance. It has been well said that the self-supporting artist must live in his own time; he cannot live ahead of it. Many an artist has been forced, in order to meet the common needs of life, to drag his art down to the commonplace, that it may find a ready market; and as a result, his creative ability becomes a lost feature. Therefore much more should be done for the

student in the elementary classes of the art school. Those who are soon to drift out, and who have failed to carry their work to a point where they may justly assume the title of artist, should be educated in the art of the past and present, and be led to appreciate that which forms good composition, good drawing, and good color. They should also learn to know the relation which thought bears to composition. In a word, they should be led to look above the commonplace, and to know that art is something more than *technique*, something more than imitation. While no less emphasis should be placed upon *technique*, more should be laid upon composition. It is a great mistake to allow students to draw most miscellaneous objects that possess little in form or in outline which is of an elevating character. Objects should not be thrown together simply to give practice in drawing and color.

There is an art school in close contact with an art museum which displayed, a short time ago at its annual exhibition, drawings of most commonplace objects and ugly compositions. Scarcely a single element of beauty entered therein. All these things have their influence, and their influence is to degrade rather than to uplift. If, on the other hand, we make composition as regards form, proportion, color, and outline, of greater importance in every grade of work, and require the pupils at all times to consider these things very carefully, the tendency will be in a better direction. Everything, in order to be of any value, must give evidence of thought. Van Dyke says: "The expression will never live unless it is the embodiment of thought. If the history of the past centuries teaches anything, it is that nothing will last that has not the enduring substance of thought." Is it possible to expect a student of an art school to go on for years, giving little attention to matters requiring thought, devoting his entire time to *technique*, and then all at once to show creative ability in his work? On the other hand, thought must enter into his earliest efforts; every drawing, every sketch, every painting, and everything he does, should be the embodiment of

thought, and contain some element of beauty. A picture is beautiful only when it gives back a sensation of beauty; and that sensation depends not alone upon the education of the artist, but upon the observer's education and interpretation of art.

My fourth point is to the effect that we should elevate the character of the public art exhibitions. There is too much that is coarse and oftentimes vulgar that finds its way into our public exhibition halls, while there is far too much of the commonplace. There is too much which stands for realism and nothing else. Our artists, while searching for the utmost power of *technique*, should reach beyond realism, and give expression to beauty and to the ideal. It is an unfortunate sign in the growth and development of art when prizes are awarded for *technique* alone. These pictures oftentimes do not give the beholder one single uplifting thought, but descend so low beyond the commonplace as to be almost vulgar in conception. We can only lift the people to a higher appreciation of art when all of our public exhibitions and our art school exhibitions are of such a character as to lift the people above the commonplace things about them, and lead them to look constantly for a higher type of beauty than that which they have known before.

It is idle to speak of art as a civilizing influence, and as an important element in that which is best in man's nature, if we give countenance to commonplace pictures, to pictures of brutality and gross realism, and if our art schools make use of ugly materials, employ ugly models, and cultivate an indifference to objects of beauty. So long as there is trouble at the fountain, so long will the people possess a vitiated taste.

We can but rejoice, however, at the enormous strides made in American art in the past few years. The World's Columbian Exposition certainly offered to every patriotic American interested in art the most abundant cause for encouragement. In architecture, sculpture, and painting, in composition, selection, and *technique*, we find so much for

encouragement that words fail in giving expression to our thoughts.

My fifth proposition assumes that a greater effort should be made to start many small museums. Large museums often accomplish but a fraction of the good they should, as they are away from the common people, are not easy of access at seasonable times, and their contents are unintelligible, owing to the lack of proper means of description and explanation.

It is not enough to put objects where they can be seen by the people; the people must be taught how to see and to discriminate wisely. Let one go into a large museum like the Metropolitan in New York, and begin to explain to a few friends or students the plaster casts and archeological remains, and see how quickly a little crowd of hitherto idle sight-seers will gather about him and become eager listeners. A lady once said to me, "I have been in here several times, and I never knew before what these things mean;" and the request was made that she and a friend might be allowed to listen. The director in chief of the art exhibit at the World's Fair has done more, perhaps, than anyone else in aiding the people to a just appreciation of the contents of a museum. This museum, controlled by himself, has been made not simply an exhibition gallery, but the class room and lecture room for small companies of people interested in special lines of work. There artisans eager to learn and only waiting for a guiding hand and a word of explanation have been placed upon the right road for study, investigation, and art culture. Others have taken their places at appointed times, and thus the good work has grown.

It is not necessary to raise a great amount of money and acquire a large permanent collection in order to start such a work. Loan exhibitions of the best of material can be secured to illustrate the various industries, and some one employed to do something more than to sit at the door and sell catalogues. A collection of photographs illustrating the history and development of architecture, sculpture, and

painting should be shown, not in one place in a great city like Chicago, but in many places. In each place a description in the form of a short lecture could be given afternoon and evening, and thus the people directed to study in an intelligent manner the collection at hand. Liberty to ask questions should be granted. It is not the large company to be sought after, but the small, earnest number who will go out and make their influence felt upon others. At one time I gave a talk upon Art and Design in Common Things, and several years after I met a lady who, up to the time of the short illustrated lecture, had no intelligent knowledge of good design; and she said: "I have never bought any useful object for the home since I heard your talk, but what I have thought of its fitness and adaptation to purpose."

Exhibits can quite easily be arranged for many specific purposes. At one time it may be photographs of historic architecture; at another time, photographs of the world's great paintings and works of sculpture; at another time, objects in wood and metal, glass, etc. When a person becomes interested in a special subject the attendant should be able to direct him to the study of some interesting book to be secured from the public library, and thus encourage further study.

This proposition for the starting of small museums and making our present museums of greater value, I have discussed last, but as one of great value. It is hardly necessary to multiply words, but so strong is my belief in the good that can thus be done, that I trust it may receive special consideration.

In conclusion, allow me to say: Let us do more for true art education in public education. Let us make manual training none the less practical, but more æsthetic in results. Let us elevate the elementary work of art schools, and elevate the character of our public exhibitions; and finally, let us give every encouragement for the establishment of small museums on the Chicago Hull House principle of doing good.

RESOLUTIONS

PRESENTED BEFORE THE EDUCATIONAL DEPARTMENT OF
THE WORLD'S CONGRESS AUXILIARIES, JULY 23,
1893, AT THE ART INSTITUTE, CHICAGO.

IDA M. CONDIT.

AT the last and joint meeting of the art, manual training, and kindergarten sections of the educational congress of the World's Congress Auxiliaries, which was given over to the discussion of "What shall the Public Schools Teach?" the following articles were read but not passed upon, owing to an arrangement agreed upon by President Bonney, that for obvious reasons no resolutions could be offered before any of the congresses. These articles, although not prepared for the occasion, answered the useful purpose of summarizing the sentiments of the speakers and preserving into some form the idea that is shared by so many, of the necessity of reform in our system of popular education.

Believing that it will contribute to the general welfare that the program of studies and exercises in the public schools be revised to meet the requirements of new exigencies and conformed to the rights of the people under the constitution, the following propositions are suggested as fundamental, the adoption of which would bring about a great educational reform:

First, that the kindergarten be made a part of the public school system, admitting children from the age of four to seven years;

Second, that manual training be recognized as construction work, to continue the occupations of the kindergarten, and extend throughout the remaining years of the school course in its various applications;

Third, that the study of form, drawing, and color, as agents of incalculable value in their high and ennobling influences in the lives of our children and youth, be one of the leading features in our public schools and colleges;

Fourth, that reading be made a literary study from the earliest years of the child's school life; that he may have an intelligent view of the entire life, growth, and development of mankind as continued in literature; that we recognize the demands of the true economy of education, which crowds back into the most elementary period all that is merely designed to familiarize children with the appearance of words; also that public libraries be established, and an intimate relationship between the library and school encouraged in every way;

Fifth, that instruction in elementary science and natural history be commenced in the first grades of the primary schools, and continued throughout the curriculum;

Sixth, that music of a high order be taught in all the grades, for the sake of its humanizing qualities and for the development of the æsthetic side of the child's life;

Seventh, that a graduated commercial course be arranged, placing the study of arithmetic on a practical basis, giving such a knowledge of the various phases of commercial instruction as will enable pupils to enter business life on leaving school, without being compelled to take a special course in a business college;

Eighth, that an outline of common law be included in the public school course, in order that the coming generations may have such knowledge of law as will make them intelligent upon certain points relating to property and citizenship, conducing to a truer and deeper patriotism;

Ninth, that high schools have a better-graduated and more symmetrical course of instruction,—one that will bring them into a closer, more harmonious, and more sequential relationship with the primary and grammar schools and university;

Tenth, that such text-books be used as shall best conduce to the realization of the aims of these resolutions;

Eleventh, that any revision of our course of study be made as universal throughout the country as the varying conditions in different localities will allow, so that a uniform course of instruction may be maintained in our institutions of learning, from the kindergarten to the university, seeking to prevent that waste of time and energy which moving from one locality to another, or from one department to another, now involves;

Twelfth, that a committee consisting of three (3) members from each state be appointed by the chairmen of the various departments of the educational congresses, for the purpose of arousing public opinion upon this most important subject, to confer with those who have the conduct of educational affairs, to collect *data* and formulate a program of school studies and exercises in accordance with preceding suggestions, and to consider the whole subject of education.

In July, 1891, these resolutions were submitted to the
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executive committee of the National Educational Association, which held its session in Toronto. No word from this source ever reached the author, but a correspondence with well-known educators previous to this date indicated that thoughtful, progressive men and women were trending in the same direction, and that great sympathy and interest were felt concerning radical changes in the educational system of the United States.

The fundamental elements of these propositions deal with education entirely from the standpoint of the child. The commercial standpoint is not to be considered, neither that which conserves to the interests of any division of the school system, be it either secondary schools or universities. No system should be projected that does not contain germs of the ideal. We must continue to aim at the stars, though we know our arrows will only reach the house tops. The child must be educated for its own sake. We have perhaps been thinking too much of the state and society; if the children are given the right sort of an education the state and society will take care of themselves.

The kindergarten has passed beyond the plane of experiment; so has hand training in all its variations. Day by day experiments are being made and educational truths discovered, all tending to the better development of the child, to the making of free men and women in the sense of holy living. The tendency of modern educators to consider the child is beautifully illustrated in the report of the conference on "Nature study," of the committee of ten, which states at the beginning that "It must be remembered that the primary object of nature study is not that the children may get a knowledge of plants and animals. *The first purpose of the work is to interest them in nature.*"

The old adage, "There is no royal road to learning," is a startling revelation of the prevailing ignorance of child life. Education should be as free, joyous, and spontaneous as the growth of flowers and trees; it never should be a task nor a wearisome grind. All subjects which are the occasions of mental development are related. There is a continuity

which must be recognized and preserved. Obeying this law of continuity, withholding no good thing in the culture of child life, we shall in a not far distant future have solved many of the problems which so sorely vex our nation to-day. It is the highest wisdom to educate all children. It is worth the while of true educators to strive to evolve a system which will be a logical succession of related steps from the child garden to the university; to urge the organization of departments for the training of teachers, and the establishing of state universities rather than those operated through private enterprise.



A NATURE SEER.

REBECCA PERLEY REED.

To the shade of the great Black Forest
The little Thuringian lad
Crept away with his lonesome childhood,
To Nature's heart, and was glad.
She gathered him close, till its pulsings
He felt as his very own;
She brooded the child left motherless,
With a love he had never known;
Through *her* lips the infinite Father
Spoke to his inner ear.
His comrades were flowers, and birds, and trees,
And mountain torrents clear.
The wondrous laws of the universe,
God's methods of growth and grace,
Wrought subtly within his tender soul
For the uplift of the race.
At price of his own unchildish youth,
Whose birthright was early lost,
This strange, shy lad won his talisman,
And grudged not its heavy cost. .
From the broad, grand stretch of the hillside,
And the silence of starry skies,
He turned to his kindergarten
And the light of infant eyes.
"Come, let us live with the children!
Let us lead them in God's own ways,
In a purposeful growth of body and soul,
Through the life of their happy plays;
Let us set their sweet wild, wandering song
To the harmony of heaven;
Let us guide the active little hands
To *creative* use, God-given;

Let us win all fire, authority, grace,
Of will, of conscience, of heart,
To gracious, spontaneous function through
The *body* in every part!"

So spake this prophet of later days,
When, a half a century old,
He gathered the little children,
And his quaint, sweet stories told.
None of his *very own* were they,
Yet a *world-wide* fatherhood
Crowns the gentle Seer forevermore,
As the benison of God.
And surely of human teachers
Has risen no wiser than he,
Since the Lord Christ blessed the children
On the shores of Galilee!

Milwaukee, April, 1894.

THE GARDEN OF THE PESTALOZZI-FROEBEL HOUSE.

ELIZABETH HARRISON.

ONE of "the importations from Germany" which America could well afford to make is the idea that a kindergarten is not complete without a garden, a real, out-of-doors garden. Nowhere in the land of Froebel did I find a kindergarten without its little plot of ground, where the children put their own seeds into the earth, watered their own seedlings, tended their own plants, plucked their own blossoms, and in the autumn gathered and stored their own multiplied seeds. Thus they come into vivid and real contact with nature, and her mysterious growth and subtle power of reproduction.

The importance of this experience can hardly be over-estimated, especially for our little "town-imprisoned" children. It means not only increased power of observation, habits of industry, love of open-air life, admiration for the beautiful, and the realization of process or transformation, but it brings with it that gentle feeling of reverence for the unknown, thus leading to the looking "through nature up to nature's God!" until the heart realizes that man's part in the universe is after all only a small part, and that beyond, above, around him everywhere, is the great unseen power which produces the growth, unfolds the life of the plant, and causes, with unfailing certainty, every herb to bring forth fruit after its own kind. Nowhere did I see this beautiful garden-thought so well carried out as at the Pestalozzi-Froebel House, in Berlin. The work of this kindergarten training center is under the patronage of the Empress Fredericka, and under the immediate supervision of Frau Henrietta Breyman Schrader, a niece of Froebel's. The house itself is a large three-story house in the heart of the city.

The garden occupies most of the inner court found in all German houses. First there is a clean, smooth, stone-paved space where the children, in pleasant weather, play their games. Then comes the sand yard, where they are allowed to dig and mold and pat to their hearts' content, in perfect freedom, though a kindergartner is always present during the free-play period, and often suggests a better way of carrying out the child idea, begun in eager, creative mood. Next comes the garden proper, separated from this free-play ground by a neat low fence and a suggestive gate.

Never will I forget the first sight I had of this garden! I was almost intoxicated with delight. The realization that my wildest dreams had become veritable facts, here in this heart of the humdrum city of a million people, made my head whirl, and I scarcely knew whether I was in the body or out of the body during the next half hour, as I walked around the most perfectly kept garden I ever saw. Here was the tall linden tree, giving, with its spreading branches, the play of light and shadow on the smooth-shaven grass-plot. Here, surrounding the majestic trunk of the tree, was the rustic summerhouse, with its hospitable seats and convenient round table. Here were the well-tended little gardens, one for each child, if I remember rightly, all blooming with bright flowers. Here were the hardy annuals,—lilacs filling the air with delicious perfume, rosebushes bending, with their pink and crimson blossoms. Here, too, were currant bushes glistening with their half-hidden, ruby-like fruit. Gooseberries, and I remember not what other kinds of small fruit, here gave to the child a new meaning of the words concerning the unripe fruit in Froebel's Tasting Song.

The whole was so skillfully arranged, that it would delight the eye of a landscape gardener, and yet was contained in the necessarily circumscribed courtyard of a city block. The high brick fence which separated this particular portion of ground from the neighboring houses was nearly hidden by the rich green covering of a vine, adding grace and beauty to the whole scene. Think of children coming each day from homes of dirt and dinginess, from streets bare

and dusty, to such a spot of freshness and loveliness! And yet the whole of this treasure spot has not been told. Back of the garden, divided from it by a wire fence, was a chicken yard, where the children could watch the mother hens brooding over and tenderly providing for and protecting their downy offspring, until the little souls were stirred with the truths symbolized by nature in her varied manifestations. Can we not find generous men and women in our midst who will give to the children of Chicago and all our great cities this same priceless boon?



BETWEEN THE LINES OF THE REPORT OF THE COMMITTEE OF TEN.

JOSEPHINE C. LOCKE.

THIS Report is in many ways a great advance over the useless discussions and arguments that have in the past formed so large a part of the mission of the National Educational Teachers' Association.

There is an acknowledgment to be found between its lines, that "inward striving" is more than external perfection, and a direct admission, on page 15 of the Report, that instruction in modern arithmetic is a painful failure. "As things are now, the high school teacher finds in pupils fresh from the grammar schools no foundation of elementary mathematical conceptions outside of arithmetic, and no knowledge of geometrical forms." What a confession, when we consider the fetich worship, and the multitude of human sacrifices that have been offered at the shrine of this chief idol of the common school system!

Time spent on memorizing figures, idle speculations, and analytical abstractions has resulted to the owner only in a gymnastic exercise of the brain, divorced from thought power and the realm of ideas.

Hence the committee recommend "that the course in arithmetic be at once abridged and enriched; abridged by omitting entirely those subjects which perplex and exhaust the pupil, and enriched by a greater number of exercises in simple calculations and in the solution of concrete problems," and "that instruction in concrete geometry, with numerous exercises, be introduced into the grammar school. During the early years the instruction might be given informally in connection with drawing." "It should occupy one hour a week for at least three years. From the outset the pupil should be required to express himself by drawing and modeling. He should learn to estimate by the eye, and to

measure lengths with some degree of accuracy." We owe grateful thanks to the Committee of Ten for this partial recognition of drawing and modeling as a means of expression.

In English it is recommended "that the study of formal grammar shall not be taken up before the thirteenth year; that spelling shall be learned in connection with every subject studied, and not from a spelling book; that reading books shall possess literary merit and that they shall be discarded at the beginning of the seventh year, and that the pupil shall thereafter read literature."

History is to begin with the tenth year, and the first two years shall be devoted to mythology and biography.

Altogether the Report is very significant of the trend of modern thought.

In the recommendation concerning the myth one detects an unconscious admission of the eternal verities of art; it is the acknowledgment of the imagination as the storehouse of the experiences of the race, and of the child mind as intuitive, capable of perceiving and knowing itself through the race consciousness.

Now the myth is neither science nor fact, but it includes both; it is more than literal history and greater than the details of biography. In its mirror facts are seen in their relations and processes in their outcome. The accidental and the phenomenal are subordinated to the abiding and inward real; facts stand redeemed from their bareness, and science is lifted out of its crudeness. For the myth is the abode of poetry and fantasy; it appeals to the axiomatic rather than the intellectual mind; it is the fairy cobweb of the origin of all things. Without the myth, the legend, or folk-lore story, there were no great art expression in statuary or painting. Mythology may well be termed the mother of art.

This recognition of mythology is very inclusive on the part of the committee, and by intelligent teachers can be made to uncover a wellspring of life.

Similarly, in the Report of the Committee on Nature

Study is found an undercurrent of convergent lines. Mere intellectual knowing for knowing's sake is to be subordinated to feeling and a sympathetic attitude of mind. The Report reads: "That the primary object of nature study is not that children may get a knowledge of plants and animals; the first purpose of the work must be to interest them in nature as a *whole*, and not merely in a part—as the seeds, the leaves, or the flower. No book shall be put into the hands of pupils. The work shall consist of a careful study of typical plants; and this study of the type should not become a study of isolated—hence barren—facts." Thanks again to the committee, for this unconscious recognition of art principles!

It is evident from the foregoing, that science is realizing that the human being is before all mathematical *data* and information; attitude of mind, sympathy, responsiveness, living interest—these all come first, and must precede mere learning; in other words, nature is for the child a vehicle to be used for his unfoldment, and mind has higher uses than that of an encyclopedia for natural phenomena.

The Report continues: "The omission of music, drawing, and elocution from the programs offered by the committee was not intended to imply that these subjects ought to receive no systematic attention. If the recommendations of the conference were carried out, some of the omitted subjects would be better dealt with under any one of the above programs than they are now under familiar high school and academy programs, in which they figure as separate subjects. Thus drawing does not appear as a separate subject; but the careful reader of the Conference Reports will notice that drawing, both mechanical and free-hand, is to be used in the study of history, botany, zoölogy, astronomy, meteorology, physics, geography and physiography, and that the kind recommended by the conference is the *most useful kind*,—namely, that which is applied to recording, describing, and discussing observations." Personally I am very grateful to the committee for these recommendations, and quite agree with them that drawing, as drawing,

would be much better taught in all schools—primary, grammar, and academic—than it is at present; for such a use of drawing would necessitate a larger education on the part of both the specialist and the regular teachers. To *technique* and graphic power the former would have to add familiarity with literature and geography, etc., while the latter would be obliged to prepare themselves in at least the rudimentary principles of linear representation.

A breaking down of the dividing lines between the special and the regular teachers means increase of human sympathy and mutual recognition between both parties. It does not mean the abolition of existing situations, but the elevation of all teachers and teachings to a wider and more harmonious base, to a fuller and richer consciousness of life.

What, then, are the shortcomings of this Report? It is not that it does not provide for form study and drawing as a training for "eye and hand," and as the subject is understood and accepted by the majority of people. Does not the Report distinctly emphasize "the study of things and phenomena by direct contact"? Has not all the ground—educational, ethical, orthodox—been covered? President Baker thought not; he felt the lack of something more, and his inner wisdom caused him to present a minority report which cannot be too carefully studied.

Says President Baker: "The training of observation, memory expansion, and reasoning is a very important part of education, but is not all of education. The imagination, the rich possibilities of the emotional life, the education of the will through ethical ideas and correct habits, all are to be considered in a scheme of learning. *Ideals must be added to the scientific method.*" This last sentence is one of infinite expansion, and is the keynote to the limitations of the Report.

A philosopher and a lawyer has left it written as the result of his observation of life, "Whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. . . . But now abideth faith, hope, love." Faith, hope, love—these are the ultimate and final ideals; they

are not to be intellectually acquired, nor physically developed, but spiritually attained; and their attainment is character. Training in morals may or may not include them; discipline of the will may or may not include them; but these ideals felt in the heart include all things. The letter killeth, but the spirit giveth life. Shall not these ideals have a place in a scheme of learning? Shall not a committee who confessedly acknowledge the inadequacy and failure of present educational theories and appliances, consider them? The committee has done nobly, but the committee limited itself from the first by the nature of its organization. We must not misjudge or misunderstand the committee. They have worked to the extent of their experience; they have done the very best they knew. The Report is offered in absolute good faith that the remedies suggested will cure the disease.

But the student of history must ask, Have not these receipts all been tried? Not, of course, on the large scale of a common school system; but a sufficient number of individuals have practiced them in their lives to give us some idea of their success. William Wordsworth, one who lived in intimate fellowship and sweet converse with nature, left it on record—"We live by admiration, faith, and love." Dearly as he loved and appreciated nature, over and above her he places the eternal ideals. John Stuart Mill was a master linguist before ten years of age; he read both Latin and Greek; at six he was teaching Latin to a little sister. Trained to self-discipline, he yielded a severe obedience to the moral law; few lives have more nobly measured up to the Mosaic requirements. Yet no one can peruse his biography without a feeling of intense sympathy for a man who realized at the close of his career that his intellectuality had been purchased with too dear a price: In his desolation he doubts even the eternal verities. Darwin and Huxley, sincere and earnest men, have left it written between the lines of their memoirs that had they their lives to live over again they would find an hour each day for the cultivation of the imagination,—for poetry and fantasy and art. Carlyle, from

behind his philosophy and the rich depths of a literary life, breathes a sigh for the days of childhood, that he may reconstruct his problem.

The testimony is a unit. Had these great souls their lives to live over again, they would have cultivated more the spiritual side, the idealistic side of life. They would have put it first, and not last. Shall not the greater include the less? does a development of the spiritual necessitate the production of an inferior physical and intellectual being? As education has never made the experiment, she cannot answer the question. I am perfectly aware that spirituality cannot be legislated for, nor will it come through decrees of authority. The desperate efforts now being made in the French public schools to inculcate morality is its own contradiction. But there is a law by which the Divine ever worketh; it is the law of recognition. God is limited only by man's recognition of him.

The Report of the Committee of Ten contents itself with the recognition of the physical and intellectual nature of the child. It does not take into consideration that he is preëminently a spiritual being. Education apart from the teachings of Froebel has not recognized the child as a spiritual entity; and until it does, the waste in the instruction which the committee are so honestly seeking to rectify must continue.

Spirituality is not religion; neither is it morality. It is greater than either, and includes both; but it is dependent for manifestation upon the recognition of its own ideals. It cannot be developed through the recognition of purely intellectual or physical ideals. Education has yet to ask the questions, What are the altruistic studies? Are there altruistic methods of instruction? Do conditions count? Who or what is it that determines the atmosphere of a school-room? Does the atmosphere affect the child?

With the novel pleading for idealism, the drama pleading for idealism, religion pleading for idealism, surely education must at least suggest it! But the omission is a per-

fectly consistent one, when we realize the make-up of the committees.

The committee limited themselves; they did not, in the formation of their organization, admit the sum total of the experience of even the common schools. Was it too much to expect that considering the hour of history, so commonly alluded to as "*le fin de siècle*," that they should have held themselves open to all truth, to light from every quarter? Have the studies of psychic science and mental phenomena nothing to suggest of undiscovered regions in child mind, and of means by which they may be entered, which would have helped the committees? At least let us inquire why, seeing nine-tenths of the teaching force employed in the public schools are women,—why they were not represented in a due proportion on the committees. Have women like Ella F. Young, Louisa P. Hopkins, May Wright Sewall, Clara Conway, Anna Brackett, Alice Freeman Palmer, Mary Dana Hicks, not to mention hosts of others, no experience to contribute by which the committees could have been enlightened and enriched? This being so, it was but natural, under the circumstances, that "ideals" were omitted.

In their organization the Committee of Ten included nine subcommittees of ten members each; eight of these committees, those that directly considered the studies of the common school, were composed entirely of men. Upon the ninth, the Committee on Greek, one woman—Professor Abbie Leach—was appointed. No thinking person will for a minute construe this omission as a slight offered to woman; but even as a straw indicates the way the wind blows, so this partial and one-sided representation indicates the masculine limitations under which the Reports were prepared. It is nonsense to say that the man understands the woman sufficiently to represent her and her ideas; it is equally nonsensical to say that men have the same sympathy with children that women have, and therefore they are perfectly capable of deciding all questions concerning the child mind without her. No! the omission of broad, high-minded, thoughtful women from the subcommittees is an

omission of omissions, which even President Baker's minority report does not compensate for.

Of course the men didn't mean it; of course they didn't. Nobody believes they did; they simply limited their horoscope of light, and didn't know that they did it! The object of this paper is to point out the fallacy of the omission that it may not occur again. We do not believe it ever will. The insight that is more than eyesight does not hesitate to affirm that omitting woman, with her large experience in the schoolroom, with her divine discontent, her restless aspiration, and her wellspring of continuous inspiration, accounts for the omission of idealism and the exaltation of realism in the Report. It is all the more remarkable that this should have happened at a time when the woman is more than ordinarily active in human affairs.

Now the woman is type and symbol of a great divine principle yet to be revealed, that has for its object the comforting and freeing of humanity from its ignorance and bondage. The enlightened nations of the past have ever felt this, and acknowledged her as a factor in their government and organization. Greece worshiped her as Pallas Athene, goddess of wisdom, goddess of intelligence and cunning craftsmanship; her glance was the sailor's joy, her smile the hero's most prized reward. It was her presence that glorified the Parthenon, and it was her inspiration and guidance that lifted Greece from being a puny strip of land to her proud position as queen of the world's intellect and the world's art. The Romans recognized her as Minerva,—mind, thought power, thought discernment, enlightener of the intellect and judgment of the brain.

Pope Leo, with the far-reaching sagacity that characterizes the actions of the Vatican, has shown that he understands the age in which he lives, and the eternal fitness of things, in his recent canonization of Joan of Arc, she who left tending the sheep to lead the armies of France, who taught skilled veterans the art of war, whose career forever must illuminate the story of religion, history, and art. The necessity for the woman presence, the woman ideal, was

emphasized by the 7,000 persons who thronged Notre Dame Cathedral only a few weeks ago to honor their woman queen,—the blessed Joan. And yet education does not perceive the significance of the situation!

Nevertheless the Report of the Committee of Ten, spite of its limitations, its old-fashioned conservatism and cautiousness, its faith in masculine methods and masculine ideas, is prophetic of future blessings. Can it be that Professor Abbie Leach was an afterthought?—but whether fore or aft, it is a matter of congratulation that she appears on the Greek Conference. Call it accident, the revenge of the unrecognized, the irony of fate, anything you please; the fact is, that the one woman whose presence measures the latent possibilities of the Report represents the land of Sappho and of Pindar, the land of the Venus de Milo and the Apollo Belvedere, the land whose story is the story of the creative imagination, told in forms of imperishable beauty.

There she stands, a plain Anglo-American woman, with a hint of Puritan stock in her maiden name, utterly unconscious that she is the Nemesis of the hour. But reading between the lines, one catches the rhythm of the spheres, the sweet harmony of the rounded whole, pleading to be heard.

I see it in such recommendations as that relating to the study of history, where "Greek and Roman history with their Oriental connections" is recommended for the grammar grades. I ask, How is it possible to study Greek and Roman history, especially since biography and mythology are included, and leave out those marvelous creations that declare how the Beautiful came from Olympus to Thessaly? Greek history is not Greek history apart from the story of the blue-eyed Maiden of the Parthenon, and Pericles' dream of a federated republic, as told by the chisel of Phidias. And Roman history cannot be told without the aid of the Arch of Titus, the Forum, the dome and the arch, the influence of the Etruscans, and the Greek Alexandrian school with the Neoplatonists and their woman—Hypatia.

So after all may we not take this omission of the Re-

port of the Committee of Ten as a compliment, a magnificent tribute to the divine life that resides in woman and in beauty, a recognition of their power to take care of themselves without legislation and apart from organizations? It would seem as if the masculine, the physical and the intellectual, need to be propped, defended, protected, and legislated for at every turn, else they would tire out in the struggle; but woman and beauty require no such assistance. "They are their own excuse for being."

Pealing, the clock of time has struck the woman's hour. We hear it on our knees,—the hour of Idealism.



THE MOTHER WATCHING THE DEVELOPMENT OF HER CHILD.

EMILY HUNTINGTON MILLER.

COME, my baby; come, my treasure,
Precious little one!
You are growing like a blossom
Opening in the sun.
Life, with wondrous gifts, within you
Strengthens every hour.
Mother's hand could not bestow it;
'Tis a heavenly power.
Rosy cheeks with dancing dimples,
Arms that wave and cling,
Sturdy legs that just are learning
How to stand and spring,
Hands that hold their treasures lightly,
Fingers lithe and small—
Ah, I know a man is coming
Who will use you all!
This small head, with locks so golden,
These bright laughing eyes,
Will they hide a statesman's secrets
Wonderful and wise?
These pink ears that only listen
To my cradle song,
Will they hear the world's great music,
Full, and deep, and strong?
Can I think my dainty darling,
In the world's great mart
Soon must learn to strive and labor,
Take a hero's part?
Can I think that I must guide him
So that he may find
Joy in living, and in bringing
Help to all mankind?

EDITORIAL NOTES.

THE first article of the by-laws of the Kindergarten Literature Company contains the following sentence: "The object of this association shall be the promulgating of the theory and practice of the Froebellian philosophy, not only in primary but in higher education."

EVERYONE who has eyes to see and ears to hear, is filled with astonishment at the growth of the kindergarten work during the past five years. Thousands of questioners are sending us such inquiries as the following: Where can we learn more of the kindergarten? How should one set about it to open a kindergarten or organize an association? Where shall we take professional training, what the expense, and how long the course? What can parents do to give their children home training? How should a normal school provide its teachers with practical kindergarten knowledge and experience? What salaries should be paid well-prepared teachers? What books would you recommend for a pedagogical library? or my six-year-old boy?—as the case may be. How are mothers' clubs organized, and what is meant by a study of child nature?

As an organized working body on a business basis, the publishers of the KINDERGARTEN MAGAZINE are daily better able to meet the demands of public inquiry. It is necessary, because inevitable, that some central bureau should disseminate the truths of this growing work, and keep the varying elements and parts in mutual touch. It is equally essential that there be a voice which can speak with intelligence, conviction, and authority. This work can never be compassed by any one individual, or by a large disconnected class of workers. The unification of the kindergarten work, and the equalization of standards, is a means to this end, and will result in sound methods of child culture, which range from the practical detail of baby's best playthings to

the laws of human growth. The Kindergarten Literature Company was organized with a view to such usefulness, and has made itself widely known during the past year. As a result there come streaming in from all parts of the world, "wants" and questions of every description. Like a questioning child, a questioning world cannot be put off or silenced. Some one must take the motherly interest and expend the energy necessary to satisfy the searchers after higher things.

Each and every kindergarten training center has its share of this work to do. The demand is ever present, but the individual is not always justified in taking the time to furnish the supply. Nor have such always the ready *data* or the organized working force necessary to do justice to the demand. Such service must be rendered lovingly, patiently, and freely, that the rising tide of public sentiment may sweep on with power and persuasion. The Kindergarten Literature Company is a large, self-supporting bureau of this nature, based upon the personal faith and conviction that this movement is the lawful child of progress. The company itself is the offspring of the movement, and embodies the energy, devotion, and affection of two score of the leading men and women in kindergarten work. Chicago is an altruistic as well as commercial and geographical center, and the Kindergarten Literature Company is one of the potent arteries leading from the heart of this city.

The editorial rooms are in the sky parlor of one of the architectural gems of the world,—the Woman's Temple,—and look out over the huge city, with its surging, steaming, propelling energy of nearly two millions. The principles upon which every kindergarten is based, the ideals by which every training school exists, the demonstrated faith which has engraved the names of Pestalozzi and Froebel upon the brow of the nineteenth century, govern and rule the business institution known as the Kindergarten Literature Company.

THE program for the substance matter of the KINDER-

GARTEN MAGAZINE for the ensuing year is being arranged on the symposium plan. The September number, opening Volume VII, will be a symposium on "Songs, Plays, and Games," to be opened and carried on by our most competent child culturists, touching the subjects from every standpoint,—natural, practical, technical, ethical, suggestive. It will be one of the completest compilations of thoughts and demonstrations on this subject ever given. The article promised for this month from the pen of Wm. T. Harris, on the "Puppet-play" (in "Wilhelm Meister"), has necessarily been postponed until September.

OUR readers will be keenly disappointed in not finding the two articles promised for this issue from the pens of Francis W. Parker and Jane Addams. They were obliged to disappoint at the last moment, being two of the most extremely busy people in Chicago.

THERE will be a teachers' reading and study department for literary and pedagogical study carried on in Volume VII of the KINDERGARTEN MAGAZINE, by prominent writers, to begin in the September issue. The deepest consideration will be given the needs of advanced students as well as beginners. The KINDERGARTEN MAGAZINE has won appreciation and support during the past year such as has never been accorded it before, and promises because of this to stand more generously than ever for higher professional expression and work. No kindergartner of living needs and living deeds can overestimate the good which is bound to come to all in their work, through the unity of thought, study, reading, and inspiration.

EVERYDAY PRACTICE DEPARTMENT.

SUPPLIES AND MATERIALS.

Owing to the diverse and desirable individuality in every kindergartner's work, the unification of supplies and materials can scarcely be regulated, even in a system of public school kindergartens. One of the test trials of the kindergarten and primary supervisors of city schools is the regulating and estimating of supplies. If there is a doubtful member of the school committee he is sure to become agitated at each presentation of supply lists. While it is far from the best plan to make the twenty or more kindergarten or primary departments of a city converge to a common program, it is necessary and just that the expense account of each should be kept to an average minimum. It has been repeatedly stated by training teachers in authority, that she is the best teacher who uses fewest accessories and simplest materials, those found by the children themselves in nature being highly preferred.

Would it not be a practical and essential feature of every teacher's training, if she were provided opportunities to order, select, purchase, and distribute large as well as small quantities of supplies? This work might be done on the plan of theoretical bookkeeping. A young teacher does not in all cases know her own mind sufficiently to name in advance the quantity or even the style of the destructible material she wishes to use. She does not always have a definite plan for her color or paper-cutting work, and cannot estimate a month in advance how many sheets her primary room of sixty children will consume. Supplies should not be cramped, nor should the teacher's desires be elaborate because of ignorance of her actual needs.

It is not infrequently heard this year, that "Our work is not what it should be, because our supplies have been reduced to a minimum." Almost every system of city schools was most generously provided last year, in order that World's Fair work might have every advantage of excellent appearance. The pendulum has in many cases swung back, and rigid economy in materials is demanded.

It is a fact that an original, energetic, *happy* teacher uses and stocks up fewer supplies than an inefficient or imitative

teacher. As a public school worker, I wish to make an earnest plea for fewer devices and more studiousness in the elementary work. Nature studies are largely assisting in this reform; but even these must be bounded by a consistent, scientific, and healthful knowledge, not only of the things in hand, but of the children. One supervisor of a large city full of public kindergartens has confessed that the directresses in charge of her schools regularly double the quantity of supplies in filling their orders, that they may circumvent the cutting of the list which the finance committee requires. The teacher who knows her needs and can make them clear to her supervisors should not find it necessary to resort to habitual prevarication. In another city the public school elementaries were visited. It was the privilege of the writer to see the building, the children, the work in session, the cloak rooms, the general appointments, but better than all these, the supply closets of the school. In one case was found a meager but sufficient array of permanent materials and an excessively large supply of perforated cards, some parquetry, and folding papers. The visitor said to himself: "No doubt the teacher makes up the bulk of her allotted time for kindergarten work, on the plan of busy work." Another of these schools was most elaborately equipped with handsome supply chests. There was an abundance of everything, but the teacher was a chronic grumbler. The visitor was glad he did not serve as principal to that otherwise beautifully appointed school. The atmosphere was trying in more than a physical sense.

How can supplies be regulated, without hampering the workers? Only by a conscientious study of school conditions, including a fair estimate of children's activities. They can never be regulated from the financial standpoint only. The regulator must know methods, teachers, children, and exigencies of the season.

In a list of supplies recently drawn up by individual teachers, and which lies on the table before me, I find the most remarkable differences in taste and estimates. An estimate committee of professional kindergartners has revised the same to an average, and in consideration of practical expenditure. If the average teacher uses as little consistency in her ordering as have these on my list, it is not to be wondered at that school committees and boards condemn the kindergarten and new primary methods as too extravagant to be practical. It is a well-known fact that supplies have been held at high prices in the past, but the

daily increasing demand must ere long adjust them to a more practicable basis.

The list before me records in detail the maximum quantity of each article ordered, the minimum, and the committee's average estimate. (The figures are based on average public school kindergarten conditions.)

Permanent Materials.	Maximum.	Minimum.	Committee's Estimate.
First Gift, 6-in. box, boxes	24	5	6
Second Gift	36	0	30
Third Gift	36	6	30
Fourth Gift	36	6	30
Tablets, square	600	300	400
Tablets, triangular	2,000	200	800
Sticks, plain	6,000	300	5,000
Sticks, colored	6,000	300	2,000
Slats	1,200	300	240
Scissors	36	6	30
Second-gift beads	1,500,000	2,000	6,000
Lead pencils	72	24	30

These are a few of the usual permanent materials found in every kindergarten, and the discrepancies in quantity are almost humorous. When we come to the orders for destructible materials, such as are transformed by the hand work of the children into so-called "occupation work," we find even greater contrasts:

	Maximum.	Minimum.	Committee's Estimate.
Paper circles, 1,000 in package	24	1	12
Paper squares	24	1	12
Perforating cards	1,600	100	600
Sewing cards	4,500	600	1,200
Zephyr ozs.	32	6	6
Weaving mats	900	156	288
Folding paper, square	100	6	30
Clay lbs.	100	10	50

The average estimate of the committee has by no means reached the best proportion, but we hope to present in a short time a well-criticised and adjusted complete list of supplies for a public school kindergarten, with prices attached. This will be published in the September number of the KINDERGARTEN MAGAZINE. Further discussion on this subject is solicited, as well as criticisms of the above estimates.

THE TONIC SOL-FA SYSTEM.

VII.

We have found that the principal factors in transition are *fe* and *ta*. Another factor is the tendency of the melody

to produce a *feeling* of transition. By this we mean that the sounding of particular tones in a certain progression, especially if repeated, will produce a feeling of transition. We find this to be caused by the formation of the interval of the "tritone" (*f-t*) already described. The necessity of a change to the sharp key is felt when the three upper tones of this interval are sung downward,—the first tone coming next, followed by the second tone, on which a pause may be made, thus:

$$\left| d : m \mid s : d^1 \mid t : l \mid s : - \mid t : l \mid s : - \mid f : - \mid s : - \right\|$$

The *f* does not sound right, and as the ear seeks at this place a sharp tone, we alter the step to a little step, and we find *fe* satisfactory. We now interpret the phrase, as

$$\left| m : r \mid d : - \mid m : r \mid d : - \mid t_1 : \mid d : - \right\|$$

Likewise if the first three tones are sung upward, followed by the fourth tone, a return is made to the third; as

$$\left| d : m \mid s : m \mid f : s \mid l : - \mid f : s \mid l : - \mid t : - \mid l : - \right\|$$

The *t* does not please the ear, which requires to hear at this place a flat tone; and when the little step is substituted for the greater step it will alter the phrase as follows:

$$\left| d : r \mid m : - \mid d : r \mid m : - \mid f : - \mid m : - \right\|$$

Therefore we conclude that the "tritone" is rightly termed "anti-melodic."

The modulator as given in the last issue has the kommas, before mentioned, marked at either side of the center column. The oval mark will be noticed above the last komma, between *s* and *l*, to the right. It will be remembered that between these two tones there is a smaller step; thus when *s* becomes *d*, between *d* and *r* being a greater step, *l* of the old key is raised a komma to become *r* in the new key (and in this form may be distinguished as "lay"); when *f* becomes *d* we find *r* is lowered a komma to become *l*, and in this form is distinguished as "rah," which is its correct form when tuning with *f* or *l*. In the latter instance *r* is more truly the prayerful tone; its effect when tuning with *s* and *t* is more hopeful and rousing. The vowel sound in "rah" corresponds with that in *fah* and *lah*.

Much might be said in regard to what science has proved in relation to these matters, but space forbids. We accept

its verdict, however, feeling that much has been gained for us which we may prove to our own satisfaction and delight if we will. Following are examples of the different kinds of transition:

"ST. PAUL'S."

KEY E.

$\left\{ : s \mid m : t_1 \mid d : l \mid s : f \mid m \right\}$

B. T.

$\left\{ : {}^m l_1 \mid s_1 : d \mid \underline{t_1} . \underline{d} : \underline{r} . \underline{f} \mid m : r \mid d \parallel \right\}$

"THE HALF WAS NEVER TOLD."

KEY F.

(Passing.)

$\left\{ : s \mid d^1, s : s \mid - : ta \mid l., s : f \mid - \right\}$

$\left\{ : l \mid s : - \mid - . d : m, r. - \mid d : - \mid - \parallel \right\}$

"FROM GREENLAND'S ICY MOUNTAINS."

KEY E-FLAT.

(Cadence.)

$\left\{ : d \mid m : s \mid s : l \mid s : - \mid m \right\}$

$\left\{ : r \mid m : l \mid s : fe \mid s : - \parallel \right\}$

Modulation.—The subject now to be discussed—that of "modulation"—is another source from which much pleasure in music is derived. The original meaning of the word has been perverted, so that at the present time to some it has two other significations besides the original,—i. e., "transition" and "transitional modulation." The term, however, clearly shows to what it refers: i. e., to the relative importance given to particular tones in the scale, which is what constitutes a mode. Modulation signifies in this method a change of mode, from major to minor or from minor to major. For the sake of clearness it is advisable to have distinct terms for the different divisions of a subject. The indefinite use of the word arose in modern harmony when changes of key were introduced, and writers failed to give separate names to these two processes,—change of *key* and change of *mode*:

The predominance given to any one tone of the scale in a tune, or part of a tune, will impart to the music its own particular characteristic. This process, called "mode" (or the manner of using the tones of the scale), was known among all nations long before harmony was understood.

The writers of old Greek and Latin music recognized as

many modes as there are tones in the scale. At the present day in Persia, India, and China, where a prejudice exists against the harmony of the western nations, exactness is required in the use of the various modes of melody. In the countries of the British Isles much of the old music, if properly written, as still traditionally sung, would employ one or other of these modes. In cases where writers have altered the old music according to the ideas of modern usage, the people have continued to sing their melodies as formerly, or have ceased to use them. The Greeks gave to their modes the names of different divisions of their country; but different Greek writers applied the same name to different modes, and these names were again altered by the ecclesiastical writers of the sixteenth century, so that according to the system of names last used, the *Doh* mode would be called Ionian, the *Ray* mode Dorian, and the *Lah* mode Æolian.

There are two kinds of modes,—major and minor,—so called because of the third which is formed on the Tonic being either major or minor. Of the major modes, that of *Doh* (called in ancient times the Secular mode) is almost exclusively used in modern times and among the western nations. Of the minor modes, the *Lah* mode is the only one used in connection with harmony among the nations of modern Europe.

There are three things which intensify the mental effect of a tone: first, when it occurs in a cadence where it makes a strong impression on the ear; second, when it is much used, especially on the strong pulses; third, when it is approached from its Perfect Fifth-above or Fourth-below. When predominance is given to any particular tone of the scale, the fifth-above, which the ear recognizes as the next important tone, is emphasized, as is also the Under-fifth. This fact was gradually recognized by musicians, and they found that by giving prominence to the two attendants of a predominating tone, the importance of that tone was increased. This fact forms the foundation of modal relation.

It was in the early part of the last century that the name "Tonic" was given to the principal tone of a mode, "Dominant" to its Over-fifth, and "Sub-dominant" to its Under-fifth. Each of the remaining tones of the scale has its mode name as well. The third is the "Mediant"; the sixth, the "Sub-mediant" (the third, or "mediant," of the sub-dominant chord); the second, the Supertonic; and the seventh, the "Leading" tone, also called the "Sub tonic."

That which has given to the *Doh* mode its preëminence is that its three principal chords are major, and the ear has a fondness for a major chord. The *Ray* (or more properly *Rah*) mode fell into disuse because its two principal chords were minor chords, and the alterations which were attempted were not satisfactory. The *Lah* mode to all appearances was considered even more unsatisfactory, because all its principal chords were minor.

The first experiments at alteration to suit the ideas of modern harmony were not acceptable; but when the third of the dominant chord, *s*, was sharpened, thus becoming *se*, so as to make a major chord and a leading tone to the tonic *lah*, the principles of modern harmony decided the matter. We have as the result the "modern" or "harmonic" minor mode; i. e., the ancient *Lah* mode adapted to the modern ideas of harmony. As the use of *se* (the sharp seventh) in the "modern" minor makes a large interval between the tone *f* and itself, another tone is occasionally introduced in place of *f*, in stepwise passages, called *ba* (pronounced bay). This tone is not used as frequently as *se*, which in the "modern" minor is called the essential seventh, and *s* the occasional seventh; *ba* being styled the occasional sixth and *f* the essential sixth. When *ba* is used the term "melodic" is applied to the mode, and its use is confined to melodic phrases.

As may be seen from the accompanying diagrams, the old *Lah* mode contains all the tones of the common scale, and it may be said to be the most satisfactory of the four forms. The Gregorian Chant, which has won the admiration of the greatest musicians, is proof of the above statement, expressing, as it assuredly does, majesty and solemnity to a peculiar degree.

Before modern harmony was introduced, the Doric or *Ray* mode was that most used in the service of the church. Having the "prayerful" or "grave" tone for its tonic, it was well suited to the purpose. Even now, in Wales, it still has the preference, and tunes printed in the *Lah* mode are sung in the other.

Chromatics.—An examination of the third-grade modulator as given in the last article will discover in the center column the sharps and flats of the tones of the common or diatonic scale. It will be observed that they correspond to the distinguishing tones,—that is, the *tees* and *fahs* of the keys at either side. If these altered tones are used so as not to produce a feeling of transition, but as ornamental or for

some peculiar effect, and are followed by tones in the same key, they are called "chromatic" tones. They are also called "accidentals" (meaning that they are out of the common scale), though improperly, because it is said that there is nothing accidental in music.

All that has been given in these articles embraces the work of the first three grades. Full explanations have not been entered into, because the space allotted to them has necessarily been limited. The object in writing on this subject has been mainly to lead those who have become interested in the work, or who may have been anxious to know something of the work heretofore, to look into the matter for themselves. If the object in view has been even partially accomplished we feel repaid, and would recommend our readers to investigate further for themselves, in order to fully appreciate this method.—*Emma A. Lord.*

CRITICISM AND REMEDY.

The management of this department is grateful for all criticisms, whether confidential or public, providing the same are offered in the spirit of purging the work. Among other cordial letters testifying to the appreciation of our readers, and their warm interest, we have the following from a progressive public school principal: "The wish entertained by the writer and his kindergartner is that the magazine would contain more such matter in the Practice Department as is to be found on page 552 [March number], and this to be in season, or ahead of, rather than behind, time. You will doubtless say that you furnish any amount of material ready to be used according to the genius and adaptability of the individual kindergartner. Here comes the rub. We all appreciate a good dish, but few of us are able to prepare it, though we might be able to serve it. Thus I too believe that you at times idealize too aërially; that the stomachs (mental) of your guests are not always in a condition to digest, even though their mouths (mental) are able to receive, and they are thus forced to swallow it. My appreciation of the kindergarten is strong, but I do not always feel satisfied with the manner in which the little ones are led. My notion tempts me to believe that a kindergarten must be an ideal nursery, guided by a self-forgetting angel (woman, if you please) who is perfection so far as a model of humanity is concerned. Not everyone getting a license is fitted for this most holy work. There are

far too many with minds too narrow and spirits too weak to bear the burden of grade teaching, who seem to feel good enough to act as kindergarten assistants, and, after serving sufficient time, to become kindergarten directresses. I should like to see in this vocation fewer unmarried women, and more mothers whose experience in rearing children has been gained in life."

As to the first criticism, we must say that the primary aim of the management of this magazine is to provide food for the growth of teachers, rather than methods of teaching children. Ready-made programs are in time a detriment rather than a growth to the teacher. We agree heartily with the above writer in thinking practical such typical programs as reveal the actual, daily atmosphere of the kindergarten; but a knowledge of details does not inspire good program work. A warm, sincere conviction in principles, and a practical application of the same in daily living, will generate as many programs as there are varying seasons and occasions in the schoolroom. The editors of the KINDERGARTEN MAGAZINE at one time had the discouraging and chagrining experience of visiting fourteen different kindergartens, both private and public, in different cities, and witnessing the same program carried out in detail in each, which had appeared in the previous numbers of the magazine. This latter provision of a happy, in itself, harmless program had robbed, by its tempting adaptability, fourteen workers of self-effort, hence of self-culture. The work of every teacher, of whatever grade, demands studiousness. There are no short roads to good work. The unknown quantity—*child*—demands sincere, intuitive, reflective study. Lessons are not so much "pap" administered to children in the bulk, but are the effort of the teacher to meet the *needs* of growth, child and teacher growing together. These needs can only be detected by sympathetic study. The KINDERGARTEN MAGAZINE aims to give a variety of such reading as will directly and indirectly generate this higher method of teaching. With regard to the more mature work every teacher may know the qualities of motherhood, and grow toward a partial living of the same, if she considers them desirable and the daily effort worth while. Mothers *think* as well as *do*. They anticipate and foreknow, hence their doing is not experimental, but wholesome and normal. We most heartily agree with the above writer in the consummation so greatly to be desired, and thank him for saying his word to help bring it about.

FOURTH-OF-JULY GAME IN THE SUMMER KINDERGARTEN.

RED, WHITE, AND BLUE.

Soldier lad, soldier lad,
Will you tell us true?
Where are you going,
With your Red, White, and Blue?

Children small, children all,
I will answer you:
I go to serve my country,
With the Red, White, and Blue.

Soldier lad, soldier lad,
May we go with you?
We all love our country,
And the Red, White, and Blue.

Tall child, straight child,
I think I will choose you;
For I know you'll carry safely
The Red, White, and Blue.

Our children have enjoyed this song and game very much. We play it every day. When a child chooses this game, which they call "The Red, White, and Blue," he is given the flag. He carries it in his left hand so that the staff is held very straight, and his right hand falls at his side. While he marches his very best, the whole circle addresses him in the words of the first verse. He answers by repeating the second. We respond with the third. He then selects a playmate. Taking him by the right hand, he addresses him in the words of the last verse, and yields his flag to him and they exchange places. I must tell you how the original MS. read: "I *hope* you'll carry safely," etc.; but one of the children revised it, saying, "I *know* you'll carry safely."—*Mary E. Sly.*

WORLD'S FAIR TREASURES FOR THE SCHOOLS.

The attention of teachers in public and private schools, and boards of education, is called to the opportunity afforded by the destruction of the World's Fair Buildings, to obtain excellent examples of architectural details in staff work. It is possible to obtain at relatively small expense a variety of such examples, including capitals, friezes, rosettes, brackets, etc., which, after being cleaned and coated with

alabastine (recipe for which will be sent), will serve as useful objects for purposes of art instruction. They are just as artistic as expensive casts, and will have an added value on account of their historic association with the beautiful "White City." The Chicago public schools are securing, through the supervisor of drawing, Miss Josephine C. Locke, a large and invaluable collection of this material. For a trifling outlay all the schools of the country can possess just such an assortment of these details from the buildings of the Columbian Exposition. Fifteen pieces for ten dollars will be delivered on board cars at Chicago (special prices quoted on large models). The Agency of Ornamental Staff from the World's Fair Buildings for the use of art museums, public and private schools, also private collections, can be addressed at 455 ½ Elm street, Chicago. Many schools are being supplied, and teachers write enthusiastically of their treasures.

Mr. J. Vaughan, of the London Board Schools, writes: "What a chance for you to fill your schools with good things! Did you secure any of the rough figures of animals, etc., from the grounds and buildings? The smaller ones would be capital for the school halls, and the decorative friezes, etc. Well, make good use of the opportunity; it won't occur again."

William Ordway Partridge, the well-known sculptor, says: "Save every bit of good ornament you can. It is worth acres of books on the subject."

Professor David Swing, whose ethics are well known to include the artistic and the beautiful, writes: "I hope the above advice of Mr. Partridge will be heeded, and that all the schools for many miles around us will possess some of these beautiful forms."

BOOKS THAT TELL OF STARLAND.

I have received many letters asking me to give a list of the books which will be of value to those interested in the study of astronomy, but who have not much time to devote to the study thereof. I have had many delightful hours reading "Astronomy with an Opera Glass," by Garrett P. Serviss (published by D. Appleton & Co., New York), wherein legendary accounts of the constellations for the four seasons of the year are especially interesting. I am also a great admirer of Professor Ball's charming little book of children's lectures, "Starland," which has proved

of great assistance to me with my lectures. "In Starry Realms," by the same author, is also very profitable reading. To obtain a thorough knowledge of the constellations for every night in the year, I would recommend my father's "Half Hours with the Stars" (published by Longman & Co., New York). "The Expanse of Heaven," and "Other Worlds than Ours," are also of great assistance in making us well acquainted with the planets and the possibility of life in other worlds than ours. I merely suggest these books as aids to the study of astronomy without deep mathematical calculations. For those who have not time to plod through scholarly treatises, the above-named books are exactly suitable. Although the road to Castle Knowledge is seldom strewn with roses, yet by the aid of these books, the pathway to the knowledge of the heavens has been so liberally strewn with rose leaves, that one can scarcely detect the thorns beneath.—*Mary Proctor.*

FINGER PLAY OF THE FLOWERS.

In their beds so snug and deep
Lie the flowers fast asleep
Till the sun, the bright spring skies,
And raindrops call, Dear flowers, arise!
Now watch for them; one by one
They come to greet the rain and sun:
First comes Crocus, brave little fellow!
Dressed in purple and white and yellow.

Then tall Tulip, bright and gay,
Shakes out his dress and nods "Good day."
Who do you think is the next to unfold?
Why, Mr. Daffodil, yellow as gold!

Then sweet and fair, with a timid grace,
Little white Snowdrop lifts up her face.
Now waking up when the sunbeams call,
See purple Violet, sweet and small.

Good morning, dear Sun! say the bright spring
flowers;
Thank you, kind Rain, for your gentle showers.
We're glad to wake up so bright and fair,
For the world is beautiful everywhere.

Description of Play.—During first six lines the fingers are all asleep within the doubled-up hand. At the words "First

comes Crocus," the thumbs slowly rise, followed by the forefinger, representing "tall Tulip"; the middle finger, "Mr. Daffodil"; the ring finger, "white Snowdrop"; the little finger, "purple Violet." At the line, "For the world is beautiful everywhere," both hands are extended out with a wide sweeping motion.—*Catherine Watkins.*

KINDERGARTNERS, NOTICE!

Many kindergartners are anxious to secure, through their pens, financial assistance; and while the KINDERGARTEN MAGAZINE is their natural avenue and always desirous that the best thought should be expressed and made public, it is not in a position to offer much remuneration. Especially do its editors believe in encouraging writing on the part of young and rising kindergartners. They have therefore made the following arrangement as their part in furthering and coöperating with the workers at large, that they may interchange and discuss leading questions, with remuneration of a nature quite as apt to be appreciated as money.

1. For the most acceptable article on any of the following topics, covering 1,200 to 1,500 words, will be given a free subscription for one year to each of the magazines, KINDERGARTEN and *Child-Garden*, sent to any address and beginning with any number or volume which is not exhausted.

2. For the most acceptable article on any of the same topics, covering 2,500 or 3,000 words, will be given a choice of books or magazines from the Kindergarten Literature Co.'s Catalog of books, to the amount of \$5.

The following is the list of subjects, which come from active workers, and should be answered by such as are most thoroughly equipped with experience in the demonstrations of the problems stated:

I. Essentials and Non-essentials in Kindergarten Practice.

II. What constitutes a successful Gift Lesson? Illustrate.

III. How far shall Art Principles govern or change the Schools of Kindergarten Occupation work?

IV. How far shall the Programs of City Kindergartens follow a General Outline?

V. Why should Kindergartners of different Schools

compare and discuss their respective Methods of Applying Froebel's Principles?

VI. Is it Essential for a Teacher to know the immediate Environment of her Children? Illustrate how this is to be estimated and ascertained.

RHYME FOR OPENING THE THIRD-GIFT BOXES.

Eight fine boxes in a row!
 I wonder where they wish to go.
 We are all in order, too;
 Shall we come round and visit you?
 Now they're coming, one by one,
 Slowly, for they cannot run.
 Little boxes, we would know
 Why you are so very slow.
 Then the little boxes say:
 "“Slow and sure!” this is our way.
Edges, corners, both have we;
 So we cannot run, you see.”

Now let us count—one, two, three, four—
 And pull out the little door.
 Lift it high; first in the right,
 Then in the left hand hold it tight.
 Now in both hands, held so fast,
 Down on the little box at last.
 Now all together—one, two, three—
 Lift off the boxes and we see
 Eight little cubes, all made of wood,
 Each in its place, so sweet and good!

Note.—The number “eight” may be changed according to the number of children. The boxes are placed in a row, and at the words “Now they’re coming,” are pushed very slowly along the table, one being given to each child, while the teacher repeats the lines which follow. When each child has received a box the teacher begins the line, “Now let us count.” At number “one,” the boxes are placed with the little notch in the cover toward the left hand; “two,” the boxes are turned over once toward the right; “three,” the cover is slightly opened; “four,” the boxes are turned so that they all rest on their covers, being directly upside down. The boxes are then removed in concert.

—C. R. W.

QUESTIONS ASKED BY OUR CORRESPONDENTS.

Q. Where can I find a plan of work which will make the spring term of our little kindergarten most fruitful to the children? I read much of sequences and the harmonious unfolding of these little lives, and feel that there is a profound truth in it all. But just how to fit in story, song, play, gift and occupation, to bring about this harmony, troubles me. We have had a very good teacher, but she failed in this particular more than any other.

A. You who read this statement and smile, be certain that you could yourselves help the sincere questioner out of her difficulty. The whole purpose of kindergarten training is involved in it. I wish—and speak from the standpoint of a trainer—that gift and occupation materials might be forgotten awhile, and that the natural child, as he is, in homely surroundings, in normal activity, could be made the object of our study. It is a very delicate matter to study principle through the materials, and then illustrate them by means of the child. Froebel showed us how to study the child, and illustrate these life principles through the materials at hand. Re-read the "Education of Man"; get full of its power and revelation; then go back to your children and tell them some sweet, simple, but natural story, in a sincere way. Ask them to tell you about the story with their hands and hand work as well as their lips. If you are full to overflowing, you will remember some bit of a song that also helps tell the story—and so on. Sequences are the *result* of spontaneous work; in which one step prompts the next. You cannot fit the ready-made sequence to the child. Harmonious development is even this natural step-by-step process, which is governed by a life law which rules the everyday work of each creature. Be natural and true, and willing to think and study out this law, and the rest will follow.—*H. B.*

Q. What is the average salary of a competent, experienced kindergartner? Should a kindergartner in charge of a mission class be paid more or less than a public school kindergartner? Is there any difference between the valuations or standards of the work East or West?

A. The average salary of a kindergartner with three years' experience, including her training and volunteer service, is from \$50 to \$60 per month. Where she carries the additional responsibility of training her assistants (where there is no other training department), we find the salary \$70. These are city rates, proportionate to the earning of other teachers and expenditures. The work in a mission or free kindergarten is frequently more taxing, both to time and

energy, and should be paid in proportion. The last question, as to a possible difference in the valuation of the work East and West, can only be answered conditionally. It is more than probable that the kindergartens of any community will reflect the same degree of excellence that the public schools or other organizations of that city do. At the convention of principals and superintendents, held last winter at Richmond, this question was fully discussed, and it was conceded that Western schools showed greater progress in every direction than those of the East. The reasons for this our questioner may supply.

Q. What division of the three morning hours do you recommend as the most practical? How may the "left over" time be best occupied?

A. My time-table reads as follows at present: from 9 to 9.45, morning circle, songs and talk; 9.45 to 9.55, a free march, led by the kindergartner; 9.55 to 10.40, gift lesson; 10.40 to 10.45, march or exercise; 10.45 to 11.25, games; 11.25 to 11.55, occupation work; 11.55 to 12 M., march to circle and closing exercises. This outline has been found satisfactory. The kindergartner need not confine herself strictly to the above periods; she should use her own discretion as to the time occupied by each exercise. The way to utilize "left over" time depends much on the children. In some cases, blackboard drawing and invention with familiar gifts are both pleasing and suitable. In large kindergartens it is advisable to have scrapbooks for the little ones; Froebel finger plays are always in order.—*Beatrice Ferrar.*

Q. Would you advise the telling of stories every day?

A. The wisdom of story-telling every day is to my mind questionable. A child's mind loves to dwell upon the thoughts and truths it receives; and how can it if new ones are crowded in so rapidly? A story wisely selected may be often repeated, and will never become so familiar as to breed contempt if suited to the little ones' needs. Change it a trifle some time for an experiment, and see how every little face will be filled with wonder; and very likely you will be corrected. If the thoughts or stories are crowded into the little minds too rapidly, they will lose their value and interest, and then the children will be led to pay less attention and not try to make them a part of their own lives.—*G. E. L., Massachusetts.*

Q. I am preparing myself to open a kindergarten school. I think it would be very fine to take a full course of training, but I have an idea that one can, by securing the proper books, get all the instruction from them that is necessary for that work. Am I right?

A. Get a complete file of the KINDERGARTEN MAGAZINE and study carefully its various departments, and you will find your question answered many times. Your own conclusions will correspond to the common-sense view, that what takes a lifetime to master cannot be learned from reading alone.—S. S. A.

EVERY TEACHER A MUSICIAN.

“What shall I do about my music?” This question is asked by nine out of every ten conscientious kindergartners. Personal study and practice are the only solutions of the problem. The song is your chief tool. You must have the skill and knowledge to use it. Music is not a sealed art, even to those claiming to be non-musical. One may *know*, *feel*, and *enjoy* what one may not execute; and with patience, even this may be accomplished. A conscientious study of the principles embodied in the series of articles on the “Tonic Sol-fa System,” published in the KINDERGARTEN MAGAZINE during the past year, will lay a practical foundation for after-work. In filing applications for normal teachers, city supervisors of primary departments, as well as high-school teachers, school men are confining their choice to candidates with musical training. Avenues for special study are opening on all sides. A teacher must complete herself with reference to transferring her power to her students; hence a special preparation is necessary beyond the mere capacity to sing well.

The specialist who stands perhaps highest in this educational work of developing the child through its musical nature, is Mr. Wm. L. Tomlins, of Chicago. After years of careful demonstration, he has thrown open classes for teachers' work with children's voices. Any intelligent, progressive teacher may avail herself of the opportunities offered by these small experimental classes, and even though she be no singer, she may learn to know what ought to be sung by children, how, and with what educational effect. She can gain a standard for her work, a knowledge of the principles of the good voice, good singing, proper listening to and hearing of music, as well as the psychological effects upon the characters of her charges. (See the February number of this magazine for an enlargement of Mr. Tomlins' thought.) Every teacher who has asked the above question should make a definite plan for personal study during the summer or the coming year. She should be satisfied with the best only.

HOW TO STUDY FROEBEL'S "MOTHER-PLAY BOOK."

No. X.

Summary.—Make a complete list of all the songs you have studied.

Formulate the central truth, the child instinct, and the educational method in each.

Make a practical application of the central truth to nursery, kindergarten, school.

Illustrate from your own experience, how children repeat these promptings and responses.

Illustrate the principle embodied in any *one* of the songs, by another song, a game, a story, and a gift lesson.

Analyze all finger plays and games outside this book with which you are familiar, and find the central truth of each

What song illustrates continuity as a natural law? Would you say continuity and evolution are synonymous terms?

Read carefully "Symbolic Education," and trace all references made to songs of the "Mother-Play Book," back to the book itself.—*Amatic Hofer.*

THINGS TO DETERMINE IN YOUR SUMMER STUDY.

In how far is sense culture compatible with soul culture?

Is the training of the senses the characteristic feature of the kindergarten work?

Is child development entirely dependent upon the chance of sense impression?

Is the child mind in infancy entirely a blank which takes on impressions like the negative of a camera?

What scientific proofs have been established which show that the evidence of the senses may be false,—such as sunrise and earth's surface?

In how far does the power of observation eclipse the power of imagination?

Are the thoughts prompted from within the child always traceable to an observation of outer things?

What is the difference between physiology, psychology, and philosophy?

Which of these three trends of knowledge does the young child incline toward naturally?

Is the little child merely a little animal, whose lower instincts are to be translated into human and spiritual powers

by the action of time, environment, education, or evolution?

Does the evolution of a child necessarily demand the outgrowing of childlike qualities?

What do you remember of your own childhood?

Write out every parallel experience which is brought back to mind by a study of the nature of the child.

Are doing, thinking, feeling, distinct stages of consciousness? Are these more or less contemporaneous in the child than in the adult mind?

WHAT TO READ AND WHAT NOT TO READ.

Do not confine your summer reading to strictly within the realm of your specific work. Kindergartners and primary teachers should especially read from the masters of poetry and the drama. "In Memoriam," of Tennyson, will fill you with poetic feeling as well as philosophic suggestion. Read one or two sweeping romances, such as Mrs. Ward's "Marcella," or Auerbach's "On the Heights." Allow yourselves to be transferred, body and soul, to other realms. Do not starve your own imaginations in the violent effort to master all the technical treatises on the imaginative powers of the child. The autobiography of the sweet-souled artist, Jules Breton, would bring a mellow light into your vacation culture, while Ruskin's "Proserpina" would serve as an exhilarant tonic, and spur you to a noble estimate of cool ferns and glades, and the poetry as well as philosophy of natural science. That not-much-read volume of Bulwer Lytton, "The Caxtons," will add its ingredient of homely sincerity and real life.

The coming summer will bring opportunity for reflection. Devote one of these prescient occasions to the consideration of what mothers' and parents' work you will do the coming year, supplementary to your regular kindergarten or grade work. The normal school will in time provide a department of study and preparation for this work, but at present the individual must learn by experience and personal study how to meet this daily growing demand. Canvass your own experiences, and sum up how much you have lived and tested of those things which busy, conscientious, rational, practical parents would find acceptable. While at home for your vacation, do not fall into the mistake of cutting yourself entirely apart from people. The most powerful element in education is a capacity for human sympathy. Give yourself the opportunity of practicing in

this direction, by going out toward simple, unpretentious, and honest souls.

Do not always take a book with you when going to the woods or water, and above all else, banish every such passing temptation which comes to your thought as—"The time is going so fast!" or "The vacation is too short to do anything at all in." Freight every hour with deep satisfaction, with earnest gratitude and appreciation.—*A. H.*

GEOGRAPHY AND ARITHMETIC AS THEY ARE TAUGHT.

I send you herewith a part of a geography lesson which I heard recited in a Cook County school during the past winter by pupils of a seventh grade.

The teacher stood with the book in hand, asking one question after the other, which the combined effort of thirty children attempted to answer. What they could not answer, the teacher did with the aid of the book.

The lesson is not exceptional as to quality. It fairly stands for a large percentage of the geography teaching of the United States. In quantity it is excessive, though not strikingly so. Here are the questions compassed by the one lesson:

What cities in Abyssinia? Capital of Zanzibar? On what island? Capital of Madagascar? Capitals of Cape Colony and Natal? Of Orange Free State? Transvaal? Liberia? Sierra Leone? Capital of Morocco? City southwest of Fez? Name cities in Algeria. Capital of Tripoli? Tunis? Fezzan? Barca? In what part of the country, and how, is each of the following situated:

Cairo, Alexandria, Damietta, Port Said, Suez, Gondar, Andorra, Aulalo, Aukober, Zanzibar, Tananarivo, Bloemfontein, Cape Town, Pietermaritzburg, Pretoria, Monrovia, Free Town, Fez, Morocco, Mequinez, Algiers, Constantine, Oran, Tunis, Tripoli, Mourzouk, Bengazi, Timbuctoo, Kano, Sokola, Kuka?

To match that kind of work, and usually accompanying it, I give you two problems of an arithmetic lesson given to a twelve-year-old girl in one of our city schools, in sixth grade. They were brought to me by the father of the girl. He had spent the entire evening before, trying to "get the girl's lesson" for her. He failed, of course, and went to bed cursing the public schools. The girl tossed on her pillow half the night, and talked arithmetic in her sleep. These are two of five problems:

A, B, and C start at the same point in the circumference of a circular island, and travel around it in the same direction. A makes $\frac{2}{7}$ of the revolution in a day, B $\frac{4}{17}$, and C $\frac{8}{31}$. In how many days will they be together at the point of starting?

Two men are $64\frac{3}{4}$ miles apart, and travel toward each other. When they meet, one has traveled $5\frac{1}{2}$ miles more than the other. How far has each traveled?—*O. T. Bright, Supt. Schools of Cook Co., Ill.*

THE following is a list of graded books recommended by Colonel Francis W. Parker for a public school course in reading:

FIRST GRADE.

Harper's First Reader.
Stickney's First Reader.
Todd's First Reader.
Nature Stories—Bass.
Æsop's Fables—Pratt.
Mother Goose Melodies.

SECOND GRADE.

Harper's Second Reader.
Stickney's Second Reader.
Todd's Second Reader.
Æsop's Fables—Pratt.
Little Folks of Other Lands.
Fables and Folk Stories—Scudder.
Easy Steps for Little Feet.
Stories for Kindergarten and Primary Schools—Wiltse.

THIRD GRADE.

Harper's Third Reader.
Stickney's Third Reader.
Todd's Third Reader.
Stories for Kindergarten and Primary Schools—Wiltse.
Golden Book of Choice Reading.
Seven Little Sisters—Andrews.
Each and All—Jane Andrews.
Cat-tails and Other Tales.
Nature Stories for Young Readers.
Child Life—Whittier.
Poetry for Children.
Hans Andersen's Fairy Tales (First Series).

MR. SNIDER'S INTERPRETATION OF FROEBEL'S
MOTHER-PLAY BOOK.

There is perhaps no greater evidence of the claim of any book to be called a *great book*, than the fact that it brings to different minds varying messages. This alone proves that it suggests more than it expresses, and thus reveals a vast field of unuttered wisdom in the mind of the writer.

We who have been students of the songs of Froebel's "Mutter und Kose-Lieder," or Mother-Play Book, for the past twelve or fifteen years, have been somewhat surprised at the clear-cut psychology which Mr. Snider has shown them to contain, in his recent course of lectures on the subject. Take, for instance, the little Clock Song so familiar to us all, sung by our children in their earliest ball games, and reproduced on our play circles by arms or legs swing-

ing to and fro, as we sing the "Tick-tack, tick-tack," which so delights the childish heart. Most of us are familiar also with the words of the motto of the song:

Who would find the prosperous way,
The laws of order must obey;
Who would win a happy fate,
Must learn his time to regulate.

He whom this practice shall annoy
Will be bereft of many a joy.
Then teach the child to value order, time;
For these are priceless gifts in every clime.

Most of us have expatiated upon the value of punctuality, have enlarged upon the serenity of mind obtained by it, and even insisted that the habit of doing the right thing at the right time trained the child to act from principle rather than from impulse.

All of these are good points practically, intellectually, and morally. But here comes our psychologist, who sees far deeper meaning in this, as in Froebel's other songs.

"We have here," said Mr. Snider in his lecture on "Tick-tack," "the first organization of the chaos into which the child is born into *time* and *space*. As we will dwell on the space problem later, we will now consider the orderly division of *time*, only. What does this steady, unremitting beat back and forth of the pendulum say to us? All things speak if we have the power to hear them. Is it not telling us of the foundation on which all rhythm, all music, all poetry, in fact, all consciousness of self, rest? The division into equal parts, of time, means much. It is the measurement of the constantly flowing stream, the cutting up, as it were, into definite parts, the indefinite lapse of existence. 'Tick-tack,' says the pendulum; we have one division or measurement. Back to tick swings the pendulum, and the measurer has returned to his starting point, and we can now look upon the measure of time and become conscious of its duration, or length; and it thereby becomes a measuring rod by means of which we can calculate other and longer periods of time. In fact, the whole mechanism of the clock is simply this dividing of time into definite periods by the measurer returning to its starting point. We see the second hand doing this very thing every minute; the minute hand returning to the same spot on the dial face every hour; the hour hand every twelve hours. This brings us to nature's first great division or measurement of time,—namely, into day and night, each returning like the swing of a mighty

pendulum. In wider sweeps still does the mysterious clock of nature swing its pendulum into the lunar month and its returns, and yet larger and deeper goes the significance of the division of time as months roll round into seasons, and the gigantic pendulum of the year swings from winter to summer, and back to winter again. Nor is this all. Astronomy teaches us that the earth, in its yearly revolutions round the sun, advances, as it were, a second of time in its vast revolution in space, taking *twenty-five thousand years* for its slow pendulum to swing back to the exact spot in space from which its measurement began at any one recorded moment. And vaster still, the wise men tell us, is the measurement of time which the sun with all its planets is making in unmeasured space. Yet certain it is that in the unthinkable sweep through millions of years it will slowly return to the exact spot from which it starts, until we can almost hear the heart-beat of the universe.

“‘What means all this?’ asks the thinking mind. Surely there is some significance in so unvarying a law of going forth and returning, manifested in all things, from the instant pulse of the human heart to the measured millions of the sun’s slow march through the ages! It must be some objectification of spirit, *some self-expression of the Spirit that created the universe*. Man looks within himself and sees the same process going on,—his subjective ego going out and objectifying itself, then recognizing that other ego as identical with the inner ego; the story of the pendulum repeating itself in spiritual terms,—ego, other ego, ego again. Then comes the *revelation!* The beat of the pendulum; the lapse of the waves upon the seashore; the onward creeping of the shadow, and its silent retreating; the slow-moving piston of the steam engine; the motion of the swing—all these and a thousand other phenomena of nature fascinate the child, because he dimly feels in them the representation of what is going on in his own inner world of spirit; and we call him ‘idle’ and ‘listless,’ and stir him up to some trifling activity! No wonder that Froebel says, in his explanation of this little song: ‘I cannot but retain the persuasion that a higher and inner meaning, a certain relation of anticipation and *affinity in regard to the spirit*, is expressed in this as in many another play!’” And the kindergartner exclaims, “When *will* we reach the depth of this psychologist of childhood’s insight!”

Again, in “*Little Thumb is One*,” Mr. Snider gave his own translation of the motto of this play, as he uses the Mother-

Play Book in the original German. Here it is: "Counting is a great art that man is wont to underrate. How great an art it is to find himself in space, man scarcely can imagine. Correct counting teaches us to choose aright. It teaches us to avoid the bad." Mr. Snider then said: "*One*, the thumb, is cut off from everything else; there is no division. It is itself; is self-related; equal unto itself. This is self-assertion, self-entity; that is, the one, the ego,—*one* 'as outside of everything. In the one we have the abstraction from everything else, with no property; it is without form or color or any quality, a pure abstraction. It is just itself, a negation. Number does not conceive of *quality*, yet just here is the negation, denying itself; and there is quality, and from quality we go over to quantity,—a turning away from all else and then turning back to itself. The child is *one*; is awakening to *individuality*. This is also termed Being. What mastery it is for the child to find itself in space, by counting 'one'! Education is the unfolding of the possible ego into the actual, the real ego. The inner mastery is that the child discovers itself, its self-relation. This is cognition. It is a universal philosophic fact, the same in Hindustan as in America, and *one and one make two*. Pointing finger is one also,—another separation, another one, a difference. Adding to the one a second one, gives two. The child sees the thumb—the one—as a specialty; another added gives the relation of the ego to another ego. It is a returning to itself. The second ego is another one. This is recognition. Third, fourth, and fifth fingers—the whole hand—represent a numerical system. Our system includes both hands—ten—the decimal system. This is the movement of the ego in the way of numbers in an infinite number of tens.

"Accuracy of mind depends upon correct ideas of figures; 'Choose aright,' as the motto says. This is the moral side of numbers, accuracy being the foundation of education; but it does not mean that we are never to get out of arithmetic. The sleep of the finger family means that they are an unconscious substrata always slumbering in the mind. Mathematics is a great means of human culture, the great step from the animal."

Of "The Pianoforte," Mr. Snider said: "There is not much in this motto. The song is good; it gives the pentatonic scale, which was and is used by the Oriental world. The heptatonic scale, as well as the science of numbers, was introduced into Europe by Pythagoras, who was the Froebel

of the Greek world. He was the first kindergartner, and took grown men into his kindergarten. There is a correspondence between the kindergarten of today in him and his scholars.

"In this play the tone world is taken up. 'Mother Singing to her Child' is one of the most important principles in man, in nature. Time, space, tone—in these three all nature is becoming attuned. The child *is* music."—*Elizabeth Harrison, Chicago.*

SOME CRITICISMS OF A PIONEER WORKER.

Having had occasion during the past two years to visit ten or twelve of the leading centers of kindergarten activity, it has occurred to me that perhaps my fellow workers may be benefited by some of the things which I have seen—good, bad, and indifferent. In the right spirit, we can learn as much from our own and others' mistakes, as from our successes. I remember once during my early girlhood of having endured for an hour the conversation of an exceedingly ill-bred woman. As soon as she departed I turned to my mother, and exclaimed, "I simply *cannot* endure such people, and I will not come in contact with them." Her gentle answer was, "My dear, we can learn courtesy from the discourteous as well as from the courteous." The reproof has followed me all through life, and I think I have learned almost as much from poor kindergartners as from good ones,—the one teaching me what to avoid, the other what to strive for. Therefore, in this brief summary of my experience in the various kindergartens of different cities, I shall speak of both the good and the bad points observed, taking first the discouraging side of our work, and then its more hopeful aspect.

In many of the kindergartens visited, I was struck upon entering the room, with the confused, disorderly appearance of the walls, reminding me in some cases of a junk shop where the rags and tags of the driftwood of humanity had lodged themselves. The mistake arose, I think, in most cases, from the incorrect idea that the walls of the kindergarten must necessarily exhibit the hand work of the children, no matter how crude or inartistic that hand work may be. The kindergartner did not seem to realize that the walls could be made to review the experiences of the children in any other way than by placing upon them specimens of the hand work by means of which the child gained

the experience. Instead of crude representations of flannel pumpkins, worsted turkeys, and crude childish drawings to recall the Thanksgiving thought, or as in some cases, the dust-covered, slackly arranged bunches of wheat and oats (no doubt beautiful when placed upon the wall, but now disorderly and untidy), could not the same thought of the Thanksgiving period be kept by a good picture of a harvest field, or of the fruits of the earth, which could be neatly framed with a glass over it? The same might be said of Christmas, Washington's Birthday, and Easter, not to speak of the crude and oftentimes exceedingly ugly placards on whose glaring white surface have been pasted red circles, blue squares, or yellow triangles, to remind the child of the forms with which he has become familiar.

In our dusty cities why can we not have one soft, gray, or mellow tint of each form to be a prompter to the memory? It is almost impossible to keep the perishable and easily soiled materials of the kindergarten occupations clean and neat in appearance. The child's work must necessarily be simple even to crudeness; but it is not necessary that this crudeness should be continually emphasized by being placed upon the walls, when the thought which has been brought out can be retained in some beautiful and artistic form. By not remembering this, do we not violate one of the essential principles of the kindergarten, by sacrificing the love of harmony and of beautiful surroundings to the teaching of facts concerning form and color? Are not the walls of the kindergarten and the schoolroom silent teachers of the child, as potent, in their way, as are the active teachers, who oftentimes utter words beyond the child's comprehension? Is it not time, therefore, that our kindergarten walls should at least be as quiet, harmonious, and beautiful as those of a well-ordered nursery in a home of education and refinement?

Nor do we need to sacrifice the spontaneity of the child in our appreciation of his small efforts. We can praise the effort made by each child, no matter how crude the result, and even, if necessary, hang it upon the wall for a day or two, but remove it, send it to his home, suggest his giving it to a friend, or place it in a scrapbook, before it becomes dirty and dingy. Again, I have noticed, particularly in the kindergartens in the West, the lack of right appreciation of harmonious combinations of color.

If harmony of music has so vital an influence upon the child, does not harmony of color also have its effect? In

one kindergarten I remember to have noticed a quantity of bright green and orange-colored chains, producing a jarring sensation upon my brain. On asking the kindergartner why such a selection of color had been made, she answered: "Oh, they were just the odds and ends we had left over from last year." "But," suggested I, rather timidly, "do you not think the effect upon the child is discordant?" "Oh, no," was her answer; "children do not notice such little things as that." I felt like recommending a course of reading in Ruskin to her.

In another kindergarten I saw, placed in conspicuous rows, cards of parquetry work, some of which were done in purple, pink, and yellow, others in green, yellow, and red. I objected to the combination, and received in reply these words: "We always let our children select their own colors. How else are they to learn combination of colors?" I felt like asking if she always allowed her children to select the songs they sang and the food they ate, or their own line of conduct in a game. Cannot individual choice be kept sacred, and yet harmony with universal laws be inculcated, by allowing the child freely to select one color, and then selecting for him some other color which would be in harmony with the first?

Surely constant dealing with inharmonious combinations cannot be the right method by which to educate the taste into the love of harmonious combinations! I have been asked over and over again how to decorate the walls so that the color thought might not be sacrificed. It seems to me that the Japanese have taught us a lesson in this direction. The coloring of even their cheapest prints is rich and strong, and yet rarely out of harmony. Any kindergartner can get, for a few cents, good Japanese pictures of birds and flowers which will emphasize the various colors of the rainbow in soft, rich, mellow tones. The recent imported cheap reproductions of Fra Angelico's pictures give us again a rich combination of strong coloring. Cassell & Co., of London, Eng., have issued a series of bird pictures, which are close to life in their reproduction of a soft and exquisite blending of gorgeous plumage. The more recent pictures sent out by Prang & Co. are also harmonious and yet strong in color, and are cheap enough to allow one or two, at least, to hang upon every kindergarten wall.

It seems to me, therefore, that there is no excuse for decorating our walls with pieces of flannel, yarn and worsted, scraps of silk, and bits of cotton goods, in order that the

children may have red, blue, and yellow, green, purple, and orange before their eyes. Every good kindergarten ought to have a prism through which the sunlight can play at some time during the morning and throw upon the wall or floor that richest of all nature's combinations of color, the rainbow.

Again, I have noticed in many kindergartens the playing of games which were entirely out of season, and consequently out of the range of the child's immediate sympathies. I recall visiting one kindergarten where the children were led out upon the grassy lawn to play their games beneath the shadow of a spreading maple tree. The bright June air was wooing them; the thoughts of flowers and humming birds, of running streams and leafy trees, were suggested by the surroundings. The kindergartner stepped into the middle of the circle and selected the game "Chilly Little Chickadees"! When I afterwards asked the reason for such a selection, she said the music was simple and the children were familiar with it. "Could you not change the words to 'Merry Little Bobolink,' or 'Happy Little Whippoorwill'?" said I. "Oh, I never thought of that!" replied the kindergartner; and yet she was a kindergartner of several years' experience. Surely our kindergarten world furnishes us with games enough to give each season its own appropriate play, and yet to remain within the realm of *typical activities* so admirably urged by Miss Susan Blow in her book, "Symbolic Education."

Again, I have been pained by the artificial gesture, which excessive and one-sided study of Delsarte has caused to sweep like a flood over our land. Gesture we must have, if we would give the child power to express himself freely; but can it not be simple, natural, and childlike gesture? I remember being in one kindergarten where the teacher and all her circle of little ones solemnly rose to their feet, balanced themselves upon their tiptoes, lifted their arms high in the air, slowly brought the palms of their hands together, and with equal solemnity brought them down to a position upon the breast, seen so often in the pictures of the mediæval saints at prayer, then slowly sank upon one knee, and with careful adjustment bowed the head over the folded hands. This preparatory performance being over, the Lord's Prayer was chanted. On asking the purpose of so elaborate and artificial a preliminary, I was told that the kindergartner believed in the *reflex action of body upon mind*, and wished to produce the feeling of reverence in her chil-

dren! A more theatrical and absurd performance I have rarely ever witnessed, and yet she was a genuine and honest woman who had caught a glimpse of a great truth.

Again, a mistake common in many of the kindergartens which I have visited is the one of thinking that the precious morning talk of fifteen or twenty minutes is a golden opportunity to be seized for stuffing the young minds with certain *facts* of the science world, of number or geometry, instead of realizing that it is the all-important time for gathering together the various experiences of the children which have come since the last session of the kindergarten, of leading all into participation in the experience of each, and of finally gathering the interest and attention of the whole upon the thought which the morning is to evolve.

But enough of criticism. We all know how much easier it is to criticise than to do. In my next paper I will tell of some of the really excellent things which I have seen done in the kindergartens that I have visited.—*Beta.*

MOTHERS' DEPARTMENT.

THE PHILOSOPHY OF THE NURSERY.

V.

Our young philosopher has grown into a strong, vigorous individual, with a will all his own. He has long had his own playthings, his own high chair and low chair, his own wagon and sled. He has evolved his own way of doing things; has ideas, and plans for carrying them out to their logical conclusion. With all the ideal conditions that have surrounded him from his birth, we very naturally expect that he will always "behave ideally"; and bitter is the surprise and disappointment when he is discovered to be selfish, overbearing, quick tempered, even violent at times, peevish, when he could much easier be as happy as a bird; and we wonder and wonder why it is thus, after all our care, prayer, and love. "Original sin and total depravity," we hear from many. "A chip off the old block," says some one who has known the parents "before they were regenerated." "His grandfather right over again;" "Indigestion," says the doctor. No, in none of these can be found the true cause of selfishness, of temper and irritability in the child that has had an ideal infancy. There are two causes. A child in a household is almost sure to voice the struggles and conflicts that go on in the older minds and hearts. In the present conditions that make up our mortal life these are many and often very severe for one or two in the household—perhaps for all; and these inner conflicts, however carefully concealed from the outer eye and ear, are often serious in their effects on the child, who is a sensitive plate which manifests outwardly the hidden sorrow, jealousy, disappointment, or anger. Observe this carefully, mothers and kindergartners, and you may be able to easily correct much that is unpleasant in the child's conduct. His mental equilibrium has been disturbed, discordant vibrations have poured in upon the brain, and not only fits of temper, but illness, may result. So when a child throws itself down on the floor in a fit of rage, beating its head, until the mother raises it, kicking and screaming, lest it seriously bruise itself, do not dose it for indigestion or worms, nor say "just like its aunty," but discover, if possible, who has charged

the mental atmosphere with discordant vibrations. The child has not yet learned to hide his feelings behind a smile; he is miserable, or suffers acute pain. If we will consider the selfishness of our inner lives, is it any wonder that little children closely associated with us should manifest selfishness also? Eliminate selfishness, sorrow, jealousy, and anger from the minds of the entire household, and it will be outside the home nest the child will meet these irritations.

The other cause of temper outbursts and of fretfulness is the growth of the will; and the correct training of this faculty, which is the pivotal one between mind and soul, constitutes the whole education of man. This will be considered at greater length in a little book for parents and teachers, which is being evolved out of experience.

The child must exercise the will as well as the body, and if there is an atmosphere of repression in the family the child's will is incited to rebellion through instinctive self-defense, because it must have the exercise that insures healthful growth; for the will is the moving power of every organ and muscle in the body, and of every faculty of mind and soul. The best treatment for an irritable child is to let it pretty much alone. When it seeks your attention give it the tenderest manifestations of affection, saying the gentlest and happiest things to it. But never, never give it baby talk. That very often causes irritability in a fine, strong, high-spirited child.

If the child is selfish let it see everyone about it doing something for the special happiness of others. It is amazing how quickly he will respond to the genuine thought about him; but shams are of little use as factors in the true education. If the child is in a violent fit of temper, do not speak to it nor touch it until you are in perfect control of yourself; then draw its attention to something outside of itself, and while it is deeply interested remove the immediate, the exciting cause of the outburst.

Never angrily antagonize the little child. You must have perfect control of both temper and judgment before you can discipline a child. When there is a conflict between the will of the child and the will of the parents or nurse, let the grown-up people look well to their mental state before a course of discipline sets in. Constantly encourage, and inspire confidence in your love by good sense and good judgment.

Never prevent the child from exercising the inestimable, the divine, privilege of doing for itself and others, and *never make it afraid.*—*Anna N. Kendall.*

A REASON FOR THE FAITH.

Mothers have a right to ask kindergartners to give a reason for the faith that is in them; to say, "Tell us, actually and practically, what the kindergarten is going to do for our children." Fathers have a right to ask mothers whose hearts are set on putting the children into a kindergarten, "What is the good of it, anyway?" and unless the kindergartner can tell the mother in a way she can understand, the mother cannot tell the father in a way which will make him feel that he is paying bills to any particular purpose.

The average mother of children today believes in a general sort of way that the kindergarten is a good thing. She believes this because people tell her so. She knows that the teachers are usually earnest and conscientious women, that the children are amused and entertained, that they learn pretty songs and plays, and make bright-colored little gimcracks for her to take care of. But just wherein consists the direct educational advantage, the intellectual and spiritual good, is the point where ideas are apt to be a little hazy. She sometimes wonders why her child should be better off in a kindergarten than playing happily at home or out of doors.

Now it is very hard for a young kindergartner to formulate an answer to questions on these points. She knows a good deal more than she can tell. Like the children, she can at first express better in deeds than in words. To give any simple, definite, and satisfactory statement of the purpose of the kindergarten, such a statement as will form clear ideas in a mother's mind, is not easy for any kindergartner, on account of the comprehensiveness of the subject; for it is as broad as human nature; it is nothing more nor less than a thought and intention of God that we have to interpret.

Kindergartners are very apt to take Froebel's writings and use them as a sort of balloon by means of which they take flights into the empyrean so far above the ordinary walks of life that the mother who has not made a direct study of Froebel has great difficulty in following.

Every child has a threefold nature. He is body, mind, and soul. At home, during his early years, his body is the chief object of care and solicitude, mind and soul being allowed to develop pretty much as they will, at first. In school the mind gets most of the attention, body and soul

being largely left out of calculation. Now if it were not true that the child has a threefold nature, it would be all-sufficient to give him good physical care during his first six years, and then to send him to school to have his mind trained. If in the one child body, mind, and soul did not dwell together during life as an inseparable unity, the old way of caring for body at home, mind at school, and soul at Sunday school, would do very well, and there would be no need of kindergartens. But the child has a growing mind and soul at home, he has an active body and a forming character (another name for soul) at school, he takes his restless body and inquiring mind with him to Sunday school. He *has* this threefold nature, and as yet the kindergarten is the only educational institution which recognizes it and strives to educate it.

Whatever the kindergartner gives a child, of song, story, work, or play, takes into account the active body, the unfolding mind, and the growing character or soul.

The best educators, ancient and modern, agree that the forming of character, which implies a power to act rightly, efficiently, and wisely, is the end and aim of a true education. Teachers today are beginning to put this thought into practical daily use. The child is not to learn simply that he may know, but that he may *do*, and through doing what is wise and right, build up the character which is to make him what he *can be* in time, and for eternity. All hand work and manual training are means to this end. The amount of clay, paper, wood, or iron work that a boy turns out is nothing in itself; but the power developed and the character formed by the conscientious doing of it amounts to a great deal. It is much that head and hand, working skillfully together, enable the child to express himself in noble doing and right living.

In the ideal school the child works with his hands and with his head, not for the sake of what hands can do and heads can know, but for the sake of the character developed by these means; for the sake of *being* a useful, right-doing man.

All admit the uselessness of culture without character, hence the school that does not make the forming of character its chief aim is not what it ought to be, not what it can be, not what it will be when the kindergarten spirit and principle enters into it universally; for in the kindergarten the forming and developing of character is the chief aim. The kindergartner cares much more about making a child

helpful, kind, and considerate, than about the number of mats he weaves, though the weaving of the mats is one means toward this very end. Her child-gardening does not consist in raising crops of paper chains, clay bird's-nests, colored mats, and sewing cards, but in bringing to flower growths of kindness, courtesy, industry, helpfulness, and unselfish action. She has to get out of her garden plot many weeds of selfishness, stubbornness, fretfulness, idleness, and the like; but she does not so often pull them up by the roots (a dangerous thing to do when seeds are sprouting) as crowd them out with flower seeds.

Everything must have a beginning. If character is the end of education, if it can be developed, formed, and built up by right teaching, there is a good reason for beginning at the beginning and sending a child to the kindergarten, where such teaching is the rule.

How is this threefold nature developed? The body is developed by happy, wholesome, hearty play, plenty of exercise and activity of every sort, marching, singing, gardening, gymnastics, and outdoor excursions, so ordered that mind and soul grow by their use.

The mind is developed by the gifts and occupations, which involve bodily activity and are made a means of character building.

The soul is developed by constant exercise in right doing. The kindergartner believes that the soul grows by exercise as well as body or mind; that to become unselfish a child must act unselfishly; that to become kind he must have constant exercise in acts of kindness. He must "learn through doing," here as elsewhere.

Every child has in him powers, possibilities, and capacities that are his alone, and unlike those of any other human being. He is like the seed which contains all of the future plant. In the right soil, with the right amount of air, sun, and rain, the seeds of power will grow and the child will become what God meant him to be. While at home, a child has the right soil, sun, air, and rain, perhaps. His parents are willing that he should be an individual, and in the happy freedom of a home atmosphere he grows and expands naturally during his first three or four years. If he goes to a kindergarten this kind of growth will go on, for there is a place in the child garden that is his alone. He is no more expected to be the child his neighbor is, or to do the exact thing his neighbor does, than two flowers growing side by side in a real garden are expected to put forth the same

number of leaves and blossoms. Each child has opportunity to develop *what is in him*.

But suppose, as the years go on, he does not go to the child garden, which has been tried and proved to have the *best* soil, the right amount of sun, air, and rain, and where the gardener has been trained for child culture? He will be very like a flower in tolerably good soil, with chance amounts of sun, air, and rain, in the care of a more or less skillful but untrained gardener.

The kindergarten stands for individual development; and knowing it, you will at least wish your child to have the training for a year or two, even if he does go to a public school later on, where the large number of children makes class work necessary. At least you will put the tender little slip in the right soil and in a sheltered, sunny garden, even if it has to be transplanted to the open prairie later, to grow there as best it can.

Another reason for putting a child into a kindergarten is that he must and will have the companionship of other children. It is right that he should. Man is by nature a social being, and a child can no more be happy without the companionship of his equals than his father can. In the kindergarten world, where he finds the society he craves, he gets in songs, stories, games, and work his first lessons in citizenship. These lessons are especially emphasized in the games he plays, as the principle underlying them is largely sociological. A child comes to the kindergarten from a home where for a long time he has been the center of a not always wise thought and observation. This is more or less true of all children, but especially true of an only child. He at once finds himself one of a number. While tenderly watched and cared for, he is of no more importance than any other; and yet the games cannot be carried to their happiest issue unless he does his part, unless everybody plays. When he refuses to play, as he often does at first, he is not allowed to reap the benefit of the united play of the others. This, of course, is after the first strangeness has worn off; for he is always allowed to be a guest and a looker-on for awhile if he wishes it; but he early learns in a small way that he must do his share of work in the world, whatever it may be.

The change from home to school is a hard one for many children. To a shy, sensitive, or nervous child the strain is often a great one. Even the normally hearty and healthy child, who goes gladly to school the first day, finds, after

the novelty wears off, that life is a very different thing all of a sudden from what it used to be. From a home life where he could move about at will, speak when he pleased, rest when he was tired, and change his mental attitude whenever he liked, he is plunged at once into a place where he must sit still, stop talking, work whether he feels like it or not, and keep his attention fixed in certain directions. It is time he should do these things, but they are all so new that it usually takes him some time to get mentally and physically adjusted to the new conditions. Often the process is a painful one to pupil and teacher.

To the kindergarten child entrance into school life is but a step, for he has acquired habits of obedience, order, self-control, and industry. Accustomed to the few simple rules of the kindergarten, he comes at once under the necessary discipline of school life. He is used to doing things in an orderly way and at the right time. He has learned to work quietly at whatever is given him to do. He has been taught something of the importance of punctual and regular attendance, or rather, his mother has, if the kindergartner has done her duty; and best of all, he has learned to *work*. The kindergarten is the wisest combination of work and play. At first, to the little four-year-old, it seems all play; but it glides naturally and easily into such real, earnest work as gives a child a power of application that he cannot possibly get at home, where the work given him must necessarily be haphazard and desultory.

The kindergarten child who works industriously at his paper folding or clay modeling because he likes it, will go into school with a habit of work that he will put into practice on his reading and writing. He has learned to observe, to think, to copy, to work. The other children have all this to learn, as well as the required amount of reading and writing.

Aside from the work of school preparation done for a child by the awakening and exercising all his faculties, a good kindergarten sends him into school life with clear concepts of form, color, number, position, direction, and other qualities learned from objects. He has, moreover, an inclination to *try* and a power to *do* whatever work is put into his hands. His originality has been allowed to express itself and has grown thereby. He has learned to talk by talking, and so is able to express himself with some degree of clearness. The teacher seldom gets from a kindergarten child the well-known public school answer, "I dunno."

The child who goes to a good kindergarten is indeed a happy one. His threefold nature is being daily fostered, cherished, and allowed to grow. His character is being so built up that he is learning to find his happiness in right doing and unselfish living. He is learning this by means of the *play* that is as natural to him as breathing. He is allowed to express his inmost self freely, to do what he can do, to try his own experiments, and find out things for himself. He has the joy of companionship with other children, and learns from them the lessons of each for all and all for each, that are to develop into a practical brotherhood of man. He is not only being led on the best possible path from home to school; he is not only being prepared for school, but he is daily being made happier in his home life, being fitted for later life, being prepared for eternity.

To sum up briefly:

1. The kindergarten develops the *threefold nature* of the child.
2. Its object is the formation of *character* by means of an harmonious development of body, mind, and soul.
3. This is accomplished by means of *play*, childlike *work*, and constant exercise in *right doing*.
4. The kindergarten recognizes and seeks to develop the *individuality* of each child.
5. It furnishes him with the *companionship* of his equals, through whom he gets his first lessons in citizenship.
6. It affords the best transition from home to school life.
7. It provides the best preparation for school life.
8. It strives to prepare the child not only for time, but for eternity, by enabling him to grow into what he *can be* and what God meant him to be.—*Katherine Beebe*.

FAIRY JUNE.

Who is this so lightly creeping
Over the grass where the buds lie sleeping,
Bringing the west wind soft and sweet,
Treading the earth with fairy feet,
Waking the birds to a sweeter song,
Lulling the stream as it flows along,
Making the whole earth smile and bloom?
Hark, while I whisper: 'tis Fairy June!

—*Annie McMullen, Toronto.*

OUR HOME CLUB.

How we organized, how we succeeded, why we organized, whose idea it was, where it originated, are questions which have been asked of us over and over again. We are a very simple organization of women, whose chief aim is our own development along those lines which all human beings crave. We began with a small circle of eight mothers, who were desirous of looking into the problems of child training along kindergarten lines. During the first two months of our existence our doors were opened to thirty-three other like-minded women, and we are adding in the same ratio every month. Our only executive is a chairman, treasurer, and secretary. The club has now extended its study to all topics pertaining to the home, as our name indicates. Committees are appointed from time to time, to plan work according to our growing needs. We have a charity committee, which the necessities of the past winter made imperative; also a music committee, which provides the program for an occasional evening session to which the families and friends of members are heartily welcome. Our regular meetings have been held once a week, in the hotel parlors of a suburban village. One dollar is the membership fee, and provides six lectures as well as admission to all open meetings. Our club was organized for self-help, but we early found that we were held together for larger purposes. It is easy to meet emergency duties, with clothing, food, and cheer out of the abundance of our own home as well as heart stores.

The sincerity of a band of women hungry for heart culture has called forth responses and generous coöperation from other busy women and men, such as our city of Chicago abounds in. No wonder that our growth as a club has been so marvelous in every direction! We are prepared to answer to one of the above questions: Our *idea*, like all contagiously good things, came from heaven. We hope now to do for others as we have been done by. We have given rise to an evening choral society for the young men and women of our community, and have found it quite a natural result to gather together the many unseen home talents which one by one have come to the surface through our social gatherings. We have had informal lectures on music, art, travel, child culture, sociology, temperance, woman's work, psychology, and other kindred topics. It has been our privilege to secure the best speakers and special-

ists, who, coming in the name of fellowship, have taught us the lesson of the ages. Sociability is the sunshine to intellectual and human growth.—*Mrs. S. B.*

AN OPEN LETTER.

I have been a subscriber to the KINDERGARTEN MAGAZINE since January, '94, and find much help from the reading of it. Surely there never was a time when we needed to reach the inner lives of our children and each other as now! My children are small, and whether I will succeed in perfecting them in this way I do not know; but so far I know they have a reverence for their mother and God. I am making myself young with them, enjoying what they enjoy, and teaching them to come to "mother" for all things their mind seeks to know; teaching them to look with holy, loving eyes on the origin of their birth. 'Tis difficult for those that have a false education to do this. The mother must first be taught to look on this subject with new and holy eyes; then we will be able to teach our sons and daughters those things that will save them many of the perplexities of this life, and will enable our daughters to be true, noble mothers.

We live in the country, but as much as possible I have tried to develop the higher nature of my children by the study of God through nature. There are such golden opportunities to teach them lessons of kindness and tenderness, of God's love and mercy, and to be interested in the smallest of his creatures. This spring we got soil from the woods for our flower beds, and in it was a snail. One morning I saw it moving with its shell, and it was a source of amusement and instruction "to see the snail move its house on its back." So we find many things for instruction if we watch for them. I know there are many thoughtful mothers that are anxious to help their children to the full possibilities of their lives, and we find so much in this magazine to make us thoughtful and watch for these little things. While we may find no rule to go by, we can be so awakened that we can take our own circumstances and environments and do much. I am teaching mine the very foundation principles of life, and raising them naturally in every way, as to food, clothing, and all, and I have found a great benefit from it. There is so much for all of us to know!—*Mrs. L. B. Skinner.*

A GARDEN.

(Written for A. H. C.)

I passed a beautiful garden
On the fairest of days in June,
Where the sweetest sound of singing
Floated out in a gladsome tune.
I heard there the gardener telling
All the flowers to upward grow,—
The lilies tall and violets sweet,
That grew in a long, straight row.
And truly 'tis a noble truth
That the gardener's lesson holds;
For my gardener was a woman,
And the flowers were little souls!

—*Esther Gill Jackson.*

THE following extract is from Chapter VIII, entitled Vortical Education, of "Symbolic Education, a Commentary on Froebel's 'Mother Play,'" by Susan E. Blow:

"I have likened the unfolding of the nursery songs to the life of a tree. In this conversation we see the branch of natural history shooting out from the great limb of sympathy with nature. In relating the isolated elements of her child's experience the mother necessarily becomes scientific.

"The category of our age is evolution, and the one question we ask of each object is how it came to be. Of our own coming to be, however, we know little or nothing. To most of us the first few years of life are a blank in memory. We wake to consciousness with definite feelings, thoughts, and tendencies. Whence sprang the feelings? How grew the thoughts? What fixed the tendencies? We ask in vain. Over the sources of life roll the silent waves of unconsciousness, and memory loses itself in a beginning when 'all was without form, and void, and darkness was upon the face of the deep.'

"How much it would add to the power and beauty of our lives if this lost connection could be at least partially restored! Should we not better understand what we are if we knew how we came to be? Might not a wise and tender mother, by watching her child, behold the dawning of his conscious life? Might she not, by sacredly guarding in her heart his small experiences, reconstruct for him the past he cannot remember? Should not the first history a child learns be his own?"

FIELD NOTES.

Louisville, Ky.—All things worth attaining demand effort; struggle gives strength; and the past year of financial struggle has proven the strength of the kindergarten work in Louisville. A business man prophesied last summer, that charities would have a hard time in Louisville this winter; necessities would demand all the money. 'But there have been cases where persons have kept up [their charities and dispensed with what before were considered necessities. The kindergarten work in Louisville has never been in better financial condition. The year now closing has been one of continued effort in all directions — effort which has been amply rewarded. There are eight free kindergartens under the Free Kindergarten Association of Louisville, and nine private kindergartens under graduates of the association. When the founder of a great work leaves it to other hands, it is always a critical moment for the cause. Miss Anna E. Bryan, who started the work in Louisville seven years ago, was a born trainer of women, knowing how to pick and choose her girls, seeing all the possibilities of minds and personalities with which she had to deal. Owing to this first training, one of the noted points of the work in this city has always been the loyalty of its supporters and directors and principals to each other and to their training class. This point of work without friction has been illustrated by Miss Patty S. Hill, the present training teacher, in her work with her former co-principals and classmates. The work has gone smoothly on the entire year; not once a sign of jealousy or unkind criticism. And a house founded on the rock of internal peace and trust in each other and loyalty to the truth can but stand. At the annual meeting on Saturday, May 11, 1894, the yearly reports were most gratifying. Miss Hill, the present superintendent of the free kindergartens, gave an encouraging statement of the year's work. She has kept the standard of class work and practice work up to the highest average attained in the past, and not content with this, has had the three classes — junior, senior, and post-graduate — do some very original and interesting work. Miss Patty Hill is a born teacher and kindergartner, trained by Miss Bryan, full of ideas, constantly studying, experimenting, and investigating new methods in art and science. This prophet of the "new education" is not "without honor in her own country," and all Louisville's best educators are glad to know that Miss Hill will be with the Free Kindergarten Association in the new year beginning September, 1894. The training classes have been larger this year than ever before, there being more applicants for the February class than could be received.

The West and South contribute largely to these classes, and never before have there been so many kindergarten students from other states at the Louisville school. The ladies of the association have decided that it is time to use a building or purchasing fund which has been gradually accumulating, and have purchased a beautiful building with good yard—240 E. Walnut street, only a few squares from the old parent kindergarten. This new house will be the headquarters of the association. A kindergarten will be in daily operation; Miss Hill's private office and class rooms will be in this building; also a boarding department for those young ladies in the training class whose homes are at a distance. This "Kindergarten Home" is destined to be a very popular work, many donations of linen and furniture having been already received. There will be a matron in charge, a housekeeper, and competent servants. The need of such a home has been keenly felt, and now that it is at last a reality, it is very certain there will be more students from a distance. The training classes and principals of the free kindergartens have had lessons this winter with Miss Mari Ruef Hofer, of Chicago, who has helped us over many hard places and given us truth through living, vital music. Her short stays with us have been an inspiration, and the tone of her work is felt, seen, and heard in all the singing in the free kindergartens of Louisville. It is probable that she will take charge of more work in Louisville along the same lines. Miss Hofer is a woman who believes in the individual and his right to be himself; and her living of her own true self has been an example to many a girl, when she knew it not. The number of visitors to the kindergartens from a distance has been very large; on the register of one kindergarten alone were found the cities of Boston, Philadelphia, Brooklyn, New York, Chicago, Sacramento, Jacksonville, and Cincinnati, while seventeen states were represented. Missionaries from other countries have spent days investigating the Louisville methods, and have in nearly all cases expressed themselves as delighted and helped by the work seen. The prospects for next season are most encouraging. With Miss Hill in charge of the training class, Miss Hofer in charge of the music, and others to give lectures on art and the sciences, the Louisville work may well hold up its head and take its place in the first rank, accorded it throughout the length and breadth of the land.—*Finie M. Burton.*

Hannibal (Mo.) Kindergarten.—For the past four years we have had a private kindergarten in our city, conducted and taught by Miss Josephine Jackson. One year ago she left the little institution in competent hands, and went to St. Louis to complete her studies in the work. While there has been a gradual growth in numbers and in general public interest, it has not been as yet sufficient to rightly compensate Miss Jackson for her very efficient work, and to give the children of the city the benefit of that training which is every child's birthright. Miss Mary C. McCulloch, of St. Louis, visited Hannibal on the 10th of March, and

presented the claims of the kindergarten as a whole to the people. She said if they could not take it into the public schools as yet, the next best thing was to form an organization. It was suggested that we secure subscribers to send children who could not otherwise have the benefit of such training. From the time of this visit began a new era in the kindergarten at this place. New interest, wider interest, and enthusiasm were manifest. Miss McCulloch was asked to return April 28. In the afternoon of that day she held a mothers' meeting, which was well attended. Miss McCulloch addressed the meeting at length, explaining Froebel's Mother-Play Book, and showing how the principles taught in it are the basis of the kindergarten. She unfolded the truth of one song as typical of the whole,—“The Light Bird,” and its beautiful motto,

“Early this truth to thy child must be told:

All things that charm him his hands may not hold.”

In the evening of the same day a meeting was held at which speeches were made by representative men of the city,—the president of the school board, lawyers, ministers, teachers, judges, etc. Miss McCulloch followed these with a few remarks delivered in her own bright inimitable way, and then the organization was formed. Officers were elected for the various departments,—officers who will work,—and we feel safe in saying that better things are in the near future for our Hannibal kindergarten.—*Mrs. B. W. Fielder, Sec.*

A Year's Résumé of a Great Work.—The Kindergarten Association of Grand Rapids, Mich., has just closed its third year of work. The annual reports show remarkable progress. The membership of the association has nearly doubled during the past year, and the training school conducted under its auspices now enjoys a three years' course, the first and second years' work being certificate courses, and the third the diploma and normal course. There is now a demand for an *alumni* class or society in which normal students can still continue studying. The total enrollment in the three classes is fifty-one students. The school is particularly fortunate in enjoying the services of Mrs. Lucretia Willard Treat as principal, whose generous spirit and high thought in the work is so largely the motive power that has placed this training school on its present basis. There has also been organized in her charge a teachers' class, meeting weekly, composed of teachers of the public schools and the students of the public primary training school. She also conducts a class for mothers, Sunday-school workers, and all interested in true child culture, known as the “Froebel Study Class.” Public meetings are held often by the association and by these various classes. In the work of the training school Mrs. Treat is assisted by Miss Hester P. Stowe, who also directs the private kindergarten conducted under the auspices of the association. But the general interest in the work is not confined to Grand Rapids alone, nor even to Michigan. The Macedonian cry comes to Mrs. Treat from many quarters, and with

the true Froebellian spirit of loving service she responds to many calls. During the past year several Michigan cities have enjoyed regular series of weekly talks from her,—namely, Dowagiac, Kalamazoo, and the Sanitarium at Battle Creek. In addition to these regular classes Mrs. Treat has presented the work at teachers' institutes and associations at Jackson, Saginaw, Flint, Wayland, Bay City, Lake View, Coldwater, Greenville, and Cadillac, and given addresses at Lake Odessa, Sparta, Saranac, Ionia, and Howard City. Four weeks of each summer are also given to work at Bay View, Mrs. Treat having charge of the kindergarten department of the Bay View Assembly. Engagements outside of Michigan have been met as follows: Under the auspices of the Woman's Educational and Industrial Union of Columbus, O., Mrs. Treat has given a series of four weeks' work at intervals during the year to the Columbus Kindergarten Training School; upon invitation of the Board of Education of Duluth, Minn., a series of ten talks in Duluth; also similar series for the kindergarten study classes of the Home for Christian Workers at Albany, N. Y., and at Pittsburgh, Pa. Addresses have been given at Cohoes, Utica, and Wellsville, N. Y., and at Newark and Salem, O. She reports a growing and most encouraging interest all along the line. Just at present many are looking forward with pleasant expectations to a recently added feature of the work at Grand Rapids,—a summer school, conducted on the same plan as the training classes, the course including the study of the gifts, occupations, songs, games, and stories, given as completely and thoroughly as in the regular training course, with work also in Froebel's own book, "Mutter und Kose-Lieder," which contains his highest or spiritual thought of the kindergarten. This book is made the basis of all Mrs. Treat's training and study. One special advantage of this summer school is the fact that teachers and others who cannot take a full year for the study can, by attending this school for a series of summers, of two months each, in time receive the full certificate course the same as those in regular training. Also, students of previous study in other schools can enter advanced work, and there will be the benefit of daily practice work in the kindergarten with the children, a number of the Grand Rapids kindergartens, both free and private, being kept open for that purpose. The summer term opens July 5, and closes in September.

A Kindergarten Summer School.—For several years the Chicago Kindergarten College has been asked to give its course of study in concentrated form in a summer school, that public school teachers who are engaged in regular work through the school year might avail themselves of it. For the first time a summer school has been organized and a course of study planned which will give teachers the principles which underlie the kindergarten, and the very cream of the training, which will be of the greatest help to all teachers of young children. This course of study has been planned by Mr. Denton J. Snider and Miss Elizabeth

Harrison. Mr. Snider has been a colaborer with Dr. William T. Harris in all his fine plans for improving the course of study in the public schools and bringing about more rational and philosophic methods in these schools. Mr. Snider's method of studying great literature will be given in this summer school, and illustrated by twelve lectures on Shakespeare, thereby enabling teachers of literature, and those desiring the broader culture which such study brings, to prepare for further individual study of higher literature in general. Shakespeare is the genius, the master, to whom the whole English-speaking world must bow, therefore is he selected from the great poets. Miss Elizabeth Harrison will give ten lectures on the Mother-Play Book, the great text-book of the kindergarten. She will amply illustrate from this book how Froebel's "principles of education" can be applied in the home and in the public schools as well as in the kindergarten. This course has been listened to by hundreds of teachers and mothers in our large cities in the last two years. Miss Harriet Niel, for twelve years a student of Miss Susan E. Blow, will give a course of ten lectures on "Symbolic Education." Miss Niel will also give detail work of the psychological side of the Mother-Play Book. Miss Grace Fulmer, for seven years connected with the Kindergarten College, will give ten lessons on the theory and practical work with the gifts, for advanced kindergartners, also the application of the hand work to the public school room. Twice a week the games will be played by all students desiring to learn how *play* can be made a means of education. Mrs. Ruth Kersey, formerly professor of literature in the Indiana State Normal school, will give a course of twelve lectures on the critical study of the English language. Mr. Charles Scott, who has made the science work of the St. Paul public schools famous throughout the whole country, will give a course of ten Field Lessons on Botany. Mr. W. W. Speer, author of "Form and Number Work in Educational Psychology of Mathematics," will give two courses of lessons on the Psychological Method of Teaching Form and Number to Children in the kindergarten and in primary grades of public schools. Miss Eleanor Smith, the composer (pupil of Professor Julius Hey, of Berlin, the greatest trainer of the voice in Germany), will give lessons in vocal music with reference to introducing the best method of voice culture into public schools. Miss Martha Fleming, teacher of physical culture in the Kindergarten College, will give lessons on the training of the body.

WHILE the great increase in the establishment of kindergartens in the large cities of the North and West must be encouraging to those looking out upon the whole field, still more so must be the news from outlying provinces of their spread and gain in popularity. In and near the centers of great progress in every direction, especially in that of education, we look naturally for enthusiasm among the many workers, and for the results that must follow combined effort. But when only a few in a

community are interested in a cause, it needs an especial endowment of grace to accomplish anything. Such grace, they feel, has been vouchsafed the promoters of the free kindergarten in the city of Galveston. Less than a year and a half has elapsed since the first free kindergarten was established here, and at that time a private kindergarten was discontinued for want of sufficient patronage. There are now in the city two flourishing private kindergartens conducted by Miss McBride and Miss Warner. The success of these is in many respects due to the opening of the free kindergarten, as they are largely patronized by those who contribute to the support of the latter charity. In January of last year the free kindergarten was opened with about thirty pupils, and by dint of great effort fifty pupils were secured. This reluctance to send the children has been so successfully overcome, that even with an enlarged room and increased facilities in every respect, more little ones are brought than can be received. This good work, inaugurated under Miss McBride, has been efficiently continued by Miss Wakelee. Though comparatively new in the work, she seems imbued with a spiritual insight into its meaning and the needs of the children. Under her guidance are five assistants, to whom she has communicated her own zeal and enthusiasm. The enrollment at present is seventy-five; but owing to unusual sickness among the children, the average attendance has not exceeded sixty-five. The kindergarten is located in the vicinity of large mills; in fact, the use of the building occupied has been donated by the manager of the mills. From the first he has given it his cordial support, and acknowledged the good effect apparent among his employees only a few months after its establishment. When recently asked for a larger building he most gladly put one at the disposal of the association, again testifying to the improvement among his people, traceable to the kindergarten in their midst. Twice during its short existence pupils have been transferred directly to the lowest grade of the public school. The last having had longer training, were, as a rule, especially satisfactory to the teacher receiving them. The entire sympathy of the superintendent of the city schools, and other prominent citizens, fosters the hope that in a short time the kindergarten will become a part of the free school system of Galveston.—K. C. R.

A Sketch of the California Kindergarten Training School.—Organized in 1880, this training school is now almost a venerable institution, though it has as yet little of the decrepitude of age about it. It has graduated 339 kindergartners, who are doing pioneer work in free and private kindergartens from the north to the south of California, and through Washington, Oregon, Nevada, and Arizona, while some of them have even crossed the Rockies and invaded eastern soil. Mrs. Kate Douglas Wiggin, the founder of the training school, remained in constant connection with it until 1887. Then beginning to devote herself more exclusively to literary work, she relinquished her position to her

sister, Miss Nora Smith, who for four years had been her assistant. Mrs. Wiggin gave an annual course of lectures in the training school until 1892, and still remains in touch with the work, sending the class occasional papers on educational topics, and giving her advice and assistance whenever needed. In 1888 Miss Marie Light (now Mrs. Marie Light-Plisé) became Miss Smith's assistant, and has remained with the school until the present day, enriching the instruction with her artistic taste and unusual musical ability. Miss Smith has been forced by illness to be absent from her training work eight months of the year just past, but her place has been satisfactorily filled by Mrs. Plisé. Whatever things Mrs. Wiggin and Miss Smith have neglected, omitted, or done unwisely, they have never failed to impress their students with the gravity and importance of their work, nor to kindle in their spirits a steady light from which many another has caught the sacred fire. The following is the course of study in the training school, and synopsis of work done in each branch:

Study of "Mutter und Kose-Lieder" continued throughout course, beginning with analysis of each separate motto and picture, passing to classification of songs, with essays upon one or more, and concluding with a series of lectures by the principal; study of pedagogy continued throughout course, with monthly talks by principal on the great educational reformers; one term's work on psychology, using Jerome Allen's "Mind Studies" as a basis, supplemented with original work by pupils and talks by principal; weekly lessons in Delsartean theory and practice, by assistant teacher; lectures on the Froebel gifts and occupations, supplemented with original work by pupils and additional readings by assistant teacher; books of work with original designs in all the Froebel occupations; practice in the games, singing, story-telling, clay modeling, and giving of model lessons continued throughout the year.

THE Kindergarten Institute, coöperative with the "social settlement" of the University of Chicago, is a new institute of Froebellian training for women, including in its scope all phases of child culture. The directors are Mary Boomer Page, Frances E. Newton, Annette Hamminck Schepel, Lucretia Willard Treat, Mari Ruef Hofer, Carrie C. Cronise, Ethel May Roe, and Amalie Hofer. Its *regular kindergarten study classes*, limited in number, will be organized Monday, October 1, 1894. Its course will cover two years, and includes one year of systematic service under competent direction in the active kindergartens. *The supplementary study class* is arranged to meet the requirements of students who have had previous training and experience, and who desire additional study for a few weeks or months. Students will be received in this class at any time during the year. The greatest attention will be paid to the individual capacity and needs of each student. The entire training will be presented from the standpoint of the family, and opportunity will be furnished for practical experience with children in the home and day nurseries, as well as in the kindergarten. A limited number of students will compose each study class, in order that the family character of the work may be preserved, and to admit of fellowship between students and directors. The aim in every branch of the

work is to forward individual growth in intuitional, spiritual, and intellectual power, also in the freedom and control of the body, and the application of this power to the training of children. All departments of study essential to the sound training of the kindergartner will be thoroughly provided, including practical psychology; study of Froebel's Mother-Play Book; study of the applied arts; vocal and instrumental music; natural, social, and domestic sciences; also such special lectures by eminent professors, of the University of Chicago and others, as shall be deemed profitable to the immediate growth of the students. *Parents' study classes*, also an *institute for Sunday-school workers*, will be organized early in the year. Apply for application blanks and further information, as to terms, conditions of admission, living arrangements, etc., addressing any of the following directors: Mrs. Mary B. Page, 2312 Indiana avenue, Chicago; Miss Frances E. Newton, 2511 Michigan avenue, Chicago; or Miss Amalie Hofer, Woman's Temple, Chicago.

THE Minneapolis Kindergarten Association was formally organized June 23, 1892: Previous to this date several preliminary meetings had been held for consultation and for the purpose of awakening public interest in the establishing of free kindergartens in the city. It was deemed advisable to begin the work by establishing a normal training school for the preparation of kindergartners, and in this connection maintain only one kindergarten at first, the number to be increased as soon as practicable. Mrs. Elsie Payne Adams, who had been with Mrs. Putnam, of Chicago, for several years, was engaged to superintend the work, and early in October, 1892, the training school opened with a class of twenty-one young ladies, the kindergarten having an enrollment of about fifty children. A class for advanced study of kindergarten work was also organized, and this soon counted among its members many of the private kindergartners of the city, and also several teachers from the public schools. The active work of the association has been carried on through three principal committees,—the Finance Committee, which raises the funds; the Educational Committee, which furnishes lectures, parlor entertainments, and everything pertaining to the advancement of the new educational ideas; and the Supervisory Committee, which, with the superintendent, has the direct management of the kindergartens. In spite of the hard times our Finance Committee has succeeded in keeping enough money in the treasury to meet all expenses, and the number of kindergartens has increased to three, all large and flourishing. Miss Jean MacArthur has been our superintendent the past year, and will be next year. The training class, which graduates June 1, numbers some thirty young ladies. The total enrollment of children during the two years has been about six hundred. One aim of this association is to assist in forming public opinion in favor of introducing kindergartens into the public school system of our city. The officers are, Pres., Mrs. Geo. H. Miller; First vice pres., Mrs. H. P. Nichols; Treas., Mrs.

Geo. B. Shepherd; Rec. sec., Mrs. J. C. Cook; Cor. sec., Mrs. Luth. Jaeger; Chairman Finance Com., Mrs. R. H. Passmore; Chairman Educational Com., Mrs. D. F. Simpson; Chairman Supervisory Com., Mrs. A. Ueland.

THE American Congress of Liberal Religion, which was held in Chicago the fourth week in May, 1894, was one of the most significant meetings ever held in our country, second only to the great Parliament of Religions. This congress is older in conception than even that world-famous parliament, as it came from Rev. H. W. Thomas, Professor David Swing, several of the prominent Universalists and Unitarians, and some Jewish rabbis — the most prominent of whom has been Rabbi Emil G. Hirsch of Sinai Temple, Chicago, where the congress was held. The idea of unity has taken deep hold of the twentieth-century mind; the new century is already born into the mental world. The nineteenth century developed the individual, the ego; the twentieth century will surely bring the innumerable egos into a unity of purpose. This congress was positive and constructive in tone, as well as powerfully theistic. "I believe," were the words from all. A permanent organization was effected, with Rev. H. W. Thomas as president. The scope of the religious, educational, and literary work of this large and wealthy organization will be very great. If it will incorporate the kindergarten into its very foundation it will be a complete, a whole thing, able to construct a new world, for the kindergarten principles are the most complete statement of belief in God and faith in the divine possibilities of humanity yet made. The prophetic feature of the congress was the reception given it by the Standard Club (Jewish), where hundreds of prominent Christian ministers were the guests of one of the strongest Jewish organizations in the world. The name of the permanent organization was recommended to be "The American Congress of Liberal Religious Societies," and the report suggested that "its purpose should be believing in the great law and life of love to unite in a larger fellowship the existing liberal societies in social, educational, industrial, moral, and religious thought, on a basis of common substance and spirit; not only to unite existing societies, but to form new ones and bring about a closer relationship of all denominations to resume universal unity, co-operation, and fellowship in the church of humanity."

Sketch of Kindergarten Work in St. Paul.—The first kindergarten was established in St. Paul almost by accident. A kindergartner who had just come to St. Paul, substituted in the second grade of the Sibley school, and used her kindergarten methods in that work to so great an advantage that the principal, a firm believer in the kindergarten, after much effort succeeded in having a room in her building fitted up as a kindergarten. This was in February, 1892. So popular did the new kindergarten become, and so many friends did it make, that despite

much opposition the superintendent and board of education decided to open twenty kindergartens the following September. That number of rooms was fitted up, accordingly, in various parts of the city, while a kindergarten training department was added to the teachers' training school. Although mistakes were made the first year in adapting the kindergarten to the public schools, and to children five years of age, nevertheless the kindergartens became the most popular department of the public schools, and those who had been bitterly opposed to their establishment became their firmest friends. At the close of this, their second year, they are in a flourishing condition. The training school has graduated ten kindergartners, three of whom are now serving successfully as directresses, while the remainder are assisting in the various kindergartens. The work is carried on in the training school by the following teachers: Miss Darrah, the principal, psychology; Mrs. C. L. Place, science and physical culture; Miss Gertrude Stoker, drawing; Miss Mary Hanchett, primary methods; Miss Antoinette Choate, model kindergarten; Miss Frances Montgomery, music and the theory of the kindergarten. The kindergartners at present being drawn from a great variety of sources, no one school predominates; but there is one spirit throughout, striving for the ideal. There is a kindergarten association, the officers of which are, president, Miss Choate; treasurer, Miss Green; secretary, Mrs. Passage; executive committee, Miss Brooks, Miss Montgomery, and Miss Choate. Several mothers' classes have been organized in various parts of the city, the largest of which, numbering about fifty, is under the direction of Miss Choate.—*E. M. D.*

Editors KINDERGARTEN MAGAZINE:—The paragraph concerning "Hawaiian kindergartens," in the department of Field Notes in the KINDERGARTEN MAGAZINE for May, 1894, suggests that you are probably not aware of the exact *status* of the kindergarten at the Islands. A recent conversation on this subject with the principal of a preparatory school near Honolulu, leads to the conclusion that it is safe to say that the majority of the teachers in the schools referred to in the quotation from the *Star*, have *not* had the kindergarten training. It is true that a few graduate kindergartners have gone to Honolulu from the Pacific coast; but on the other hand, the importance of thorough training is apparently not appreciated by all, for this same lady, while holding a different position and teaching younger children, was asked to introduce the kindergarten gifts and occupations in her work. Having had no training in their use, she wisely declined. In further proof, here are some sentences from the letter of another friend, long resident in the Islands and for some years engaged in missionary work there. She says: "As we have no foreign missionary lady now in the field, we have taken up what perhaps might be called home work, for the Chinese, Japanese, Portuguese, and Hawaiians. There is mission work being done for all these by our board. We have Bible readers, and of late

have been starting free kindergartens for each of these nationalities; next year we expect to add another for poor white children. Diversity of language makes it necessary to have many schools. If —— [a graduate kindergartner] was here she could help us much, as we lack trained teachers. —— has taught the —— kindergarten; this is her second year. By study and some instruction from chance opportunities she has done wonderfully well. She longs for a full course of instruction, but cannot go to San Francisco for it." With all respect for those who seek to help these many little children, and due appreciation of their labors, one cannot but regret that these kindergartens are not conducted by those to whom proper training has given an insight into the real philosophy of the kindergarten, and so the power to make their work of the sort Froebel meant it should be.—*M. L. S.*

THE close of the school year finds the work of the Chicago Free Kindergarten Association continuing to prosper. On June 15, diplomas will be granted to thirty-four young women, and certificates, which are presented at the close of one year's course of study, to thirty-one. No certificates will be given after this year, however, since the course has been extended to cover two years, and the certificate course, as such, abolished. It is an encouraging fact that of the eleven graduates of the February class, seven secured positions or engaged in private kindergarten work on their own account within a very few weeks. There are at present sixty students in the first-year classes. The special features of this year's work have been a series of ten lectures upon the History of Art by Mr. Geo. L. Schreiber, and monthly talks from Dr. F. W. Gunsaulus upon the Development of the Race as Pictured in Bible History. There has been also a class in the study of primary methods, made up of the principals of the kindergartens and other graduates, and conducted by Miss Sarah Griswold, of Cook County Normal school. A number of social gatherings among the students and workers have tended to bring all into closer sympathy and harmony in their work. Three new kindergartens have been opened in the course of the year, so that now there are twenty-two free kindergartens under the auspices of the association. It has been possible this year to bring the children in closer contact with nature than ever before, and to make it more than ever the subject of work and play. There are in connection with three of the kindergartens real outdoor gardens of which the children take entire charge. Friends of the association and any others who are interested are invited to attend the commencement exercises, which will be held at Armour Institute, June 13, at 8 P. M. Miss Eva B. Whitmore, the superintendent, will read a report of the work of the association in all its departments. The address will be given by Colonel F. W. Parker, —subject, "Possibilities,"—and the certificates and diplomas presented by Dr. Gunsaulus. New classes will be organized in September, as

usual. The position of principal of the training class will be filled the coming year by Miss Anna E. Bryan.

Free Kindergarten Movement at Springfield, Mass.—One year ago there was only a mild interest in kindergarten work in this city, and on the part of not a few influential people a notion that it was not adapted to this locality, whatever it might seem to accomplish in other cities. An experiment had been made, with unsatisfactory results, and the depressing effect lingered for years. However, the right time was at hand, in spite of indifference and discouragement, and the good cause was rescued by what Matthew Arnold calls the "saving remnant." The movement began in the urgent appeal of one woman to her pastor, proceeded through his advocacy of the undertaking, came to successful operation through the generous gifts of a score of benevolent and intelligent men and women, and culminated in the grant of rooms in one of the public school buildings. The kindergarten was opened in a district containing many needy families, in charge of two rarely gifted and well-trained teachers. They canvassed this section of the city, explaining to mothers what would be freely undertaken for their children, and easily obtained a score of neglected boys and girls for the opening day. During the year the roll was increased to fifty; and with these as material to work upon, they have demonstrated to the public not only the desirableness of such a course of instruction, but its absolute necessity. Many of the children were unaccustomed to order, or even cleanliness; they had no power of attention and no disposition to right living. The change wrought by six months of skillful training according to the most approved methods of the kindergarten, demonstrated the value to the public of such a department of instruction, and the school board has voted to adopt as a part of the public system, the movement which began in private enterprise. With the beginning of the new school year free kindergartens will be opened in at least four sections of the city, and the friends of this most Christian and beneficent cause may be assured that another city has been permanently added to the list of those that care for the little ones of society.—*E. G. Selden.*

THE Chicago Kindergarten Club held its opening meeting November 4, 1893. On account of the illness of the lecturer announced for the day, the regular work of the club was deferred one week. On November 11, Professor Starr, of the University of Chicago, began a course of six lectures upon "Some Early Steps in Human Progress," which were well attended by an enthusiastic audience. At the close of these a serious problem presented itself. A year of financial depression caused a decrease in the membership of the club and a corresponding lack of funds, so that the anticipated program for the post-holiday period could not be carried out. Through this emergency, which called for the most earnest thought on the part of the officers and members, came a series

of lectures which extended over a large area of thought. At no time was a subject presented which did not arouse a desire for deeper research and lead to helpful discussion. It is a matter of great satisfaction that so much interest was manifested not only by members of the club but by friends of the kindergarten cause, who gave their services in most delightful talks and lectures. The following was the program for the year:

Nov. 4, 1893, opening meeting; Nov. 11, Prof. Starr, "Food-getting and Fire-making"; Nov. 18, Prof. Starr, "The Stone Age"; Nov. 25, Prof. Starr, "Dress and Adornment"; Dec. 2, Prof. Starr, "Gesture and Speech"; Dec. 9, Prof. Starr, "Writing"; Dec. 16, Prof. Starr, "Myths and Mythmakers"; Jan. 6, 1894, "The Higher Ministries of Contemporary English Poetry as Illustrated in A. Tennyson," Dr. Gunsaulus; Jan. 20, "Music," Mrs. Putnam, Miss M. Hofer; Feb. 3, "Economics," Mrs. Ellen M. Henrotin; Feb. 17, "Color," Mr. Geo. L. Schreiber; March 3, "The Sociological Aspect of Personality," Prof. Graham Taylor; March 17, "Child Study from a Musician's Standpoint," Prof. Cady; April 7, "Social Settlement Work," Miss Jane Addams, of Hull House; April 21, Froebel birthday celebration at Cook Co. Normal; April 28, "Games," Miss McDowell, Miss Beebe, Mrs. Shortall, Miss Alice Temple; annual meeting.

—*Mary J. Miller, Rec. Sec.*

THE Housekeepers' Class, under the Silver Street Kindergarten Society, reopened in July last year, having two classes with an average attendance of sixteen pupils each, ranging between the ages of nine and fifteen. The classes took up the branches of housekeeping, sewing having been introduced, each girl having her workbasket and work: On sewing days there is ample time for conversation, when confidences are imparted. One of our improvements this year has been a little book, which we have called "The Economical Recipe Book." Our bread recipe was found in this way: Five little girls each baked a small loaf of bread and brought it in. After the games, "Waiter Girls," "The Cook," etc., the older girls retired to the teachers' lunch rooms and watched, while one little girl set the lunch table for four people. Her work was sternly criticised and then tried by another, then another, until complete and perfect, when we sat down to lunch, some of the children serving as waiters. The bread was sampled, and the girl who brought the best loaf gave her recipe, which was placed in our book for further use. Luncheons not only give great pleasure to the class, but prove very clearly the value of the term's instruction. One motherless child of thirteen performs all the housework for her father and brothers. Others have inaugurated reforms in the family methods, have brought new ideas to sweeping, ironing, etc., and many mothers testify to the great practical worth of the weekly lessons.—*Grace E. Pierce, San Francisco.*

MR. F. M. BETHMANN, of Dorchester, Mass., has undertaken the preparation of color prints from Froebel's Mother-Play Book illustrations. The first from the press is that of the "Grandmother and Mother." The central family group is well colored and very suggestive, while the many lesser families of bird, beast, fish, insect, and fowl

are realistically grouped about the picture. Froebel's work as now illuminated, will be a decoration for the kindergarten and schoolroom, as well as for the home and nursery, and will hold its place on the walls, a source of constant delight to the children, as well as a silent teacher. The lesson will be conveyed to the children just as the great teacher, Froebel, wished it to be, they unconsciously feeling the quiet influence of the families represented as living in perfect harmony. The picture will also furnish talks and observation lessons for mothers and caretakers of small children, as well as for infant classes in Sunday schools, where many lessons can be drawn from it and many lovely songs can be sung in connection with it. Size 22 x 30 inches, mounted on cloth, bound on top and bottom by tin, with rings to hang it. Price, mounted on cloth, \$1.25; unmounted, \$1. The following pictures from "Mother-Play" are now in preparation to be issued in same style as above: "The Coal Miner," "The Wind," "Grass Mowing," "Pigeon House."

THE National Educational Association of the United States meets at Asbury Park, N. J., July 6 to 13, 1894 (council, July 6 to 10; general association, July 10 to 13). The Official Bulletin, issued about May 15, was sent to all individual addresses furnished to the Bulletin Committee. The program of the kindergarten department is as follows: "The Psychology of Froebel," by Caroline M. Hart, Baltimore, Md.; "Life Principles in the Kindergarten," by Annie M. Bryan, Louisville, Ky.; "The Necessary Relation between Kindergarten and Primary School," by Lucy Wheelock, Boston, Mass.; "Self-activity," by Elizabeth Harrison, Chicago, Ill.; "The Value of Organization," by Sarah J. Cooper, San Francisco, Cal.; "The Related Development of Morality and Intelligence in the Kindergarten Idea," by Mary McCulloch, St. Louis, Mo. The papers given in the art department are "Art Education and Manual Training," by J. Liberty Tadd, Philadelphia Public Industrial School; "Color in Public School Education," by Mary Dana Hicks, Boston, Mass.; "Perspective in Public School Education," by D. R. Augsburg, Salt Lake City, Utah; "Elementary Art Education in the Public School," by W. Bertha Hintz, New York Art School; "Modeling in Public School Education," by Elizabeth C. Kent, Minneapolis, Minn.

Omaha, Neb.—At our last meeting in March (as a Froebel society) we listened with great pleasure to Rev. Dr. Duryea, of our city, upon "Principles of Kindergarten"—a regular psychological talk. He took the infant from birth, and gave us much to think about. On the 14th of April we all welcomed Miss McCulloch, and were pleased to find that the many primary teachers whom we had invited to come felt that they had had their clearest view of the kindergarten and its work, and the connection between it and their work. After holding her audience completely for over an hour, questions were solicited upon what she had said, or any in reference to the work in any way. A number of practi-

cal ones were answered in a satisfactory manner to parties concerned. In the evening an informal reception was given Miss McCulloch at Commercial club rooms, which was fairly well attended in spite of the pouring rain. The time was spent in social chat, and the guest of the day recited a pretty story to the assembled members as they formed an almost unbroken circle about her. After a brief explanation of how and why we should study "Die Mutter und Kose-Lieder," the closing hour had come. Good-bys were said, and all realized that they had received great inspiration.

It will be very joyous news to the whole body of kindergartners to know that there is an effort being made to establish free kindergartens and *crèches* in Jerusalem, the city where the founder of Christianity (and of the kindergarten also) gave to the world the immortal principles of life that must ultimately govern every nation and race as well as every individual. The Rev. Abraham Ben-Oliel, with his wife and daughter, is now in the United States for the purpose of interesting our Christian people in this very important work. The kindergarten should be introduced into every missionary field in the world, home and foreign, for it touches the taproot of both individual and national life. Jerusalem is being flooded with the exiled Jews from Russia, and their condition is often pitiable. As this is an unusual opportunity for all those kindly disposed toward foreign missions to exercise their charitable intentions, we give the address of the very able and most excellent missionaries. As Mrs. Ben-Oliel is going to interest the mothers in the kindergarten, we give her name: Mrs. Ben-Oliel, 10 E. Twenty-third street, New York City, care of Rev. Dr. Rice.

THE boys' library of the Silver Street Kindergarten Society, in its second year, has enrolled 1,050 readers, the daily attendance averaging sixty boys, of all ages from five to twenty-one years, no one being denied an entrance who is willing to comply with the simple requisites of cleanly appearance and good behavior. All the current books of interest and profit, and some of the standard works, have been diligently read and studied. During this year of stress, when men have been without employment, the library has been of great service in the homes of the boys. The lads have tried to select "books that father would like," and often asked advice in the matter. The girls, too, have eagerly read their brothers' books, and manifested so much interest in the library, that arrangements are hoped for in the future that may give them a personal share in its benefits.—*Helen G. Ames, Librarian, San Francisco.*

The Bay View Summer School for Kindergartners.—For several years the Bay View Summer School for Kindergartners has been in a condition of unusual prosperity and good work. Mrs. Lucretia Willard Treat is at the head of the school, and that is enough to attract teachers and kindergartners. Mrs. Treat is aided by a body of trained instruct-

ors, and the school has a large kindergarten where students may study and take part in the actual work. The ample rooms, with balconies and equipment, are said to be finer than those of any similar school. There is a large mothers' class that is very popular. The school is one of the six schools in the widely known Bay View Summer University, of Michigan, and Bay View is one of the most interesting places in all the world. Information may always be obtained by addressing J. M. Hall, Flint, Mich. Ask for the *Bay View Magazine*.

WE regret that we have not a report of the St. Paul and Minneapolis kindergarten meetings and lectures which took place in April. Miss Elizabeth Harrison, and Miss Amalie Hofer, the editor of this magazine, were in attendance and report large audiences and great interest manifested. Miss Hofer was very busy with many lecture engagements to fill, editorial duties, and at the same time was getting ready for a four months' leave of absence in Europe, whither she has already gone in the interests of this magazine. Miss Harrison also had many lecture engagements which took her to distant cities, and her duties during the closing weeks of her training classes are always heavy. The subeditors did not know of the omission of this very important report until too late to get one from St. Paul. Miss Harrison will give a full one in the September number of this magazine.

THE California Froebel Society, Miss Nora Smith, president, has worked under the following programs during the year just past: August—The Ideal Kindergarten: How shall we House Our Children? September—The Kindergarten and the Public School: How shall They be Connected? October—General Playday: "Mother-Play" in this Connection; November—Coöperation of Kindergartner and Mother: Mothers' Meetings, Home Visiting, etc.; December—Modeling and Its Value: What and How shall We Model? January—Business Meeting and Election of Officers; February—Daily Religion in the Kindergarten; March—Art in the Kindergarten: Handiwork and Wall Decoration: Do We Use the Occupations Artistically? April—General Playday: "Mother-Play" in this Connection; May—The "Program," or Use and Abuse of Authorized Exercises.

Stockton, Kan.—Early last fall there was organized a free kindergarten association here, with president, board of directors, and such committees as seemed necessary. A kindergartner was engaged, and the work was begun. Stockton is a town of about eight hundred inhabitants, and forty-six little ones have been enrolled during the five months which have intervened since the opening of the free kindergarten rooms. This shows what can be done even in a small community. Thirty-two children are in attendance, costing the association only \$3.59 each, for five months.. This does not consider the materials and furniture, which were donated. Many of the members have labored faithfully against

discouragements, for the support of the kindergarten, and sincerely desire that at no distant day it become a part of the public school.

Summer Work.—From everywhere comes the request for summer school work, and with great pleasure we call the attention of our friends who desire to come to Chicago during the season, to the outlined course of the Chicago Kindergarten College, which is given on the first page inside the front cover of this magazine. This institution has taken hold of each phase of development and thought coming naturally into the kindergartner's and mother's needs, in a broad and most liberal manner, and offers especially in this summer program the highest possible mental refreshment to the aspiring worker who looks to the vacation months for renewed energy and freshened ideal. The corps of workers is most excellent, and thoroughly equipped to do all-sided work.

Lincoln, Neb.—Miss Clara Baldwin's kindergarten, Thirteenth and K streets, was started four years ago; there were then but seven pupils in attendance. The number rapidly increased as the advantages to be derived from kindergarten became known, and today it is a large and flourishing school. In connection with this school is a kindergarten training school for teachers, at the Lincoln Normal University. This is conducted by Miss Baldwin and her sister, Miss Kittie A. Baldwin, a graduate of the St. Louis training school. Specialists have charge of such branches as psychology, education of man, history of education, Delsarte, and vocal music, and no pains are spared to make this one of the best departments of its kind.

THE Cherryfield (Me.) kindergarten closes its fifth year. Although not coming under the head of a free kindergarten, it is open to the public for a very small fee. There are some plants that grow very rapidly and seemingly with but little care; others need the most careful oversight, especially to keep off anything that may hinder their growth. Even so has it been with our Cherryfield kindergarten; supported by those who are wide awake and deeply interested in the "new education," it yet has assailants from many points who cry out against it. Nevertheless it is now in good health, and we hope for prosperity the coming year.—*Clara Schwartz.*

MISS ELIZABETH HARRISON covered the following subjects in her recent course of lectures at Minneapolis and St. Paul, Minn.: "A Study of the Child Nature and its Needs;" "The Scientific Basis of the Kindergarten;" "When to Praise and when to Censure Children—to what Instinct are we Appealing?" "Duty of the State to its Future Citizens;" "The Instinct of Freedom, and how to Train it;" "The Germs of True Religion, and how to Develop them in the Child." The first audience numbered about four hundred, among whom were many fathers as well as mothers and teachers.

How to Spend the Summer.—No matter where, be sure and have an outfit with you for procuring subscriptions for *Child-Garden*. One young lady in Chicago took this advice, and inside of two weeks had eighty subscriptions (made \$40 for herself), and interested three separate communities so much that any one of them will support her in opening a kindergarten next fall. She found herself welcome everywhere, and made it a great opportunity for speaking of the cause. Write for the instructions, to Kindergarten Literature Co., Woman's Temple, Chicago.

A FREE kindergarten has been in existence in connection with the schools of Rawlins, Wyo., for nearly three years. It is supported by a special tax. The work is steadily growing in favor; and in order that its influence may be carried into the country schools, a training school has been planned and will be carried on during eight weeks of the summer vacation. At our State Teachers' Association, March 29 and 30, 1894, the resolutions embodied the recommendation that free kindergartens be added to all the graded schools.—*Effie Murchison*.

AT Huntington, N. Y., there is a flourishing kindergarten. Miss Lizbeth Willis, who was formerly in Des Moines, Ia., was secured to organize and conduct the kindergarten, which starts out with the hearty coöperation of principal and school board, fully equipped for the carrying out of Froebel's idea. The large union school, much like an academy, is under the supervision of the Board of Regents of the State of New York.

MISS MARI RUEF HOFER is already engaged for the coming year to do field work along the line of child voice culture and normal music training. From June 15 to 30 she may be interviewed and addressed at 1207 Woman's Temple, Chicago; July 1 to 10 will find her in Lexington, Ky., holding classes, and after July 10 she carries on the same work with students in Chicago, outlining plans for their fall work.

THE Kindergarten Literature Company will be competently represented all the season through at Chautauqua, N. Y., at Bay View, Mich., at Ottawa, Kan., and several other summer assemblies; also at Asbury Park, N. J., during the session of the National Educational Association. Any of our friends inquiring will receive the utmost attention and hearty advices. Ask for our publications and catalogs.

ON Friday, May 11, the kindergartners of San Francisco and vicinity gave an entertainment for the benefit of the California Froebel Society. Miss Nora Smith read a manuscript story entitled "A Little Brother of Long Ago," Mrs. Wiggin sent an unpublished New England sketch which she calls "A Village Stradivarius," and an attractive musical program was presented.

Richmond, Va.—At the National Convention for Teachers and Prin-

ciples, the resolution was adopted requesting state governments to make the kindergarten a part of public school systems everywhere, and recommending that the methods of discipline and the processes of teaching in public schools be improved along kindergarten lines.

THE Mankato (Minn.) Normal school, under President Edward Searing, opens a regular kindergarten department the coming school year in connection with a model kindergarten. Success to every such normal school effort, for it is at these centers that teachers in the bulk get their standards and establish precedents and opinions.

ALL kindergartners visiting Chicago this summer should seek out the Kindergarten Literature Company, in the Woman's Temple. It will be one of the few kindergarten headquarters open throughout the season. A hearty welcome is always to be found, and suggestions given how to most practically put in the time about town.

Roseville, Ill.—We have a flourishing school of seventeen pupils. Mothers, and teachers in the public school, seem to be interested in it, and all have a desire to know more about it. We rejoice in the fact that another town is maintaining a kindergarten.—*Minnie Peet.*

THE annual summer school will be held at the University of Minnesota, Minneapolis, July 30 to August 24. There will be a special course in kindergarten, music, physical culture, and primary methods. Miss Lucy Wheelock, of Boston, will assist.

MRS. MARY BOOMER PAGE, of Chicago, escorts a party of eight kindergartners through several European countries during the coming summer. Mrs. S. S. Harriman, of Providence, R. I., will be one of the number.

ALL Field Notes and reports must reach us by the 12th of the month previous to publication. This is the latest possible date, unless we have been informed beforehand of the exact day and length of report.

THIS June number of the KINDERGARTEN MAGAZINE may well be placed in the hands of every public educator. You can provide one teacher, at least, with a complimentary copy.

A SUMMER school to be held at Denver, Colo., beginning June 11, to continue six weeks, will have a department of kindergarten, primary, and connecting work.

THE Union of Kindergartners for the Deaf will hold a summer meeting at Chautauqua in July. This union is a branch to the International Kindergarten Union.

THERE is a "Kate Douglas Wiggin Story-telling Club" in Cleveland.
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land, O., an organization of first-grade teachers for the development of the art of story-telling.

SEE our offer for prize articles, in the Practice Department of this issue.

School of Myths.—The Chicago Kindergarten College will hold its eighth literary school in the rooms of the college during Easter week of 1895. This is to be a school for the study of the myths, from which has grown the art of the world,—literature, sculpture, painting, music. The object of this school is to bring out the *educational value* of the “mythus,” as the world myths are now called. Literary societies, study clubs, and individuals desiring to take up a course of reading on this very important subject can send to the Chicago Kindergarten College for list of books or other information concerning the study of myths.

REDUCED RATES.

GOOD ONLY UNTIL JULY 1, 1894.

Any subscription to the KINDERGARTEN MAGAZINE and CHILD-GARDEN, in one order, will be received on or before this day at \$2, by Kindergarten Literature Company, Woman's Temple, Chicago. This offer is positively not good after July 1, 1894.

BOOKS AND PERIODICALS.

THE Kindergarten Literature Co. have in press a little volume of poems by Mrs. Emily Huntington Miller. "Songs from the Nest," is the very appropriate name of a collection of short poems which pertain entirely to the home nest of the child. They are all good, many of them fine and strong, and some of them exquisitely beautiful. We wish there had been one long one in the volume, telling, in Mrs. Miller's perfect verse, a story which mothers could read to their nestlings. No other thing so delights the child heart as a story. "Tell me a story," is the hungry cry of every child of every age of the world; and when that story is told in rhyme, or in the best verse, it is doubly precious. All children are natural poets, and it is the duty of the favored few who have not had the poetic faculty educated out of them, to give back to childhood that which charms and inspires. Mothers are poets, too, in their thoughts of their children, and they one and all will heartily welcome this pure and lovely little volume of sweet communings with the child and the angel that hovers above the home nest. It is such a book as can be kept near the cradle with mother's Bible and her heart's favorites. It is exquisitely bound. Price 50c.

"Woman, and Her Place in a Free Society," by Edward Carpenter. —A booklet containing some very good suggestions, which are thoroughly in accord with the material tendency of the times. Edward Carpenter is a socialist,—a Christian socialist,—and is one of the soundest thinkers and most elegant writers of that school of thought; but in this little book he fails utterly to touch upon the spiritual significance of the "woman question." This is not to be wondered at, for to study this much-abused subject aright one needs the vision of a St. John the Divine, to penetrate the error that has formed about it during all these ages of darkness. We regret that Mr. Carpenter, who is so sincere and genuine in all his writings, has not the insight of the Seer of Patmos on this subject. But the book about woman must be written by a woman. She is to be forced into self-revelation.

BOOKS FOR SUMMER

Reading, which amuse and entertain and yet give something in return for the time spent upon them, are numerous enough; but much reading is necessary to select from the mass those worth the money paid out, cheap as such books are in these days. "The Prince of India" is pre-eminently the novel that is both interesting and profitable reading. Great world problems, in the historic setting of a time forever past, are made to glow and throb with all the life and activity of the present. It is a Christian novel in the true spiritual sense, and in the arraignment of the two great and powerful churches, Roman and Greek, the author

holds the mirror up to unimpeachable history and throws down upon the present a picture which must startle and make ashamed. This novel came out just as the Parliament of Religions closed, and the time could not have been more opportune. It will help to sustain and keep alive the thought of unity set in motion by the great Parliament. The love story is artistically set and well sustained, and the character of Mirza, the Count di Corti, is destined to become one of the most attractive in romance. The atmosphere of the book is psychological and occult, and between the lines it is easy to distinguish the framework and setting of a greater and more significant book from the already world-famous author of "Ben Hur."

"Marcella," by Mrs. Humphrey Ward, is a clever novel by a very clever woman who is a keen intellectual observer of the social drama that is being played in her country, but does not even suggest a philosophic solution of the problems involved. The love story is sweet and wholesome.

THERE is a decided tendency toward spiritual romancing in these days, in all parts of the literary world. Of these writers Marie Corelli stands at the head. She is said to be one of the "most brilliant butterflies in London's fashionable society." She is certainly a brilliant and original writer of fanciful novels which are pure, healthful, and inspiring. The favorite living novelist of the Queen of England, she is of course very popular. To tired teachers the "Romance of Two Worlds," "Ardath," "The Soul of Lilith," and "Barabbas" will all prove more than refreshing — positively inspiring.

BOOKS of poetry are scarce these days, because poets are scarce. Mr. Swinburne still lives, and is a great poet, and his new volume, "Astrophel and Other Poems," does him great credit.

BOOKS that unfold the latent "philosophy of literature" are scarce also; but we have here in our own country a modest man who is destined to be placed in the first rank of authors of all nations. The "Commentaries" of Mr. Denton J. Snider are too well known to need mention at our hands, but his poems are as yet unknown. As an introduction to Mr. Snider as a poet we suggest his little volume, "Homer in Chios." If you are reading the "Prince of India" and the "Parliament of Religions," do not fail to read as a finishing touch to this stately world movement, the "Meeting of Homer and David," in this incomparable little volume, "Homer in Chios." Mr. Snider is a classicist, of course, and has traveled in Greece, and the result is the best book of travels ever written,—"A Walk in Hellas." In it the circle of the Greek world is completed. We advise all teachers weary with the humdrum of much work and little play (and less pay) to enter this charmed circle with Mr. Snider, and make the tour of the Greek world during the summer vacation.

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